**Université de Lausanne**

**Faculté de Théologie et de Science des Religions**
**Section des Sciences des Religions**

# *Yoginīs* in *Śaiva Purāṇas* and *Tantras*

## Their role in transformative experiences in a historical and comparative perspective

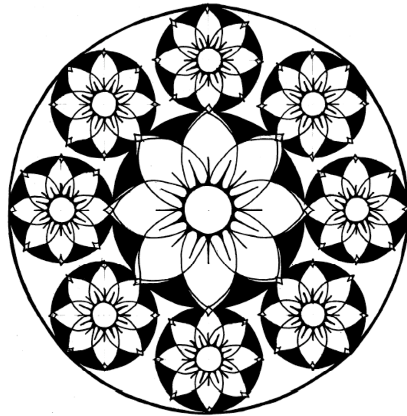
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**To Prof. Dr. Maya Burger, my dearest teacher, who made it possible**



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Olga Serbaeva

**Transliteration**

| | |
|---|---|
| **Vowels** | *a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au* |
| **Consonants** | |
| gutturals | *ka kha ga gha ṅa* |
| palatals | *ca cha ja jha ña* |
| caluminals | *ṭa ṭha ḍa ḍha ṇa* |
| dentals | *ta tha da dha na* |
| labials | *pa pha ba bha ma* |
| semi-vowels | *ya ra la va* |
| sibilants | *śa ṣa sa* |
| aspiration | *ha* |
| *visarga* | *ḥ* |
| *anusvāra* | *ṃ* |

# Abbreviations

**AP** *Agni purāṇa*
**BKM** *Bṛhatkathāmañjarī*
**BS** *Varāhamihira's Bṛhatsaṃhitā*
**BY** *Brahmayāmala (Picumata)*
**DP** *Devī purāṇa*
**H** *Caturvargacintāmaṇi of* Hemādrī
**JY** *Jayadrathayāmala*
**KAP** *Kālikā purāṇa*
**KJNN** *Kaulajñānanirṇaya*
**KMT** *Kubjikāmata tantra*
**KP** *Kūrma purāṇa*
**KS** *Kramastotra*
**KSB** *Kramasadbhāva*
**KSS** *Kathāsaritsāgara*
**KT** *Kulārṇava tantra*
**L** *Kṛtyakalpataru of* Bhaṭṭa Lakṣmīdhara
**LP** *Liṅga purāṇa*
**MBH** *Mahābhārata*
**MM** *Mahārthamañjari*
**MMadh** Bhavabhūti's *Mālatīmādhava*
**MP** *Matsya purāṇa*
**MVT** *Mālinīvijayottara tantra*
**NS** *Niśisaṃcāra tantra*
**NT** *Netra tantra*
**PLSS** *Pratiṣṭhālakṣaṇasārasamucchaya*
**PS** *Pāśupata sūtra*
**PTLV** *Parātrīśikālaghuvṛtti* of Abhinavagupta
**RT** *Rājataraṅginī* of Kalhaṇa
**SSS** *Ṣaṭsāhasrasaṃhitā*
**SYM** *Siddhayogeśvarīmata tantra*
**ŚP** *Śiva purāṇa*
**SP** *Skanda purāṇa*
**SSP** *Somaśambhupaddhati*
**SV** *Svacchandabhairava tantra*
**TS** *Tantrasadbhāva tantra*
**USP** (*Ur-)skanda purāṇa*
**VYP** *Vāyu purāṇa*
**VS** *Vātūlanātha sūtra*
**YH** *Yoginīhṛdaya*
**YSP** *Jayadrathayāmale Yoginīsaṃcāraprakaraṇam*

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# Chapter 1. Introduction

## 1.1. Subject and approach

A few years ago I became fascinated by *yoginīs*, *ḍākinīs* and similar types of paradoxical creatures appearing in *śaiva* texts. These beings or spirits are considered to be of a harmful nature, harassing, possessing, draining blood and even killing humans along with *yakṣas, rākṣasas, piśācas* etc. The main difference between the *yoginīs* and the latter sorts of beings is the fact that the *yoginīs* have a very special position in these texts, and, in certain circumstances, they can bestow highest spiritual realisation and grant all desires within a very short period of time.[1]

Who are they? Are they goddesses or human women? In which circumstances can they be encountered? What are their functions?

Having asked these questions in my M.A. thesis dealing with the representations of the *yoginīs* in the most radical *tantric* tradition called Krama, I was not able to approach closely these mysterious beings, spirits and symbols. Turning to the *purāṇic* tradition, which can be characterised as "orthodox", "mass-oriented" and "popular" (in the sense of openness to the general public) in contrast to the *tantric* tradition,[2] which is considered to be "marginal", and at the same time "elite" and "secret", I hoped to find less codified answers to my questions. But soon it became clear that the *yoginīs* were not 'native' to the *purāṇic* texts, they came from the traditions of the *śaiva* initiated, and thus, the texts of the two traditions, 'esoteric' and 'exoteric', had to be read simultaneously.[3]

This reading had required the development of a particular comparative and multidisciplinary approach,[4] which appeared to be more fruitful for the subject than the philological or historical approach alone. Adopted approaches will allow me to avoid the confusing definitions of *yoginīs* such as we had them up to now. I will be able to show the particularities of the meanings of *yoginīs* in different sources and contexts, and to get closer to their paradoxical transformative functions described in the *purāṇic* and *tantric* texts.

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[1] Most dictionaries define a *yoginī* as a feminine of *yogin*. Dehejia (1986), p. 11ff, gives at least eleven different meanings of the word, the main one runs as follows: "Yoginī as an adept in Yoga. […] she is the female counterpart of a Yogi. Just as a Yogi is a man who follows the path of Yoga as a bodily and spiritual discipline and becomes a master in the science, acquiring certain powers in the process, so too the woman who follows this path is a Yoginī. […] these human Yoginīs are frequently portrayed either as ascetic mendicants or as seated in shrines where they are visited by both male and female devotees. […] Through long years of the practice of Yoga, the Yoginī acquires extraordinary powers which are often of a magical nature […] : control over breathing and other bodily functions, levitation, […] control over living creatures. Like the Yogis, the Yoginīs have no fixed place of residence and wander the countryside, acquiring followers and teaching them the difficult path of Yoga. These, however, are different and not the Yoginīs of our Yoginī temples." etc.

[2] I use the word '*tantric*' being fully conscious of its misleading connotations. I mean by '*tantric*' a set of religious practices having transgressive character and conceptualising the necessity of transgression of the rules of *brahmanic* society as a way towards the absolute represented by the figure of Bhairava or Kālī. Thus, I limit the use of the term '*tantric*' to the radical cults of Mantramārga. As for the term 'tantrism', it cannot be accepted: there is no unified tradition that might bear this name. Like 'Hinduism', it is a European construction.

[3] The terms have to be redefined in the outset. The *purāṇic* texts are the representation of the basic cultural code for everyone in medieval India. The *tantric* texts cannot be taken as a separate and closed tradition, they are an additional interpretation of the same basic code. The same logic is visible in the *tantric* identity of the practitioner: it is not an independent identity, but an identity in addition to his/her status in *brahmanic* ladder, and this secret identity is activated on particular occasions. In this sense we can qualify as lay or exoteric the *purāṇic* texts, and we should see the *tantras* as esoteric. But the traditional Europe-centred opposition of 'lay-religious' is not valid for Indian context, it does not exist there. In addition, we cannot use the term 'religious' to characterise both groups of texts. The *purāṇas* represent what they call *dharma*, which can be translated as a normal flow of life, how it should be, they do not define themselves as 'religious', while for the Europeans it would be natural to call them religious texts, because they deal with practices qualified as 'magico-religious' in christiano-centric consciousness. As for the *tantras*, they reflect a tradition that has other aim than the normal flow of life. It is precisely for this reason that the yogic and especially *tantric* practices were considered to be transgressive by *brahmanic* consciousness in *purāṇas*. Thus, I would prefer to describe the difference between the two traditions in terms of 'lay-initiated' or 'exoteric-esoteric'.

[4] My understanding of comparative method and its application is explained in 1.5.

## 1.2. *Yoginīs:* the state of the art and its critical evaluation

The studies dealing partially with the representations of the *yoginīs* in *purāṇas* can be subdivided into the following groups: general studies in *purāṇas*, representing the *yoginīs* as a set of minor deities surrounding the Great Goddess;[1] modern studies, mostly concentrating on ethnographical material and contemporary beliefs;[2] the studies analysing the representations of the *yoginīs* in Śaivism and in esoteric Buddhism;[3] and the iconographical studies.[4]
Most of them, dealing with different aspects of the same phenomenon, give the impression that it is impossible to establish a whole picture linking all the facets together. Those who have taken *purāṇas* as their main source never came to any valuable hypothesis of the origin of the *yoginīs*. In addition, considering the 64 *yoginīs* as the main representation of the cult, the authors just left the question of their origin aside. The ethnological studies also failed to link the modern representations of the *yoginīs/ḍākinīs* and the literary sources of the past. As for the studies concentrating on the sources of the initiated, (both Śaiva and Buddhist), they represent the *yoginīs* as a sort of esoteric essence of these traditions, extremely complicated and kept secret. This is only partially true. The scholars who have limited themselves to the study of the esoteric texts tend to believe that this knowledge existed in the history of India as hermetically confined to the initiated. Finally, as for the iconographical studies, they represent the *yoginīs* as 'fallen' from the sky, because it is extremely hard to link an iconographical representation and a concrete text.

Even at the level of historical analysis, scholars have encountered a lot of problems. Das links the *yoginīs* to *śākta-tāntricism,*[5] and thinks that the *kāpālikas* were the main representatives of this cult.[6]

> The literature of the Vedic and post Vedic period often mentions the names of *yoginīs* as manifestations of female principle. But *yoginīs* in the shape of Śākta Tāntric cult came into existence in the 6th-7th century A.D. when the efflorescence of Śāktism, Tāntricism and of Śaivism either in individual form or in combination swayed the religious realm of India. Whatever might be the origin of this cult, it continued to flourish as an important manifestation of *śākta-tāntricism* and the propitiators acquired magical and supernatural faculties through the help of *yoginīs* with a view to the destruction of enemies. Through the process of transformation over the ages the *yoginīs* finally multiplying into sixty-four gained supremacy particularly in the eastern zone of India.[7]

Das does not define the difference between 'Śāktism, Tāntricism and Śaivism' and he tends to represent them as independent currents. Following the classification of the *śaiva* traditions proposed by Alexis Sanderson,[8] I do not see the *śāktas* as an independent tradition, but as one of the numerous currents within the body of the *śaiva* tradition. To my mind, this term can be used to define shortly the most radical traditions of the Mantramārga, but the term Kālīkula is more precise and it avoids the confusion with the later cults of the goddess in South India.[9]

Vidya Dehejia's book is a big step in the studies of *yoginīs*, compared to the situation before that, which Dehejia describes as follows:

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[1] Coburn (1982), p. 153-165, (1984), (1991); Hazra (1939), p. 38-62, (1963); Kumar (1974), (1983); Dev (1987).
[2] Brighenti (2001), Kakar (1982), (1998), p. 44-68; Hermann-Pfandt (1992), (1996), p. 39-65; Simmer-Brown (2002).
Hermann-Pfandt (1992) proposed the explanation of *ḍākinīs* from the point of view of the Studies of Religions, she also tried to find out the meaning of their femininity from a psychological point of view. The author clarifies the meaning of the erotic symbols and those related to death in the cult. Her sources are Buddhist texts, both Indian and Tibetan.
The book of Simmer-Brown (2002) is the popularisation and an up-date in English of what was already said by Hermann-Pfandt in German. The author pays more attention to the feminist approach to the question. She develops the classifications of the *ḍākinīs*, and the book is constructed in accordance with the four presented sorts: secret, inner, outer and outer-outer. The last part of the book analyses the functions of *ḍākinīs*.
[3] Bean (1977), Benard (1994), English (2002), Heilijgers-Seelen (1994).
[4] Mallmann (1962), Donaldson (2002).
[5] Das (1981), preface.
[6] Ibid., p. 24.
[7] Das, ibid., p. 3.
[8] Sanderson (1990).
[9] As for 'Tāntricism', see p.1, n. 2.

It is surprising, however, that the exquisitely sculpted images of the Yoginīs in some of the temples have not attracted those interested in the development of Indian sculpture. More difficult to comprehend is the fact that neither iconographers nor historians of Indian religion have paid any attention to a cult that was of notable consequence during the medieval period, judging from the considerable number of temples that still exist and others that have been destroyed. The cult of the Yoginīs has been ignored even in those works devoted entirely to the lesser known religious sects, as also in books devoted to the various forms of worship connected with the Great Goddess. Even the studies on tantra have by-passed the Yoginī temples in relative silence, ignoring this unique cult.[1]

Dehejia's aim was to find out who built the *yoginī*-temples. She tried to link the iconographical and the literary sources including *tantras,* mostly late Kaula. As for the dates and the main features of what she calls the *yoginī*-cult, it appears

to have been formulated around the year A.D. 700 when the worship of the *yoginīs,* usually in a group of sixty-four, was commences. It is probable that the early mode of worship was entirely through *cakras, maṇḍalas* and *yantras,* painted on cloth, drawn on the ground with powdered colours or engraved on metal sheets. The cult appears to have rapidly gathered momentum and spread over large parts of India. Probably, it was only with royal patronage of the cult that stone temples were built with niches to house images of the *yoginīs,* thus leaving us with tangible evidence of the popularity of the *yoginī*-cult.[2]

Vidya Dehejia underlines the importance of the cult for royal worship and tries to link the remaining temples to the royal dynasties that might have built them.

Alexis Sanderson was the first to work with the sources of the initiated concerning *yoginīs.* His conclusions, made on the basis of earlier *tantras,* became inevitable references for the subject. They can be presented as follows: (1.) *Yoginīs* historically replace the *rudra/bhairava*-structures in the arrangement of the world in the cult of Vidyāpīṭha; (2.) The aim of the cult was to obtain *siddhis* and esoteric knowledge by interacting with the *yoginīs* in particular places and on predefined dates; (3.) As for the reality of the *yoginīs,* Sanderson presents it in the following manner:

The cult of Yoginīs is not concerned with these protean powers only as the inhabitants of a theoretical and liturgical universe, and as goddesses enshrined in the cremation ground power-seats. For they were believed also to possess women and thereby to enter into the most intimate contact with their devotees. Of these incarnate Yoginīs some, having been conceived in the intercourse of the consecrated, are considered divine from birth. Others appear in girls of eight, twelve or sixteen who live in the vicinity of the power-seats, these being of three degrees of potency. Others are identified in untouchable women from the age of twenty-seven as ḍākinīs and other forms of assaulting spirit.

(4.) the *yoginīs* are linked to the mothers who govern the identity of both *yoginīs* and *sādhakas*, for the latter this link is established in initiation.[3] Sanderson proposes to see two periods in this cult. The main difference between these two periods is that, in the first stage, the set of transgressive rituals was rather a means of production of the substances needed for worship of the deities,[4] while in the second phase the accent was moved inside the consciousness of the practitioner, to the 'bliss' itself, the *yoginīs* become internalised and aestheticised.[5]

David White, who accepts the periodisation suggested by Sanderson, is particularly interested in the transition from Kula to Kaula. His book tends to represent the transgressive elements of practice linked to the manipulations with the sexual liquids as the essence of the cult. White tries to find the possible prototypes of the *yoginīs* in all feminine figures occurring in the texts from Vedas on, and he points out their similarities with the *yākṣinīs.* White collects numerous evidences of the royal patronage of the goddess-cult.[6] Studying the flight of the *yoginīs* White comes to the conclusion that it is draining of the substances (be it energy or blood) from other beings by the *yoginī* that gives her the power to fly. However, his vision of "exchange" between *yoginī* and *sādhaka* cannot be attested by my sources.[7] White shows the development of the practice related to the *yoginīs* in the following manner: (1.) "Wild *yoginīs*"; (2.) Sexualised practice of Kaula type; (3.) Internalised *yoginīs* of the

[1] Dehejia (1986), p. X.
[2] Ibid., p. 85.
[3] Sanderson (1990), p. 138-140.
[4] The *yoginīs*, in the earlier period, seem to be real women participating in practice.
[5] Sanderson, ibid.
[6] White (2003), p. 126ff.
[7] Ibid., p. 217.

"high *tantras*". His argumentation is based upon the dates of the *tantric* texts, unfortunately, like Dehejia, he takes the probable dates of these texts, as proposed by the secondary literature, for granted.

To sum up, the problems that made impossible the understanding of the phenomenon of *yoginīs* as well as its historical roots and development in both *purāṇic* and *tantric* sources were the following: (1.) belief that once there existed an independent *yoginī*-cult (mostly seen as a part of the world vision of *śāktas*); (2.) 'invisible wall' between the scholars who work with the *purāṇic* and the *tantric* texts, persisting until recently; (3.) a representation of the early medieval history of India as a field where it is possible to study the *purāṇic* and the *tantric* traditions separately; (4.) the apprehension of the esoteric *śaiva* currents as marginal, thus unimportant and described by the term '*tantric*', as opposed to the "mainstream" *purāṇic* tradition; (5.) limitation of the subject to the search of the 64 *yoginīs.*

In the present research I shall try to bring together different aspects of *yoginīs* as reflected in *śaiva purāṇic* texts read with the help of the simultaneously existing texts belonging to the *śaiva* traditions of the initiated. I shall propose a polythetic concept[1] of *yoginī* and reflect on the roots of this concept. To do so, I shall follow the way suggested by Sanderson for the sources of the initiated,[2] but the innovative part of my work will be to bring together the *purāṇic* and the *tantric* texts, and to see them in dialogue. I am not aware of any scholarly work having as its aim the analysis of *yoginīs* in *śaiva purāṇas* or proposing to compare the *purāṇic* and the *tantric* visions of the *yoginīs*. The actual research is intended to fill this gap.

## 1.3. Hypothesis and the aims of the present study

At the beginning, I wanted to understand what was the *yoginī*[3] in *purāṇas* as interpreted by the *purāṇic* texts themselves. However, it soon became clear that this was impossible: the concept of *yoginīs* leads us to the ground where the *purāṇic* tradition meets the *śaiva* tradition of the initiated. The *purāṇas* not only borrow material from the *tantric* texts, but the influence is even deeper: the *śaiva purāṇic* and the *śaiva tantric* vision of the world had a common field of references. And this field, as well as its limits, will be situated in time in the present research. In fact, the *yoginī*-related passages in *purāṇic* texts can only be understood with the help of the texts of the *śaiva* insiders and *vice versa*. I assume that the representations of *yoginīs* in the *purāṇic* and the *tantric* texts show the same logic and the same stages of development.

My work will show that *yoginī*[4] is a *śaiva* concept. This means that I reject the misleading idea of the existence of an independent 'cult of *yoginīs'*, representing them as a set of deities worshipped by an unknown group of people, most often represented as *śāktas*.[5] I consider the *yoginī* as a concept that emerged within the *śaiva* tradition and that the development of the representations of these deities would run parallel to the evolution of this tradition itself.

The aim of actual research is to approach the *yoginīs* as a polythetic concept, taking into account the multiple facets of this phenomenon; showing its historical and mythological roots; inferring on the particularity of *yoginīs* as beings of a paradoxical nature reflected in two mirrors: that of the *brahmanic* world in *purāṇas* and that of the *tantric* system of values as symmetrically opposed to it; showing their functions and their particularly close relations with such concepts as "border", "liminality", "transition/transformation" and "transgression".

All concrete examples of the *purāṇic-tantric* intertextual relations are of great importance for this research as they help establish the stages of the *purāṇic-tantric* dialogue, and thus, contribute to

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[1] See 1.5.

[2] Formulated in Sanderson (2001).

[3] In order to clarify the use of sing./plur. I have to bring in a part of my conclusion. I use the term in singular to signify a general concept. But the texts in the majority of cases use the term in plural, which is the reflection of the original *śaiva* model, representing Bhairava, the masculine absolute, the only one, as surrounded by the multitude of *yoginīs*.

[4] This definition of Donaldson (2002), vol. 2, n. 633, can be the starting point: "In all Indian traditions the term *yoginī* indicates any female demon or spirit endowed with magical powers, a fairy, witch, sorceress or ogress, the term also stands for a kind of female attendants of Durgā, and as a proper noun, for Durgā herself. From the grammatical point of view, *yoginī* is clearly derived from *yoga* (in the acceptance as 'magical craft'), with stress on magical powers, in some contexts beneficial and in some other maleficent, which were attributed by tradition to these supernatural beings who were believed to be bestowers of them on their votaries."

[5] Das (1981), Dehejia (1986).

the reconstruction of the relative chronological order of the textual evidences belonging to both traditions.

# 1.4. The main perspectives

First of all, from the intratextual perspective, we shall be interested in the development of the concept of *yoginīs* in time, in its origin, in the particularity of reflection of the *yoginīs* in chosen texts, in the history of these texts themselves, and the relations between them. The mythological roots of the *yoginīs* will be found, i.e. when and how the *yoginīs*, as a class of beings, enter the lists of *śaiva* divinities and spirits reflected in *purāṇic* and *tantric* texts; what other creatures were considered to be close to *yoginīs*, what are their common features and their particularities.

The *yoginīs* stem from the tradition of *śaiva* initiated, and thus they are inscribed in the general logic of the development of *tantric* rituals.[1] But the *tantras* are themselves historical products and thus the *yoginī*-related passages should be inscribed in the logic of the development of religious traditions of early medieval India.

*Yoginīs* in *purāṇas* can be seen as the product of the evolution of different representations of the feminine guided by such processes as the 'integration' and 'sanskritisation' of the *tantric* and local material. Here I wish to reconstruct the logic behind the change of the types of the feminine beings in the *purāṇic* and in *tantric* texts and explain the stages of this process.

The *śaiva yoginīs*[2] as a group begin to appear in lay texts from approximately the Vth century A.D. and they quickly gain importance to achieve the climax by the end of the early medieval period of Indian history, i.e. the XI-XII centuries.[3] This process can be inscribed into a larger tendency of early medieval Indian religious history which can be formulated as follows: (1.) The rise and predominance of *śaiva* tradition that gains its place among Brahmanism, Vaiṣṇavism, Jainism, Buddhism, early forms of worship of the Goddess and the Sun worship. This process should also be seen as an expansion of the *brahmanic* nucleus towards the actual borders of India;[4] (2.) The integration in the mainstream culture of a series of local and possibly tribal deities, which were predominantly incorporated through *śaiva* myths. One of the main reasons for this was the marginal position of Śiva and lesser *śaiva* deities in *brahmanic* pantheon; (3.) The development of a special group of *śaiva* priests and the reformulation of the Mantramārgic tradition in order to suit the interests of Indian monarchs in a situation of frequent wars, namely, the creation of a series of protective, aggressive and other useful at war rituals;[5] the invention of new sets of deities and modes of their worship particularly suitable for the kings. It is exactly against this background that the *yoginī*-related sources should be analysed.

The comparative perspective allows us to look at the *yoginīs* through a set of categories developed by psychology, anthropology, gender studies. The fact that the *yoginīs* are feminine beings permits to see them with the problematics of gender studies. However, the texts do not provide any clear conceptualisations of them as women: they do not give birth, do not breastfeed, it is not clear whether they menstruate. Brief, their identity as women can be recognised only because they surround male *sādhaka*. I refuse to apply the feminist perspective to the *yoginīs*, although in the *tantras* of Trika and Krama these beings have a lot of features that the feminists would like: they are represented as superior in practice and they serve as model for the male practitioners. The problem here is that I cannot identify these *yoginīs* as real women ever existed. It is more safe to approach them as a psychological model, a mental projection of the *sādhakas*. It would be tempting to interpret the absence of the sources on the initiation and practice for women in the light of the idea proclaimed by

[1] This logic of development of *śaiva* traditions is best represented in the article of Alexis Sanderson (1990).
[2] See 2.2.2.1 and 2.2.2.2.
[3] The whole period can be characterised as a time of political instability with quickly rising and dying kingdoms, frequent wars between the neighbours.
[4] Sanderson (2004b), p. 231ff, states three factors which favoured the development of Śaivism : (1.) cultivation of the support of the wider community of both initiated and lay devotees ; (2.) practice in commodity with the *brahmanic* religion ; (3.) royal patronage.
[55] Ibid., p. 233. Regarding historical and political aspects, one should pay attention to the fact that the *yoginī*-related rituals where mostly held in extreme situations and that they were power-oriented, which is one of the reasons why they enjoyed special attention with the kings. See 1.7.2.

the feminists that a part of the heritage of humanity is irreparably lost because of the male dominance that forced women to transmit their tradition orally, the written tradition was essentially male-dominated. But for the Indian sources it cannot be true. In written traditions, the fact that the material will be represented does not depend on femininity-masculinity, but upon the outstanding, strange character of the material itself. Thus, everyday stories are unlikely to be represented in the written texts, be they concerned with normal men or normal women. As for the unusual, miracle stories, the women in them are at least as well represented as men, if not more. We do not find the information about the initiation for women in *tantric* texts, however, the lay literature, like *Kathāsaritsāgara*, provides the descriptions of predominantly woman to woman transmission.

On the social level, we may ask if there is a correspondence between the position of women in society and in religion. In order to answer this question, we need to define the set of rules for women in everyday life as well as in religious practice, to see how the family life can be combined with religion, and to discover if there was a special religious way for women. The analysis will be preferably held in the light of the transformative experiences, and it will show the place of the *yoginīs* (sometimes seen as women) at all levels of these experiences.

But before we can infer on the functions of transformation, we have to define what the 'reality' of the *yoginīs* is. When in the *purāṇic* context a *yoginī* is circumscribed in a human situation, she is more or less human; but for the texts of the initiated and the later *purāṇas*, influenced by the *tantric* texts, this is not at all clear. We cannot deduce the reality of a *yoginī* (I am not talking here about the human women that are called for rituals, but about those *yoginīs* who fall down from the sky, attracted by *mantras* or by offerings of blood) appearing to a *sādhaka* after a shaking and emotionally powerful ritual practice. Is she a real being? A human woman, his co-practitioner seen in an altered state of consciousness? Is she a spirit? Is she the materialised and personified energy of his rituals? His fantasy? His delirium? Is she an expression of masculine paranoia or desires? Is she the energy of Śiva that took a visible form? The list can be continued. The problem here is that one can never approach a *yoginī* without being affected, and here lies the border of scientific objectivity.[1]

How should we understand the transgressive practice related to the *yoginīs*? Why are the feminine, the impurity and the breaking of the rules linked together? Why does no masculine being play the role of *yoginīs*? Even for a *sādhaka* who meets them, they stay essentially "other". Even if he is very advanced in his practice, they will always be on the other side of the fence. And if a former *sādhaka* flies up with them in the sky, he instantly becomes as inapproachable as they are, and all these questions become applicable to him. Of course, no flying *sādhaka* left a manual with definitions, stages and results.

In order to grasp this ambiguous, complicated, many-dimensioned and transgressive nature of *yoginīs*, every aspect of their description such as their physical appearance/iconographical features; their relations with plants and animals; the possession; the impurity; the superhuman abilities and the means to achieve them, all these will be analysed in a double perspective: that of the *purāṇic* and that of the *tantric* system of preferences and values. Seen in this double light, these ambiguous feminine beings are in fact the personification of many aspects of transgression: first of all, they transgress all *brahmanic* values,[2] second, even within the *tantric* system they do not loose their "otherness".[3] And here, such christiano-centric categories as "sin and guilt", "sacrilege", "taboo",[4] are of little value. The *yoginīs* should be approached with neutral concepts such as the liminality and the reconstruction of identity.

> Liminality (from *limen*, "threshold") refers to the ambiguous transitional period in a rite of passage when the ritual subjects enter a state radically different from the past or coming one. The Rosses find that the characteristics of this realm – including the reversal of status hierarchies and other distinctions, the reconciliation of polarities, the sense of comradeship and communion, and the imagining of an ideal order – are developmentally continuous with child's play and Winnicott's still-earlier "potential space" of transitional objects.[5]

[1] See ch. 4.
[2] See ch. 3.
[3] The term and the concept of transgression itself demands redefinition. It is a promising category throwing a new light on the practices aiming at personal transformation, the *tantras* in particular.
[4] The ways to approach the transgression proposed by the first edition of the *Encyclopedia of Religions* of Mircea Eliade.
[5] Wulff (1997), p. 363, see also Holden (2000), p. 152-155, 204-205.

The concept of liminality is free from Christian connotations; constructed by Victor Turner and Van Gennep on the material of the rites of passage, it is essentially transformation-oriented. And transformation is the most important function of the *yoginīs*.

But we cannot reduce the *yoginīs* to their only transformative functions in rituals such as initiation and thus liminality can only partially explain this phenomenon.[1] The *yoginīs* bring something essentially new every time a human being comes in contact with them. They give order to write texts (give "inspiration"), they bring the answer on the questions, bestow superpowers. The *yoginīs* are traditionally linked to the altered states of consciousness such as trance and possession, ecstasy and terrific hallucinations. They appear when a human being is on his borders, ready to commit suicide or risking his life,[2] and when something essentially new (like suprasensory powers) emerges from the chaos.[3] All these facts unable us to study *yoginīs* as the traditionally conceptualised mechanism of the transformation of the human consciousness or, even, the conscious transformation of one's own identity.

These questions will be explored within the limits of the chosen sources which are the Sanskrit *śaiva* texts, written and transmitted in India between approximately the IVth and the XIIth century. The corpus for the present research is constituted by two large groups of sources: (1.) those written for lay people, for everyday use, easily accessible and representing the mainstream views of their time, themselves separated into two sub-groups: the *purāṇas* and the lay literature; (2.) those that were not intended for public use, accessible only after the initiation, representing view of the initiated elite, the *tantras*.

The interrelations between these two groups of texts, seen in literature as a clear-cut between "the official" and "the marginal" traditions, should be reconsidered. It is essential to start this reconsideration with the general characteristics, first, of the *purāṇic*, and then of the *tantric* corpus in order to show their complicated interrelations and to reconstruct their relative chronology. This reconstruction (already at its first steps) required the development of a set of particular methods that will be discussed now.

## 1.5. The comparative method and analysis

The comparative method and analysis is essential for the present research: it helps restore the lost material and define the structure within a text; it gives the possibility to find a set of concepts which are mutually important; but, most of all, the comparative method and analysis is sense-giving; it is the only method allowing the reader to understand the tradition through texts.[4]

Several modes of comparison were used.

At the level of textual criticism, the *yoginī*-related passages within one text are compared; it shows if the text follows one line in the representations of the *yoginīs* or if it consists of distinct parts. The comparison of the *yoginī*-related passages within a wider range of sources of the same type (*purāṇic* or *tantric*), allows us to find out their relative chronological order and their historical particularities (borrowings, further development, modifications). The *purāṇic* passages are then compared to the *tantric* ones. This comparison clarifies the meaning of both types of passages as well as the historical interrelations between the *purāṇic* and the *tantric* traditions.

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[1] See 4.4. for the details.

[2] All kinds of psychological traumas, sometimes artificially provoked like in *tantras*, enable the humans to see the *yoginīs*.

[3] I could find no better term than chaos to describe the state of mind of a person meeting the *yoginīs*. This state is opposed to the 'normal', everyday state of consciousness. A human being enters this state when all his/her limitations and the basic references defining his/her identity become blurred, as we can juge it from the texts of the insiders. A person in this state has to face ones biggest fears, to become conscious of the things that were stocked in and closed inside one sub-consciousness, to take the terms of Jung. Alexis Sanderson characterises it as "a domain of excluded possibilities".

[4]The following studies were my references in the formulation of comparative methode: Borgeaud (1986), p. 59-75; Heidmann (2005), Detienne (2000), Ferro-Luzzi (1983), (1987), Smith (1990), p. 47-49 on analogical and genealogical modes of comparison, p. 52 the aim of comparison: "… comparison does not necessarily tell us how things 'are'[…]; like models and metaphors, comparison tells us how things might be conceived how they might be 'redescribed'. […]. Comparison provides the means by which we 're-vision' phenomena as *our* data in order to solve *our* theoretical problems."

My first idea was to find all the *yoginī*-related passages in the *purāṇas*, and make the analysis only on that basis. Soon it became clear, that these passages stay obscure, that they reveal almost nothing about *yoginīs*. The *yoginī* in *purāṇas* can only be understood through comparison with similar (but different) concepts.[1]

Even seen just as non-human creatures[2] *yoginīs* are extremely difficult to define.[3] In order to explain my approach of the conceptualisation of *yoginī,* I found it pertinent to refer to the polythetic concept, as it is represented in the works of Gabriella Ferro-Luzzi.[4] In *The New Shorter Oxford English Dictionary*, 'polythetic' means "related to or sharing a number of common characteristics of a group or class, none of them essential for membership of the group or class in question." "Polythetic" signifies "multiple arrangement", and this notion was borrowed from zoology and introduced into anthropology by Needham.[5] This notion helped compare the races of animals hardly having obvious features in common, but originally belonging to the same "family".

Wittgenstein, more concerned with linguistic problems, worked with language concepts, such as "game", for example. He showed that the concept is held together by a "complicated network of similarities, overlapping and criss-crossing, sometimes overall similarities, sometimes similarities of detail".[6] Putnam has estimated that, in English, concepts such as 'bachelor' or 'vixen', which are adequately described by one criterion only, amount to perhaps 300 instead of the tens of thousands of words, which cannot be so described.[7] The large majority of everyday concepts, however, have no fixed boundaries and no essential elements.[8] Taken in this sense, the polythetic concept can be applied to *yoginī.*

> Both family resemblance and the polythetic notion refer to the unboundedness of a concept and the variability of bonds among its members, the term polythetic, however, has the advantage over family resemblance that it does not suggest a common origin, which is exactly one point to be contested in this book. Wittgenstein has alerted us to the fact that concepts need not have constants or common denominators. Family resemblance, however, where no trait like "build, features, colour of eyes, gait, temperament, etc.,"[9] is a regularly privileged criterion of identification, seems to be the limiting case. Within fluid polythetic concepts there are usually nodal or prototypical elements, where fluidity decreases.[10]

Ferro-Luzzi refers to a polythetic relations between the categories that may or may not have a common origin. She is dealing with the chosen categories simultaneously in a wide range of time without trying to establish their time-space relation or relative chronology.

> Prototype in my usage, therefore, does not refer to the original model copied by later forms but to a group of elements, which appear with greater frequency than the combination of other possible elements. It must not be confused with the prototype of a language Indo-Europeanists try to reconstruct or the archetype of a tale the Finnish School tries to determine with the help of statistics.[11]

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[1] See Miner (1987), p. 123-140. "Obviously, we cannot compare what is the same. Some differences must exist or else we identfy rather than compare. On the other hand, if differences are too great, comparison becomes unfeasible, because the logical or practical results do not satisfy."

[2] Here we should note a difference between European understanding of what is qualified by the terms 'beings', 'spirits', 'mythological creatures' and the Indian vision of it. In Indian texts these beings are included in the same ladder as humans, to be human means just to be the representative of one of many kinds created by gods. Humans do not represent the centre of the universe, but just one particular kind of beings. The transition between different kinds (gods, *gandharvas, yoginīs* etc.) is possible.

[3] Among the terms such as 'definition', 'concept', 'onthological state', 'role', 'aspect' etc., I find that the polythetic concept is the closest in describing the way how it is possible to approach the *yoginīs*. See Jensen (1999), p. 413-414 for the definition of the definitions.

[4] Ferro-Luzzi (1983), (1987). I thank my director of research Prof. Dr. Maya Burger, who attracted my attention to the ideas of Ferro-Luzzi. Ferro-Luzzi uses the following terms: polythetic definition, polythetic prototype, but for my research the term polythetic concept seems to be the most pertinent.

[5] Needham (1967), p. 349-369.

[6] Wittgenstein (1976), p. 66-67.

[7] Putnam (1975), p. 141.

[8] Ferro-Luzzi (1983), p. 3-4.

[9] Wittgenstein (1976), p. 67.

[10] Ferro-Luzzi (1987), p. XVI.

[11] Ibid.

The Ferro-Luzzi's prototype, which I prefer to define as the combination of elements appearing with certain frequency, but where none of these elements (taken separately) is decisive, is very useful in defining the ever-changing form of *yoginīs*.

I accept the polythetic concept as formulated by Ferro-Luzzi,[1] who refuses to apply traditional definitions to her material, because it would imply the reorganisation of the raw life-material in accordance with some pre-supposed structure, which would necessarily lead to the choice and limitation of the variations. For our conceptualisation of *yoginī*, this idea of network with neither centre, nor boundaries, is appealing because of its all-inclusiveness. Nevertheless, my material presupposes a structure. I take this "self-organisation" of material not as the unfortunate decrease of its fluidity, but as the sense-giving. The second observation consists in the fact that my field differs from that of Ferro-Luzzi (who analyses more motifs than terms), because it has a centre. The central term of my research is the word *yoginī*, which has very different meanings and these meanings can hold together the totality of the material.

It is necessary also to point out the difference between the polythetic prototype, proposed by Ferro-Luzzi and our concept. In her case, it is an object, representing the whole category or class as the most typical for common consciousness.[2] In our case, the concept of *yoginī* is also a "generalising" term, but it is rather a dynamic "infrastructure" of the field including different aspects of the ritual practice as well as the basic philosophical principles governing these rituals. It can be compared to the Internet, with all possible variants included; it provides communication between different and distant parts of this field. It keeps the whole field together and proposes sense/senses and the possibilities of structure.

Ferro-Luzzi gives the image of a turning wheel, where the central point denotes the minimum of pronounced variations, and the periphery, situated away from the centre - the maximum.[3] We take this image of the dynamic structure where the centre is presented by the concept of *yoginī*, and the periphery consists of all other representations such as *rākṣasīs, ḍākinīs, kūṣmaṇḍīs, kṛtyās*, etc.

I find the polythetic notion of Ferro-Luzzi useful for my research because I appreciate its all-inclusiveness and openness to the sources, but there are some points that can be criticised:

> The polythetic notion, which deprives us of stable points in our concepts, experiences a similar fate (meets strong opposition).[4] It is "maze with no centre". The criss-crossing and overlapping strands of a polythetic concept form a maze not only without a centre but without boundaries.[5]

The paradox of keeping material unrestrained but loosing boundaries (and may be the sense), on one side, or approaching the sources with a precognised structure but limiting hence their variations, on the other, can be solved by using the structure provided by the sources themselves. I decided to look at the *purāṇic* and the *tantric* representations of the feminine with *yoginī* as the central concept and find out the specificity of *yoginī* by comparison with other feminine beings and symbols. The categories of classification are a modification of the schematic representation of the feminine, which was one of the results of my research on Krama. The specificity of the *purāṇic* material found its reflection in the following four-fold structure: *yoginī* as woman; as non-human being; *yoginī* as an impersonal symbol of energy and knowledge; as the absolute.[6]

We shall compare the models of the inclusions of the *yoginīs* as non-human beings in hierarchical relations with other beings, such as mothers and the goddess, in order to find out how these hierarchies were changing in time and from tradition to tradition. Considering *yoginī* as a general term, we shall compare the representations and the functions of the *yoginīs* in *purāṇic* and in *tantric* sources, taking these two traditions as the 'systems' with their own preferences, aims and values.[7]

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[1] Ferro-Luzzi, Ibid. She refers to Shweder (1977), (1980).
[2] It is a stereotype in my understanding.
[3] Ibid., p. 197, n. 7.
[4] Ibid., p. 192.
[5] Ibid.
[6] See App.3.1. I fully understand the critics of Patton (1996), p. 21-38, who writes: "The assumption made is that because women, human, semi-divine, or divine, are essentially different from men, they must all share the same characteristics." The question shall be addressed in 3.9.
[7] This notion of the system enables me to have the holistic approach towards the variety of aspects: ritual, mythological, sociological, psychological etc. See Jensen (1999).

Finally, a historical comparison, will be applied in order to reconstruct the relative chronology of the representations of *yoginīs* in the *purāṇic* and the *tantric* texts on the following levels: (1.) every text-source will be defined as belonging to particular time and bearing traces of the influence of a particular set of traditions; (2.) this will enable us to link together in one structure the *purāṇic* and the *tantric* sources; (3.) it will be possible to infer on the evolution of the concept of *yoginī* in both traditions, find out if both passed through the same phases and define the stages of *purāṇic-tantric* dialogue.

The general concept of intertextuality was formulated in the article of Greg Bailey.[1] I consider the intertexuality to be a common field of meaning and logical connexions, not limited to one text, but rather taking together a group of texts as well as the oral tradition, proper to particular time and place. The reference to this larger field allows the author of *purāṇa* to include new elements in the text and it is only referring to this intertextual field that the reader/listener can understand it. As I will argue at a certain time, this intertextual field was at least partially the same for *purāṇic and tantric* traditions. Here the question is not about from which text come a concrete passage in *purāṇa*, but what intertextual field the reader/listener could refer to, to understand it.

> By shifting our attention from the triangle of author/work/tradition to that of text/discourse/culture, intertextuality replaces the evolutionary model of literary history with a structural or synchronic model of literature as sign system.[2]

Boyarin points out at least three levels of intertextuality:

> The first (sense of intertextuality) is that the text is always made up of a mosaic consciousness and unconscious citation of earlier discourse. The second is that texts may be dialogical in nature - contesting their own assertions as an essential part of the structure of their discourse - and that the Bible is a pre-eminent example of such a text. The third is that there are cultural codes, again either conscious or unconscious which both constant and allow the production (not creation) of new texts within the culture: these codes may be identified with the ideology of the culture which is made up of the assumption that people in the culture automatically make about about what may or may not be true and possible, about what is natural in nature and history. [3]

Let us return to the problem of understanding. I would like to draw attention to the fact that numerous passages of *purāṇas*, concerning *yoginīs* can be understood on at least two levels: the literary meaning, which is common, acceptable and does not require a special kind of analysis, and the other one, not obvious, in the sense that it requires to know the meaning of the terms and stories inside a *tantric* tradition which was included in a modified form in the *purāṇic* texts. My experience of reading has shown that, quite often, it is only the second variant of interpretation that is capable of elucidating the full meaning of the passage, and it became possible only in the light of comparative *purāṇic-tantric* studies, of which the present research is one of the first attempts. All my propositions of the reinterpretation will be justified by the parallel reading of a relevant *tantric* passage. This is the first attempt to understand the *purāṇic* passages through reading of *tantras*. As for the understanding of the texts of the initiated, the same logic as for *purāṇas* should be applied: the *tantric* system of values and even the reality of the practice itself becomes clear only when taken in comparison with the *purāṇic* one. The *tantric* and the *purāṇic* visions of the world are complementary.

I take the two stated groups of sources, the *purāṇic* and the *tantric* as equally important and significant: I do not ascribe them in a hierarchy of any kind, although it is possible to see that *tantric* texts often better preserve the *yoginī*-related material. The fact that the *purāṇas* do not represent that level of unity and complexity, which can be found in the texts of the insiders, should be considered as a value and as a witness of the process of the integration of the *tantric* material in another cultural context, its popularisation.

I follow in my analysis of *purāṇic* and *tantric* intertextual relations the principles and the standards laid by Alexis Sanderson in his 'History through Textual Criticism.'[4] Sanderson underlines

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[1] Bailey (1999), p. 179-198.

[2] Bailey, Ibid., p. 183.

[3] Cited ibid., p. 188, Daniel Boyarin, *Intertextuality and the reading of Midrash*, 12.

[4] Sanderson (2001) approaches the matter from historical point of view, explaining the intertextuality by the 'co-functionality' in his lectures given in Tokyo and Kyoto in Dec. 2004-Jan. 2005. He states that different *śaiva* traditions not only existed together, but they were functionning together in performing important for the kings rituals. In doctrinal texts,

the importance of the critical work with the primary sources; to understand the source-text means to know when, where and how this text could have appeared, as well as how it is linked to the other texts, preceding or following it in time. The openness of comparison is essential: for Sanderson it is not only possible, but it is absolutely necessary to compare the texts coming from different countries and from different religious traditions. It is the only method that enables us to understand the tradition through texts. It is exactly this approach that has permitted to Sanderson to make important discoveries concerning the incorporation of *śaiva tantric* material in the Buddhist *tantras* and the mutual influence of the *śaiva* texts and *vaiṣṇava* Pañcarātra. It is this method that I am going to use comparing the *purāṇic* and the *tantric* texts.

Chakrabarti, while explaining from a historical point of view how the *tantric* elements could enter the lay texts, states that brahmins, out of fear to lose popularity, were ready to accept in *purāṇic* tradition any elements, provided that these elements do not disturb the established social order and the *brahmanic* superiority. That's how the Goddess entered *purāṇic* texts, still in her tribal clothes,[1] and that's how the *tantric yantras* and *mantras* can be found in the same chapter as citations from Vedas: it was a social compromise, where brahmins included new elements just to keep their *status quo* in society and the *tantrics* did no care if their rituals were proclaimed to be under the *vedic* authority or not, if all necessary *yantras* and *mantras* were done.[2] Chakrabarti sees the early medieval Indian society as split into two opposed and clearly distinguished groups: the brahmins and the *tantrics*. But I shall prove that these two groups were not only interacting together, but also that there is not a clear border between them. Chakrabarti states that the *tantric* worship even started to be predominant in *purāṇas*. He cites *Devī purāṇa* to prove it, which

> categorically states that the goddess should be installed by those who know the meaning of the *śāstras* related to her, who are experienced in *mātṛmaṇḍalas* and those who have worked hard at *bhūtatantra, graha, vyāla, gāruḍa* and such other *tantras.* It is inauspicious if she is installed by any other person...[3]

Chakrabarti also classifies the elements accepted in *purāṇas*: to his mind to accept the goddess for brahmins was much easier than to accept *tantric* worship,[4] and this idea can be applied in the establishing of the relative chronology of the *puraṇic* texts. He further states that the local goddesses (*tantric* or tribal) entered the *brahmanic* tradition through the *vratas* performed essentially by women, and such examples can be found in my texts, especially in *Skanda.*[5] This puts the *vratas* in opposition to the official religion. But my sources show that the *vratas*, even if they were ever separate from the 'official religion' were integrated very soon and even became obligatory; their non-execution was even condemned by *purāṇas*.

Chakrabarti states that the *purāṇic* tradition witnesses the integration into official tradition such unacceptable before elements as the worship of local tribal gods, the elements of non-*vedic* practice, the admission of women and *śūdras* totally excluded from *vedic* worship to religious activities. He approaches this process with such terms as 'integration', 'brahmanisation', and 'sanskritisation'. However, the mechanism of this process cannot be understood through conscious decision of brahmins to include *tantric* elements that would help them keep their prestige in society. The power behind the inclusion was precisely royal interest in aggressive, protective and other rituals which were believed to be quick and effective. These ritual needs were satisfied by the initiated *śaivas* as prove the

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however, these traditions are represented as existing in 'parallel' universes, as having no contact-point and nothing in common.

[1] Chakrabarti (2001), p. 182ff.

[2] I summarise here p. 191 of Chakrabarti, but I cannot agree with his position as the question of authority constitutes the very core of any *śaiva* system. The insiders were not at all indifferent: it can be seen in various readings of SV, each advocating different degrees of trangressive rituals; in LP.2, where the materials of the same *tantra* incorporated in a *purāṇic* text by the *śaivas*, had to be modified to suite the norms of the *brahmanic* authority. The importance of the questions of authority is also visible in mutual *brahmanic-tantric* classifications.

[3] Chakrabarti, Ibid., p. 191-192. But I would not take DP as an example of the victory of *tantras* inside *purāṇas*: the same idea of the 'specialisation' of the priest who installs the image of deity belongs to the VIth century BS, where these *mātṛmaṇḍalas* are also mentioned. It doesn't mean that DP, belonging to probably to the VIIIth century is more radical in this respect.

[4] Ibid., p. 193.

[5] Ibid., p. 239-240. On the material of Bengali *purāṇas* the author proves that the goddess was worshiped essentially by women. See also indirect references to *vratas* as the religious activity of women in Sanjukta Gupta (2000), p. 87-108.

recent discoveries of Alexis Sanderson.[1] And it was precisely through this door that the *yoginī*-related rituals entered the lay texts.

# 1.6. Sources, their general characteristics and typology

## 1.6.1. General characteristics of the *purāṇas*

*Purāṇas* is an enormous corpus of texts that did not receive enough scholarly attention, considered as mass orientated and "not enough original". The importance of the *purāṇas* was neglected in comparison with the Vedas, but they were and still are serving as daily manuals for religious practice.[2] *Purāṇas* cannot be considered as a kind of popular commentary to the Vedas, because they witness the establishing of a non-*vedic* pantheon, they address not only brahmins, but also explain the rules of behaviour and particular variants of religious observances for women and *śūdras*, so called "low strata" of the Indian society. They cannot be limited to the representation of *vedic* material: *purāṇas* are unique and they are the richest source for those who wish to study the goddesses and other forms of the feminine in early medieval India, they gives access to the material otherwise lost.

As for the classifications of the *purāṇas*, they are quite problematic. These texts can be divided into those written in Sanskrit or in vernacular. I shall work only with Sanskrit texts. According to the importance of the texts, *mahā-* pan-Indian "great" *purāṇas, upa-* more regional and generally later, and *sthāla-* or local *purāṇas* that are being created even in modern times, can be distinguished. The *mahāpurāṇas* are considered to be eighteen by the texts themselves, nevertheless, the lists of these eighteen are different in each text that mentions them. The *mahāpurāṇas* can be classified according to the main deity eulogised in the text (Śiva, Viṣṇu, Devī, Sūrya or Gaṇeśa). There are two traditional classifications. In the three-fold one based on the *guṇas*, *tamoguṇa* (related to Śiva) is represented by six texts: *Agni, Kūrma, Liṅga, Matsya, Śiva, and Skanda*. But in the fivefold division (Brahma, Sūrya, Agni, Śiva, Viṣṇu), the list of *śaiva purāṇas* is two-times longer: *Bhaviṣya, Brahmāṇḍa, Kūrma, Liṅga, Mārkaṇḍeya, Matsya, Śiva, Skanda, Vāmana,* and *Varāha.*[3] *Vāyu purāṇa* is absent in both classifications, but this text is considered to be close to *Śiva purāṇa*. The six texts of the first classification plus *Vāyu* constitute the basic corpus for present research.

The dates of *purāṇic* complex according to different scholars are very vague. I would date the main body of *śaiva purāṇic* complex, represented by these seven texts between the IVth and the XIIth century.[4]

I considered all *purāṇic* texts as equally important and significant, consciously putting aside the classifications that existed already. It is only through comparison of different *purāṇas* between them and with the texts of the initiated *śaivas* that one can describe the particularity of these texts and date them.

It is hard to define the genre of the *purāṇas*. One can encounter in the same text the legends, the myths, the quasi-historical passages describing the solar and lunar dynasties, and just by side – the passages of prescriptive nature, regulating behaviour according to the castes or the details of the performance of a particular ritual. The famous "five signs" (*pañcalakṣaṇam*), serving in secondary literature for many years as a distinguishing feature of the *purāṇas*, represent only a few percent of the huge whole.

*Purāṇas* should be seen as the result of constant changes of religious fashions in early medieval India, they are of composite nature, mixing time and stories together. Provided that there are numerous

[1] See Sanderson's recent publications 2004-2005 dealing with the initiation of monarch in Indian and in broader Asian contexts, and his forthcoming "Religion and the State: Initiating the Monarch in Śaivism and the Buddhist Way of Mantras." See also Davidson (2002), p. 72, for the similarity between the feudal structure of the early medieval India and the interrelations of the *purāṇic* gods. Davidson underlined the similarity of implements of the kings and the new *tantric* deities emerges in the VIIth century, p. 126-127; he also noted the similarity of structure of the *tantric maṇḍalas* and the kingdom: periphery, protective circles, palace, inner palace etc., p. 142-143.

[2] The *purāṇas* themselves say that they were written for the benefit of women and *śūdras*.

[3] Rocher (1986), p. 21.

[4] My argumentation shall be given at the end of this chapter.

layers and a mixture of different traditions in one text, the idea that the *purāṇas* are made of numerous “mini-*purāṇas*”[1] seems to me to be reasonable.

If we try to define the *purāṇas* through the concept of 'tradition' and especially through comparison with the *tantric* tradition, it becomes clear that *purāṇas,* themselves, do not constitute a way of practice with its own institutions, currents, levels etc. It is rather a huge and all including field of references, reflecting numerous local influences, *purāṇas* do not propose an independent structured way of liberation. Representing themselves as faithful to the *brahmanic* authority, the *purāṇas* tend to see the non-*brahmanic* traditions as heretical. Jains, Buddhists, tribal people, and the representatives of various *śaiva* sects are clearly condemned in these texts, the authors of which were intended to show that the *brahmanic* tradition and the rest are two separated universes. As we are going to see, the reality was much more complicated.

The difficulties were numerous. First of all, one has to read the texts completely (and better in Sanskrit), because for most of the authors of *purāṇic* indexes, *yoginīs* and similar beings were of no interest, and the representations of the feminine in most of the cases were not included, and even if they were, they cannot be considered as exhaustive.[2]

Few *purāṇic* texts were translated, but the translation is often misleading: some of the occurrences of *yoginīs* were translated as “witches”, some were left like this, some were not translated at all and just omitted.[3] As for *Kathāsaritsāgara*, the text that knows numerous sub-groups of the *yoginīs*, all of them were mostly rendered as witches, without any distinction. Thus, in order to collect material, one has to read all available translations, keeping a close eye on the Sanskrit to check directly all susceptible passages. Hence, one has to have the preliminary idea of where to find *yoginīs*, without actually having started the research. Most of the *purāṇic* texts are available now in printed editions, which are not at all critical: the manuscripts are not easily accessible and even if they were, it would require too much time to check all the variants. Thus, one’s “redactor’s abilities” are often limited to the variants that one can find in printed editions.

In order to define the interrelations between the popular *purāṇic* tradition and that of the *śaiva* initiated, and thus to situate the *yoginī*-related passages in time, the following steps should be done: (1.) Find out how the *purāṇas* describe the *śaiva* insiders. This gives the possibility to date the text and to situate it in accordance with its attitude towards *śaiva* insiders. Named *śaiva* traditions can point at the time-limits of the texts mentioning them; (2.) Analyse the possible borrowings of the passages from the texts of *śaiva* insiders into the *purāṇic* texts. These borrowings might be direct (citations, parallel passages) or indirect (knowledge of the concepts used by *śaiva* insiders). This gives a series of evidence of the intertextual relations between the two groups of the texts. This analysis will be limited only to the *yoginī*-related passages. It seems logical, before providing the explanation of the relative chronology of the *purāṇic* texts, to start with the general characteristics of the *tantras* that serve as the basis for this chronology.

## 1.6.2. The *śaiva* texts of the initiated

My exposition will follow the general points of the structure of the *śaiva* traditions of the initiated as it is proposed by Alexis Sanderson.[4]

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[1] Rocher (1986), p. 95-99.
[2] Needless to say, how the E-texts simplify the search!
[3] Katz (1993), p. 100-101, writes that "the equation of "*yoginī*" and "witches" is an error of ethnocentric translation: “the nefarious entity of Western "witch" is certainly not intended in the Indian mind with designation *yoginī:* spiritually powerful female devotees, female practitioners of Yoga, female members of *tantric* cults, demi-goddesses and attendants of Śiva/Durgā/Kālī, and the Goddess Durgā herself, are respectfully called "*yoginī*". The "*yoginī*"="witch" interpretive equation is most certainly by-product of the derogatory "black-magic" theme found within the expository school of Indian Religion and religious knowledge, à la Abbe J.A. Dubois, the XVIIIth-XIXth century French missionary." See also Brighenti (2001), p. 126, who translates *yoginī* as “powerful priestesses or sorceresses.” The term "witch" although having Christian associations, should not be rejected: it can be applied to a certain aspects of *yoginīs* that reminds those of European witches. Morris (1985) chracterises a witch as one who knows the herbs, love-magic, sends diseases, turns herself and humans into animals, has a power of magical flight, occasionally practices cannibalism, has super abilities etc.
[4] Sanderson (1990). See App.1 here.

### 1.6.2.1. Atimārga

Atimārga, or “the way beyond”, can be described as the most ancient current of *śaiva* tradition as opposed to *brahmanic* one, but in a less radical way than later Mantramārga. Atimārga itself was not homogeneous and three traditions can be distinguished: the *pāśupatas,* the *lākulas* and the *kāpālikas*.

The *pāśupata* point of view[1] is reflected in the *Pāśupata sūtra*.[2] The *pāśupatas* are well known to *purāṇas*.[3] The rise of the movement is as old as the IInd century B.C., which should probably be changed to the IInd A.D.[4] The date of the commentary of Kauṇḍinya is between the IV and the VIth A.D.[5] This seems to be a *śaiva brahmanic* movement, respecting the caste system, it seems that the brahmins alone were to be accepted and were considered as apt to perform the complete practice.[6] The practitioners were called *sādhakas* and they aspired to get both *siddhi* and *sayujya*, union with god.[7] According to Chakraborti, the *āgamas* could not have been the scriptural authority of this tradition. No *āgamas* are mentioned by Kauṇḍinya.[8] Women and *śūdras* were allowed to be initiated, though they did preserve their caste after.[9] The practitioner could achieve in this system the state of *mahāgaṇapati*, while *āgamas* promised higher states, close to that of Śiva himself.[10]

*Pāśupata sūtra* reminds the “classical” yoga of Patañjali, promoting the total control over the senses, especially tongue and sexual organs. Women are to be avoided.[11] The *pāśupata* relation towards women is summarised in the text in the following expressions:

> The inclination of the mind towards women is the rope for tying. The meritorious go severing it but the bad man do not forsake it. One goes out to village for woman; commercial dealings are also due to women, woman is the source of all evils and the wise should never embrace her. She, whom people regard as woman, is poison, fire, sword, arrow and more clearly-terror and *māyā* incarnate. The fools and not the learned revel in a body, full of impurity and worms, foul-smelling by nature, unclean and store-house of urine and excretion and ephemeral. One gets maddened at the sight of a woman and not by drinking wine, so one must shun woman, whose sight creating madness from a distance. The world is bitten by the snake in the shape of the sex-organ of woman, which has its mouth cast downwards; which moves between the thighs and which cannot be controlled by all scriptures. The entire world is blinded by a woman like the foot-step of the female deer, having hair, ugly appearance, foul smell and bad skin. Woman is like burning flames and man is like a pitcher of clarified butter. Those who are attached (to women) are lost and those who stay (controlled), go to heaven. […]. Those who live in celibacy become immortal.[12]

*Purāṇic* texts join this attitude towards women. For example, *Skanda* gives Vyāsa’s vision of women, which corresponds to Atimārga (*pāśupata*), that consider women as a kind of dangerous delusion that has to be carefully avoided.[13] One should not even talk with women or *śūdras*, and if one does, he should practice *prāṇāyāma*.[14] The commentary of *Pāśupata sūtra* says that

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[1] For the structure of the early *śaiva* traditions and the divisions between *śaivas, maheśvaras, kāpālikas, pāśupatas* see Minoru Hara (2002), p. 189 and Sanderson (1990) and (2005b).
[2] Chakraborti (1970). This was the very first attempt to translate these *sūtras*. See Hara (2002).
[3] Chakraborti, p. 8: VYP.23; LP.24; most of ŚP, especially *Vāyavīya saṃhitā;* KP.1.59.
[4] Chakraborti, ibid., p. 10.
[5] Ibid., p. 14.
[6] Ibid., p. 16-17, 31.
[7] Ibid., p. 26-27.
[8] Ibid., p. 35, 37. Kauṇḍinya uses even the term *'tantra',* here meaning just a text.
[9] Ibid., p. 37.
[10] Ibid., p. 41.
[11] PS.1.13; 5.7. See also LP.1.7.21-22 stating *pāśupata yoga's* view that women are to be avoided; see SP.6.43.5-10, where Menakā tries to seduce Viśvāmitra. He refuses her advances, saying that he is a fool in love-matters and that the sex will destroy his vow of celibacy. He cited *Śivaśāsana* as authority. In SP.6.44 he tries to send her away even saying that the murder of woman is not so terrible compared to violation of the holy vow, and that women are the root of all troubles. Angry *apsarasa* cursed him to become old and ugly and received the same curse back. Both were restored to previous state by the power of Viśvāmitreśvara tīrtha.
[12] Chakraborti (1970), p. 66.
[13] SP.3.2.3.81-87. See also SP.6.158.60-72.
[14] Chakraborti (1970), p. 78.

> Here the woman is prohibited as she is well-known here as possessing breasts, hips, hair, postures and gestures of emotion, naturally bent to man, divine or human, with sentiment extreme love and she is the image of the same object. She will be available by the talk made before and so a woman should not be talked with.[1]

The *pāśupata* relation towards women needs no further comment.[2] No *yoginīs* can be found in the *pāśupata* pantheon. Nevertheless, this tradition was the source of the later emergence of their cult.[3]

As for the *lākulas,* not much is known about their pantheon. They seem to worship sets of *rudras/bhairavas*. It is not possible to conclude from the references if the *yoginīs* were already known to this tradition.[4]

*Kāpālikas* also belong to Atimārga, unfortunately no writings of this tradition were found. This group influenced the rituals of the later *tantric* traditions, however, it is hard to separate the ideas of the *kāpālikas* in the texts such as *Brahmayāmala* and *Jayadrathayāmala* from the later Mantramārgic development.[5]

### 1.6.2.2. Mantramārga

The Mantramārgic traditions are reflected in numerous *purāṇas*, even those that are considered to be quite old.[6] The relation toward the *yoginīs* (and feminine in general cannot be presented by a unified picture in this heterogeneous "way of *mantras*": it differs from tradition to tradition. Alexis Sanderson even takes the growing importance of the manifestations of the feminine as a criterion to attribute a particular place to the traditions inside Mantramārga. The more important place is given to the feminine by a particular tradition, the more radical are the rituals of this tradition.[7] The radicalism of the rituals does not signify, however, that the tradition must be later (the *kāpālikas* were probably the most extreme in their rituals), but the gradual growing of the importance of the feminine can serve as a criterion to determine the date: the goddesses and *yoginīs* are more important in later texts. Two currents within Mantramārgic should be distinguished from the beginning: the Śaivasiddhānta and the Bhairavaśāstra.

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1 Chakraborti, Ibid., p. 79. See also ŚP.7.1.33.66*: "Mentally, verbally and physically he shall avoid contact with heretics, fallen men, polluted women in their menses and *śūdras* by all means."

2 ŚP.2.2.12.29 and 33: "A woman is a phase of illusion. As the scholars who have mastered the Vedas say particularly a young damsel is a hindrance to ascetics." "No ascetics shall have any trick with women. A woman is the root of all wordly attachment. She destroys all wisdom and detachment together." Alexis Sanderson communicated me that there is an evidence of women practising *pāśupata* vow or linked to the community of practitioners.

3 See ch. 4. But it seems that mothers were already worshipped in this early tradition (temple sanctified by Lokodadhi as early as IV century A.D.) according to Sanderson, *Śaivism, Society and the State.* Oct. 21, 2004. (Incomplete Draft), the information first appeared in Ramesh K.V. and Tewari S.P. (eds.) (1990), p. 4-6.

4 See Sanderson (2005b) and (2001) where SV is compared to the few surviving scriptures of this current.

5 I checked the references of Lorenzen (1991) in order to find out how the *kāpālikas* apprehended the feminine in its different manifestations. These are the results: p. 13: "The Prakrit *Gāthāsaptaśatī* is traditionally ascribed to the first century A.D. Sātavāhana king Hāla but was probably compiled sometime in the third to fifth centuries. It contains a verse describing a 'new' female Kāpālikā who incessantly besmears herself with ashes from the funeral pyre of her lover."* Lorenzen notes, p. 17-18, that a *tantric* ascetic from South India is described in great detail in *Kādambarī.* "This Draviḍa-dhārmika superintends a temple of Caṇḍikā located on the road to Ujjayinī. This man is crippled and has bad temper. He worshipped Ambikā, asked Durgā to give him the sovereignty over Deccan, "he had made a collection of manuscripts of jugglery, *tantra*s and *mantras* (which were written) in letters of red lac on palm leaves (tinged with) smoke. He had written down the doctrine of Mahākāla, which is the ancient teaching of the Mahāpāśupatas […]. He had increased his grasp of the *mantra-sādhana* for becoming invisible and knew thousands of wonderful stories about Śrīparvata […]. He had many times employed woman-subduing powders on old female ascetics from foreign countries who stayed (at the temple)." Lorenzen cites *Caṇḍakauśika* of Kṣemīśvara where there is a passage describing the *siddhis* of a *kāpālika*: "The Kāpālika held several magical powers: control over a *vetāla* and a thunderbolt (*vajra*); possession of magical pills, oinments and foot salve; command over Daitya women; and knowledge of the elixir of life (*rasāyana)* and alchemy (*dhātuvāda*).", p. 57-59. These examples can be seen as indirect evidences that *yoginīs* were known to *kāpālikas*.

6 According to Sanderson (2001), p. 18, both *siddhāntika* and non-*siddhāntika* traditions of Mantrāmarga are reflected in the literature in the VIIth century, but we do not have, at the moment, the evidence of the existence of the texts belonging to these traditions before the IXth century.

7 Sanderson (1990).

### 1.6.2.2.1. Śaivasiddhānta

Reading *Somaśambhupaddhati*[1] after *Pāśupata sūtra* I could not miss numerous names of *śaktis* appearing in this text.[2] Although the work of Somaśambhu is late (second half of the XIth), it provides important information on the ritual practice of *āgamic* Śaivism, which is at least five-six centuries older. Śaivasiddhānta does not know any sexual practices which is one of the contexts where the *yoginīs* appear in more radical texts. However, the text addresses the question of the contact with supernatural feminine beings, saying that "one who performs *homa* with the flowers of Kadamba will obtain favour of *yakṣinī"*.[3] Women can receive initiation in this tradition,[4] but they are considered to be unable to keep the discipline, that's why they receive what is technically called "the initiation without seed" (*nirbīja*). Women could also receive *abhiṣeka,* and a particular variant of it (*astrābhiṣeka)* is a ritual helping in a stable list of problems: they include those of kings related to war, sterility of women, affliction by various forces (possession is meant here), etc. This ritual promises victory, prosperity, and luck as stated in *āgamas*.[5]

The analysis of the pantheon proves that the mothers were integrated, but to my knowledge, there is no direct mention of *yoginīs* in Siddhānta. The *siddhāntikas* give some meat-blood offerings to *rākṣasīs*: Carakī, Vidārī, Pūtanā, Pāparākṣasī.[6]

Although Siddhānta clearly gives more imporatance to the representation of the feminine, providing every form of Śiva with Śakti, *śakti* here is to be understood as power or mere attribute of the god and not as some sort of independent essence like in the texts of Vidyāpīṭha. To sum up the *saiddhāntikas'* view of *śakti*, I would like to quote Alexis Sanderson:

> ... while the concept of feminine power *(sakti*) is found throughout the Mantramārga, it tends in the Śaiva Siddhānta to move away from personification as the Goddess or goddesses towards metaphysical abstraction. It is seen here principally as the creative power of the male Deity, manifest in the cosmic and soteriological process and embodied in his *mantra*-forms. In the daily ritual of the initiate the deity is worshipped, like the Rudra of the Atimārga, without a female consort.[7]

This desire to include *śakti,* but to present her only as a power of Śiva, hiding her dangerous aspects, can be seen for example throughout the *Kūrma purāṇa*. Only a few verses disclose the fact that *śakti* might have other nature then the absolute virtue, order and light and be independent from a male god.[8]

Older *purāṇas* do not go further than *pāśupata* and *siddhāntika* influences, while *Agni,* the second part of *Liṅga*, *Śiva* and *Skanda* prove their knowledge of the representations of the feminine which cannot not be limited to Siddhānta.

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[1] Brunner (1963-1998). Further SSP.1-4. This text was almost fully incorporated in AP, the only parts that were not taken, are those that point at the author.

[2] For the list of solar *śaktis*, reflected many times in *purāṇas* (especially Agni, ŚP, LP) see SSP.1, p. 76. For the structure of the *śaiva* lotus to be visualised with a typical set of *śaktis* (Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathanī, Sarvabhūtadamanī and Manonmanī in the center) see SSP.1, p. 156ff. This lotus appears in *purāṇas* like AP, LP, ŚP, KP. For the importance of Vāgiśvara and Vāgīśvarī in the initiation context in particular see SSP.1, p. 236ff ; AP (material from SSP), LP. For the deities included in *siddhāntika* pantheon see SSP.1, p. 266. The list includes *rudras,* mothers, *gaṇas, yakṣas,* planets, *asuras, rākṣasas, nāgas,* constellations, *rāśis* (zodiacal signs), *viśvas* and *kṣetrapālas*. See also SSP.3, p. 76. Numerous *śaktis* are invoked during the installation of *liṅga* in SSP.4, p. 168, v. 222-223 (App.10), they correspond to AP.96.98-101, giving the list of *śaktis* in the context of the initial consecration of the image. SSP.4, p. 266 provides a big list of *śaktis* and even *dūtīs* surrounding the goddess, see also ibid., p. 278, 281, 282ff. SSP.2, p. 202-348, witnesses the influence of Svacchanda tradition, so we encounter more *śaktis,* those of Damana.

[3] SSP.3, p. 68, v. 1, the passage is taken in AP. Similar practices found in the SV, which probably predates the Siddhānta.

[4] SSP.3, p. 144-146, especially v. 24.

[5] SSP.3, p. 525. Especially verses 1-2. *Pāśupati's astra* given in AP.322 included more *tantric* beings, like *yoginīs* and *ḍākinīs*. AP.28 also provides some *abhiṣeka* which women and kings can receive.

[6] SSP.4, p. 54, corresponds to AP.40.17-20 and describes the offerings in square diagram to *yakṣas* and to demons. See also AP.93.26cd-30ab. In Appendix 4 of SSP.4, Brunner provides information on different kinds of spirits/beings, who can become dangerous if the temple is polluted by birth, death, blood, sex, sins, etc. All these beings, normally living in empty houses etc., infest the place. To drive out these *yakṣas, rākṣasas, bhūtas, piśācas, brahmarākṣasas, kālikās(?f), śaralis, bhairavas* etc., Mahālakṣmī is invoked. The text cited by Brunner provides "physical" descriptions of these creatures, see SSP.4, p. 438ff. The description of *bhairavas* and *kālikās* reminds the cremation ground gods of more extremist traditions. Brunner came to conclusion that this part is late.

[7] Sanderson (1990), p. 136.

[8] Hymn to the goddess in KP.1.11.

#### 1.6.2.2.2. Bhairavaśāstra and radical traditions within it

The name of this large group of very different traditions is provided by Alexis Sanderson in his already mentioned schema. In this part of Mantramārga the feminine and all its representations play much more important role. The cult of *yoginī* in *śaiva* traditions doesn't seem to be very important or even visible before the emergence of Bhairavaśāstra. The following texts belonging to Bhairavaśāstra were taken as sources for the present research: *Brahmayāmala* (partially, chapter 53, 54, 56); *Yoginīsaṃcāraprakaraṇa;*[1] *Niśisaṃcāra*; *Tantrasadbhāva*; *Kubjikāmata tantra*; *Ṣaṭsāhasrasaṃhitā* (partially: chapter 1-5 and 15), *Siddhayogeśvarīmata* (partially); *Mālinīvijayottara*; *Svacchanda*; *Vīṇāśikha; Yoginīhṛdaya*; *Kulārṇava* and *Netra*. I revised the sources of Krama in order to get a more or less complete and representative picture of the development of the concept of *yoginī* inside the tradition of the initiated *śaivas*.

First of all, within Bhairavaśāstra (as opposed to mild Siddhānta) an important distinction between Mantrapīṭha (or the seat of *mantras*, means also in many respect male god-oriented tradition) and Vidyāpīṭha (or the seat of invocations related to the goddesses) should be made. The first is represented by the text and the cult related to Svacchandabhairava, a deity worshipped in different forms, with or without subordinary female consort (whose form is the same as that of male god). The rituals do not disturb too much the rules of *brahmanic* purity: the deity is offered wine (and fish in some cases),[2] but these products are not consumed by the devotee. *Svacchandatantra* knows seven mothers[3] and it refers to *yoginīs* as a group along with other beings/spirits, but does not arrange them in any structures including 24 or 64 elements. Chapter 15, the very last chapter of this huge text, alludes to sexual practice with a female partner, but it is probably an interpolation. The direct knowledge of *Svacchanda* is visible in the second part of *Liṅga,* and this text had an impact on the development of the later radical traditions.[4]

Vidyāpīṭha itself should be understood as a set of different traditions, among which three can be distinguished. One of these three sub-groups is the cult of Tumburu(bhairava) and his four sisters: Jayā, Vijayā, Ajitā, Aparajitā (who are sometimes alluded as *yoginīs* and included in absolute majority of any lists of feminine beings in *purāṇas* and in *tantras*). This current must be quite ancient and it has traces of the *kāpālika* practice in a cremation ground, visible in *Vīṇāśikha tantra.*

The second subdivision is Yāmala-texts based upon *kāpālika*-like practices. These texts were quite numerous, but not so many of them survived. *Picumata alias Brahmayāmala* is one of those rare texts. Three chosen chapters deal with the classification of *yoginīs* in its ancient variety, list the secret signs serving as a means of communication between the *sādhakas* and the *yoginīs*, explain the procedures of worship including the arrangements of 24 *yoginīs.* According to Alexis Sanderson, there is no trace of the list of the 64 *yoginīs* in this text.[5] The date of the text is unknown, but, if we accept the possibility to date the *Ur-Skanda* by the VIth century of our era, we can state that the developed set of the texts of *yāmala*-type existed already.[6] *Brahmayāmala* gives to the feminine an equal if not a predominant place: the goddess is a partner of Bhairava and sometimes she is even worshiped alone. *Yoginīs* in *Brahmayāmala* seem to be of two types: (1.) those who along with mothers constitute the arrangements for worship, they are rather deities or symbols, and (2.) those who are in human form should be met and recognised, addressed with a special symbolic language. *Brahmayāmala* was an important text for the later radical *śaiva* traditions.

The third group within Vidyāpīṭha can be called the Śakti-tantras, where visible subgroups are the texts of Trika (*Siddhayogeśvarīmata*, *Tantrasadbhāva*, *Mālinīvijayottara*) and of Kālīkula (*Jayadrathayāmala* including *Yoginīsaṃcāraprakaraṇam, Kramasadbhāva*,[7] *Kramastotra*). In both of

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[1] A part of JY.3.

[2] Sanderson, lectures in Kyoto and Tokyo, December 2004 and January 2005.

[3] Classical list in SV.10.1015ff, the text also refers to the eight mothers in the first chapter. App.4.4.

[4] See also Sanderson (2001), p. 22-29.

[5] PLSS.6.328-335 refers to BY as its source of the list of the *yoginīs*. It is puzzling, as there is no list of the 64 in BY, according to Sanderson, Pers. Comm. May 2005, but can be understood as a reference to another later text bearing the same name.

[6] USP.171.127ff, see next paragraph.

[7] *Kramasadbhāva* (ed. by Mark Dyczkowski), is a Krama text consisting of seven chapters, all dealing either with the arrangements of *yoginīs* in the context of worship and with the details of transgressive rituals. Goddess teaches Bhairava in

these subdivisions the feminine is predominant and in some cases only goddesses are worshiped. Both Trika and Krama continue the tradition of *Brahmayāmala*. We find in these texts further evidence of the development of the *yoginī*-cult: complicated many-layer arrangements of the feminine and masculine deities in Trika, a system of twelve *kālīs* who are also conceptualised as *yoginīs* in Krama, as well as the first lists of the 64 *yoginīs*. The absolute in both traditions is the goddess. The *yoginīs* have a full set of criss-crossing and overlapping forms and functions: a real woman, who was initiated and played the role of partner in sexual practices;[1] a being or a spirit invoked by *mantras* and transgressive practice; a *mantra* itself; a representation of the body-centres and of the energy; a goddess "embodying" a particular geographical point etc. *Yoginīsaṃcāra* knows the structure of 24 *yoginīs*; but *Tantrasadbhāva* goes further and proposes the most ancient known to me arrangement of the 64.[2] Both texts propose highly transgressive practice including offering and consuming of wine, meat and products of the body; manipulations with dead bodies and even human sacrifices. As for Krama, its influence on *purāṇas* is very slight,[3] but this tradition had a great impact on the works of Abhinavagupta and Kṣemarāja later in Kashmir. As for the texts of Trika, they were more popular, and *Tantrasadbhāva*, for example, was recasted within the texts of Kubjikā tradition, of which *Liṅga* and *Agni purāṇas* show direct knowledge.

*Yoginīsaṃcaraprakaraṇa* is a part of the third *ṣaṭka* of *Jayadrathayāmala*, the text dealing with various forms of Kālī-worship. This text was written somewhere before 1000 A.D. in Kashmir.[4] *Yoginīsaṃcara* can be analysed as an independent part consisting of eleven chapters dealing with all possible aspects of encounter with the *yoginīs* and similar beings by the initiated. Chapter 1 provides a long list of *tantric* texts, probably existing before the redaction of *Yoginīsaṃcara*. From this list we can conclude that the text is quite late as it knows the *tantra* of Kubjikā, which might be *Kubjikāmatatantra*.

*Niśisaṃcāra* is a text representing a tradition which can be situated between that of *Brahmayāmala* and *Tantrasadbhāva*. The parts that survived, deal almost exclusively with the *yoginīs* and mothers, the text understands the set of places for worship (such as cremation ground or a lonely tree) as belonging to the subtle body of the worshiper. Unfortunately, as about 50% of this text is lost, it is hardly possible to date for this reason.

*Siddhayogeśvarīmata* is the basic and the most ancient text of Trika, influencing all of the later development of this tradition. I worked with the edition containing nearly all the chapters of the shorter recension made by Judith Törszök.

*Tantrasadbhāva*, also belonging to the Trika tradition, was known to Kṣemarāja, who cited it in the commentary to *Netra*. The texts consist of 28 chapters, very different in style and in choice of topics: for example, ch.10, dealing with the horizontal and vertical arrangement of the universe, is close *purāṇic* style;[5] a set of chapters on *tantric* yoga with sacrifices and meetings with *yoginīs*, can be distinguished. Chapter 16 provides a detailed classification of the *yoginīs*. The text refers to *Siddhayogeśvarīmata* as its authority.[6]

*Mālinīvijayottara*, represented as a very important text of Trika in the works of Abhinavagupta and his disciple, is quite late, as the tendency to internalise *yoginīs* is clearly visible.

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this text. KSB.3.13-14* shows that this is quite late as it refers to all later traditions of insiders. KSB.1.2* known the *cakra* of great mothers, their list is not précised. The terms *yoginīs* and mothers are used interchangeably, see KSB.2.12-15*. The 64 *yoginīs* seem to be independent from the mothers, they surround directly Mahākālī in KSB.1.4a.* The references to the 64 are all-pervading : KSB.1.29-30, KSB.1.64 and 68, KSB.2.6; The text knows also various arrangements of 24-16-12-8-4, constituting the *cakra* of the totality, see KSB.2.18-22.* Bhairavī explains shortly the link between *yoginīs* and *pīṭhas* and their function in destruction of the universe in KSB.1.39-42*. In KSB.4.1-2, Bhairava asks to explain in details the arrangement of 5 *cakras.* 4.13ff: the goddess starts by the line of transmission, in 4.41-85* she explains the details of worship in the context of which these *cakras* are used. Place, time, women (v. 48-49), and materials for worship are explained as well as the construction of the arrangement. KSB.5.24-28ab* mention different kinds of *yoginīs* (*khecarīs, bhūcarīs, dikcarīs, gocarīs, vyomeśī)* in the context of worship among other beings.

[1] Woman can be also a *guru* in Krama (I do not have clear evidences for Trika).

[2] App.7.2.

[3] The goddesses of this tradition were known to SP.

[4] See Sanderson (1990).

[5] In fact, the chapter shows some similarities with SV.10, see Sanderson (2001).

[6] See also Sanderson (2001), p. 31-33.

The texts of Kubjikā-tradition, *Kubjikāmata tantra* and *Ṣaṭsāhasrasaṃhitā* borrow a lot of passages from *Tantrasadbhāva*.[1] If *Kubjikāmata* inscribes the *yoginīs* into the systems of *cakras* in the body/consciousness of the practitioner, the most important feature of *Ṣaṭsāhasrasaṃhitā* is its iconographical representation of the 64 *yoginīs*, which, as we are going to see it, comes only at the last stages of development of the tradition of the initiated *śaivas*.

*Netra tantra* is a text written for a very particular kind of *śaiva* officiates - those who served as *gurus* and protectors of the kings.[2] Throughout the text we learn that a *śaiva* initiated closely followed the king in his everyday activities,[3] and in case of troubles he played even more important role. These troubles are possession by different kinds of beings;[4] wars[5]; diseases, black magic applied by others,[6] etc. The *tantrics* are called in extreme situations, when the king is sick or dying. The *śaiva* priest is supposed to proceed with the initiation for the rescue of the dead.[7] Among the *bhūtas* who are responsible for untimely problems of the king Kṣemarāja lists, at first place, mothers and *yoginīs*, but complete list of harmful creatures includes diseases, *khārkhodakas, grahas, śākinīs, yakṣas, piśācas, rākṣasas, bālagrahas,* who are kept away by this ritual and the priest should be well honoured for this.[8] While earlier *tantric* texts concentrate upon *siddhis,* the main aim of *Netra* is to provide the services to the kings.

## 1.6.3. Typology of *yoginī*-related passages in the chosen sources

### 1.6.3.1. Typology in the *purāṇic* texts

It is necessary to distinguish between the following types of the passages. (1.) Cosmological passages describe the creation of the universe, different human and non-human beings, the order of their creation, their subordination etc. The passages dealing with the fights between goddesses and demons (Mahiṣamardinī type of stories) are also in this group. There are many variants of myths of creation in *purāṇas* and the *yoginīs* and *śaktis* can take all kinds of roles in this process: from marginal to central. (2.) Ritual passages deal with regular or occasional rituals. We find the orders of worship and sometimes even the *mantras* and the *yantras* to be used for a particular ritual. If in the first type of passages the use of purely *tantric* terms is occasional, and they are mostly written in everyday understandable language, in *pūja* passages the technical *tantric* language is all-pervading. These passages can be understood in a much better way when there is a possibility of comparison with a *tantric* text. (3.) Hymns and the lists of names. This type can be identified thanks to its particular form. Most of the hymns are the lists of names or qualities of a god or a goddess in question. I would like to draw attention to the fact that these hymns have sometimes a special structure: the number of the names is important 64/108/1008 can point out that we are dealing with a codified cosmic structure of the *śaktis*, etc. (4.) The fourth type of *yoginī*-related passages is beyond the limits of most of the *purāṇic* texts, except late *Skanda*. These are the stories describing the interaction of human beings and *yoginīs*, and we shall encounter this type in such texts as *Kathāsaritsāgara* and *Mālatīmādhava*.

### 1.6.3.2. Typology in the texts of the *śaiva* insiders

In the texts of the initiated, the majority of the passages are of *pūjā*-type, describing order, material, time for worship and the particular results. Among them the code-passages should be distinguished. These codes provide the possibility to reconstruct *mantras.* They link syllables with deities, parts of the body, cosmic principles, describe their position in geometrical arrangements, etc.

[1] See App.1 here. Sanderson (1986), p. 163-164; (2001), p. 32-35; (2002), p. 6. For dates and provenance, Sanderson (2001) and (2002). See also the introduction to KMT of Goudriaan and Schoterman (1988).
[2] Composed in Kashmir between about A.D. 700-850, according to Sanderson (2004b), p. 273ff.
[3] Sanderson (2004b), p. 245
[4] Ibid., p. 244ff. NT.19*and 20*.
[5] NT.3.78cd-81ab.*
[6] NT.18.3-4.*
[7] NT.19.106-115.
[8] NT.19.131cd-135;* 211-213.* Sanderson (2004b), p. 263ff.

The cosmological passages, well represented in *purāṇas*, are almost totally absent in *tantras* (except *Netra*, and one-two examples in *Tantrasadbhāva* and *Svacchanda).* The texts of the initiated rarely tell the personal stories of meetings with *yoginīs* of *Kathāsaritsāgara*-type, the only known to me are those of Maheśvarānanda, Śivānandanātha and the three Krama *yoginīs.*

Having shortly characterised the *tantras*, I propose to look at the *purāṇic* texts and their gradual acceptance of the ideas of the initiated. Starting with earlier *purāṇas,* representing the groups of the initiated as heretics, we shall pass to later texts, assimilating the passages of the *tantras*. Special attention will be paid to the factors that could provoke this change.

# 1.7. The reconstruction of the intertextual relations between the *purāṇic* and *tantric* traditions

The conclusion concerning the relative chronology of the texts is based upon on a combined evaluation in *purāṇas* and in *tantras* of three following factors: (1.) Common lists of the names of *śaktis,* mothers, *yoginīs* etc., appearing in *purāṇic* and in *tantric* texts.[1] (2.) The importance given by a praticular text to the feminine beings/spirits and the knowledge of the set of concepts such as seven or eight mothers; 8-24-64 *yoginīs,* etc.[2] (3.) The presence in *purāṇic* texts of the passages that can be related to concrete *tantric* traditions: the names of *śaiva* sub-groups as well as direct textual borrowings from *tantras*.

Preliminary analysis have permitted to separate the chosen *purāṇic* texts into two groups: earlier and later. If the earlier texts mention the elements that can be interpreted as *tantric* just because they were present around when these texts were redacted; the later texts consciously incorporate the *tantric* technics, considering them to be useful and effectife for the royal needs.

## 1.7.1. The *śaiva* groups as described in earlier *purāṇas*

***Vāyu purāṇa*** is considered to be one of the oldest *purāṇas*.[3] The layers in the text are numerous and they do not belong to the same perod. If the first part of *Vāyu* (up to 2.41) might be considered quite old – at least before the Vth century, but there are some later interpolations. The text of *Vāyu* is aware of the works of Śaṅkara (c. 650-725 AD), Vasugupta (c. 825 AD), and is aware of Kashmiri Trika. *Vāyu* might be earlier than Gupta inscription of Gangdhar as it does not know the worship of the seven mothers.[4]

*Vāyu* knows the Buddhists, Jains and *kāpālikas*, this text says that they will flourish in Kali-yuga.[5] The brahmins, who are the authors of this text, accuse them of not respecting the stages of life and the caste-order. The borders of India, both cultural and geographical, like Kaliṅga etc., are represented in the text as unfavourable for *śrāddha* and as the places devoid of Vedas.[6] It is also stated that naked (presumably Jains) and the like, who do not respect the stages of life should be avoided in *śrāddha*.[7]

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[1] App.2.1.

[2] See chapter 2 for argumentation.

[3] *Vāyu* is mentioned in MBH, *Vaṇa*.191.16, it is known to Baṇa in VI$^{th}$ century *Harṣacarita*, 3.4, *Kadambari*, *para* 37; the chapters that follow *Vāyu* 2.41 are of much later origin. AITM, vol. 1, p. XVII. See here App.1 and App.2.3.

[4] According to Patil (1946), p. 187. But the absence of any mention of the seven mothers does not constitute a valid argument for the dating of this text. The other problem with the Patil's idea is that the inscription itself mention neither the exact number of the mothers, nor their kind. The temples (if we take *sthāna* for a temple) of mothers already existed in the end of the IVth century as we can learn from the inscription of Mahārāja Bhuluṇḍa, 376-377 A.D. See K.V. Ramesh and S.P. Tewari (eds.) (1990), n. 10. See inscriptions in Cited Sanskrit passages.

[5] VYP.1.58.59* and 64-66.*

[6] VYP.2.16.23ff.

[7] VYP.2.16.23-24.* See Bhattacharya (1971), p. 60-61, where the definition of 'heretic' essentially concerns exclusion from *śrāddha*-rituals. Hanneder (1998), p. 4, reflects on the position of *śaivas* as being 'outside the Vedas': "Yāmunācārya therefore differentiates between several meanings of *vedabāhya:* "Is it just to be different from the Veda, to perform acts prohibited by the Veda, or to hate the Veda?' He then shows that none of these apply to his system, the Pāñcarātra, but argues that it is the absence of a secular law that complicates the issue: some *Vedic* injunctions, like non-violence, apply to all parts of society and not only to the higher castes that are usually thought to be the addressee of *Vedic* injunctions. Otherwise

Even if he stays hungry, let him stay so outside the four stages of life. The non-ascetic and the salvationist – both of them are the defilers of the row. Those who shave off their head in vain, those who have matted hair, whose who wear all sorts of robes, those who are devoid of mercy, those who break all codes of good conduct and those who are indiscriminate in eating – are to be avoided. In the matter of Havya and Kavya, one shall avoid *kārukas* (a *śaiva* sect) and men of no disciplined conduct of life, men ostracised from the *vedic* society, musicians and actors.[1]

This text is not at all aware of any of the late *tantric* groups, which confirms that it is old.[2]

***Kūrma purāṇa*** consists of two parts. Mishra distinguishes the *vaiṣṇava* and the *śaiva* redactions, placing the first one in about 550, and the second - before 1000 AD. Mishra states, that as *Kūrma* does not prove its knowledge of *śaiva āgamas*, it cannot be later than 800.[3] But it knows *bhairava* (tradition?) included among *'paṣaṇḍa pāśupatas'*.[4] Mishra dates the *śākta* parts, including the hymn of 1000(1008) names of the goddess by about 850 AD.[5]

*Kūrma purāṇa* already in ch. 2 states that the scriptures other than Vedas bear no fruit.[6] But the text itself bears strong *pāśupata* influence[7] and knows all kinds of heretics:

For those who do not perform those duties prescribed for them by Brahmā, he created the hells known as Tāmisra and others down. There is no scripture other than the Vedas which tells about Dharma. One who revels in things other than the Vedas is not to be spoken to the twice-born ones. The various scriptures opposed to the Vedas and the Smṛtis that are found in this world have their basis in ignorance. Kāpāla (/Bhairava), Pañcarātra, Yāmala, Vāma, Ārhata, as well as such others are delusive in nature. The scriptures expounded by me are designed to delude those in this world who themselves delude the men through the application of evil scriptures. Men who strive to perform the *vedic* rites by the best of those versed in the mystery of the Vedas are beloved of me.[8]

The passage could hardly occur before the VIth century - the probable date of the emergence of *yāmala* scriptures. If we look on the list provided by *Kūrma*, we will see that besides the Buddhist (Ārhata)[9] and Vaiṣṇava (Pañcarātra), Kāpāla,[10] the text is aware of *śaiva* Mantramārgic traditions such as Yāmala and Vāma.

*Kūrma* explains that these deluding scriptures were created and proliferated by Śiva and Viṣṇu in order to destroy the city of demons. The traditions listed are *kāpāla, lākula/nākula* or *yāmala(jāmala)* in some editions, *vāma, bhairava,* (the last seems to be of two kinds: eastern and western (*bhairavaṃ pūrvapaścimam*)), *pañcarātra, pāśupata* etc. The passage must be much younger

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brahmin-murder would not be a crime for an outcast to whom the Veda does not apply. In this context the term "Śaivism" unavoidably occludes as much as it defines, for an important segment of Śaivism is un-*vedic* in as much as it is based on a group of scriptures, the *Tantra*s, which are held to be superior to the Veda. There is in fact a wide range of cults, some of which accept the Veda while others include it as a lower and soteriologically ineffective revelation. The generally compromising position with regard to the Veda, however nominal in nature, is perhaps sufficient to justify the inclusion of Śaivism as a whole into "Hinduism"."

1 VYP.2.17.65-68.* Tr. AITM. See also VYP.2.16.25-40. Other passages mentioning heretics in VYP according to Choudhary (1956), p. 236 are: 78.30; 58.40; 52.65; 99.396; 105.42. Choudhary also states that VYP.104.16 enumerates six systems of philosophy including Brāhma, Śaiva, Vaiṣṇava, Saura, Śākta and Ārhata, p. 254. The *kārukas* are known as a sub-system of *pāśupatas*, see Sanderson (2001), p. 30. n. 2.

2 Some late chapters of VYP are aware of the Trika *unmeṣa-nimeṣa* concept, as it's judged by AITM. VYP.2.42.33-34. AITM, introduction. Rocher (1986), p. 243-245 states that generally proposed date of VYP is IV-Vth centuries A.D.

3 Mishra (1997), p. 2-4. This is inconclusive as, according to Alexis Sanderson, Pers. comm., December 2005: "The fact that it lists all other forms of Śaivism in 1.15.112-113 proves only that it does not include the Saiddhāntika scriptures among the *mohaśāstrāṇi* created to delude the wicked. This is consistent with its offering these its tacit support, especially since by referring to the others branches of the Mantramārga as Vāma, Bhairava (=Dakṣiṇa), Pūrva (=Gāruḍa), and Paścima (=Bhautika) makes it at least probable that it has in mind the Saiddhāntika doctrine of the five directional *srotāṃsi* and therefore that its omission of the main *srotaṃ*, the *ūrdhvaṃ srotaḥ,* to which the Siddhānta attributes its own scriptures, is intentional. In any case even if the absence of any reference to the mainstream of the Śaiva scriptures did prove that the KP was composed before they had come into existence, the limit established would be 600 rather than 800."

4 Mishra (1997), p. 109. KP.1.15.113.* Mishra probably misunderstood 2.21.34cd:* *kāpālikāḥ pāśupatāḥ pāṣaṇḍā ye ca tadvidhāḥ,* meaning "Kāpālikas, Pāśupatas, and (other) unbelievers of that kind", according to A. Sanderson, Pers. Comm., Dec. 2005.

5 Mishra, Ibid., p. 125.

6 KP.1.2.30.*

7 See Rocher (1986), p. 184-186, KP.1.24-25 ; 27-33, KP.2.1-11. This text was dated by Hazra by the VIIIth.

8 KP.1.11.270-275.* Tr. AIKT.

9 The word can also be interpreted as subgroup of Atimārga, related to Musula, see Sanderson (2005b), p. 169, 171, 176.

10 Bhairava in some editions. *Kāpālikas*, although they have influenced the Mantramārga scriptures, belong to Atimārga.

then the previous one.[1] It is not possible to define the relation between *bhairava* and *vāma* on the basis of the present list.[2]

Describing *Kali-yuga* the text says that both *brahmins* and *kṣatriyas* will follow *vāma*,[3] *pāśupata* (*śaiva* traditions) and *pāñcarātra* (*vaiṣṇava*).[4] Flourishing *kāpālikas* are also one of the qualities of this *yuga*. The heretics, like *pañcaratrins*, *pāśupatas and vāmacārins* should never even be thought of by the orthodox, because they disrespect Vedas, gods and *brahmins*.[5]
In the same manner as *Vāyu, Kūrma* describes the rules of *śrāddha* and gives a list of the persons who can spoil the ritual by their participation in it. These are, first of all, the Buddhists (*śrāvaka*), followed by *pañcaratrins* and *śaivas* such as *kāpālikas* and *pāśupatas,* atheists or heretics (*pāṣaṇḍā*) and similar people (*taddhidhāḥ, tāntrikāḥ* in some manuscripts).[6]

This strict separation between the *brahmanic* tradition and that of the *śaiva* insiders does not last long and the text in question shows the integration of *śaiva* elements within the *brahmanic* tradition. Śiva enlightens the ascetics in Daruvana by explaining the *pāśupata* system as the essence of Vedas(!), while other scriptures, namely *vāma, pāśupata* (another *pāśupata*? in some variants - *kaulaṃ tathā*, which gives more sense), *soma* (*kāpālikas*), *lākula* and *bhairava,* are condemned.[7] They said to be opposed to Vedas and not to be followed.

*Kūrma* shows thus a different attitude towards *śaivas* throughout the text: although the people not following the *Vedic* path should not be admitted in *śrāddha*, some of them are accepted (the *pāśupatas*). The massive block of heretics is split and partially integrated within *brahmanic* tradition within the time needed for the redaction of this *purāṇic* text.

***Matsya purāṇa*** is a text consisting of 291 chapters without any sections. Agrawala dates it between the IInd and the Xth AD,[8] but, according to Kantawala, the core of the text is dated around the VIth.[9]

*Matsya purāṇa*, to my knowledge, is free from clearly expressed *brahmanic-tantric* antagonism, although it also pays attention to whom to invite in *śrāddha.*[10] To know the position of the *purāṇic* text, not only the concrete names of *tantric* groups are useful, but also the information which can only be derived only from a text of a particular *tantric* tradition. Without stating the source this text included in the list of mothers some *tantric* goddesses (not stated as such) and even Kālasaṃkarṣaṇī, the main goddess of Krama.[11] The images of mothers enable us to conclude that their cult and iconographical features were already established at the time when the text was written.[12] Among heretics in Kali-yuga only *kāpālikas* are stated clearly.[13] The text mentions *yoginīs* related to *pīṭha*.[14] Besides this, there is no trace of any *tantric* influence and even the advice given to the king is free of *tantric* elements. This proves that the text might be quite early.

**The *Ur-Skanda***, is now the subject of an excellent and very detailed analysis performed by a group of scholars.[15] The oldest manuscript of this text is dated by 810 AD. However, as the recent

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[1] For the position of the mentuoned traditions in a more general context, see Sanderson (1990). The line *bhairavaṃ pūrva-paścimam* from KP.1.15.113a can also be understood as a reference to the other classification of the *tantra*s and in this case *pūrva* would stand for *garuḍa-* and *paścima* for *bhūta-tantras.*
[2] See 1.6.2.2.2.
[3] Here Vāma might stand for the cult of Tumburu-bhairava and his four sisters, a revelation appeared from the northern (*vāma*) face of Śiva. It is one of the ancient currents of the Bhairava-cult, one of later texts of which is *Vīṇāśikha*, and this cult has no relation to *vāmācara*.
[4] KP.1.28. 5-6,* 16,* 25.*
[5] KP.2.16.15-17.*
[6] KP.2.21.34-35.*
[7] KP.2.37.141, 145-146.*
[8] Agrawala (1963).
[9] Kantawala (1964), p. 3-8.
[10] MP.16.14-17.
[11] MP.179.
[12] MP.261.
[13] According to Choudhary (1956), p. 236, MP mentions *pākhaṇḍas* and *pāṣaṇḍas* in 99.14; 144.40; 57.6; 69.34; 265.3; 267.34; 144.54; 47.249; 273.27.
[14] MP.193.72-73.*
[15] Bakker (2004), p. 13, n. 30: "... a sixth century date of the topographical list doesn't seem unlikely...". Isaakson, USP, vol. 1, p. 4. Yokochi (2004) argues that the description of images of Durgā in USP corresponds to the VIth century iconographical proof.

researches of Bakker and Yokochi show, the text might well belong to the VIth. The text refers to the list of *yāmalas*. Two recessions of the *Ur-skanda*, namely A and R say that there were *tantras* related to mothers and *bhūtas (mātṛbhūtaṃ mahātantra).*[1] Alexis Sanderson proves that these *mātṛtantras* or *mātṛyāmalas* like in the text, are genuine and they are known also from *tantric* sources:

> Reading through "Towards a Critical Edition of the Skandapura" I was struck by the list of *mātṛtantrāṇi* at 171.127-130b. It seems to me probable that the word *yāmalam* is *sarvaśeṣaḥ* and that what the text is giving is in fact a list of seven *Yāmalatantras: Brahmayāmala, *Svāyambhuvayāmala, Kumārayāmala (= Skandayāmala), Sarasvatīyāmala, *Gāndhārayāmala, Īśānayāmala and Nandiyāmala*. For only the two starred titles are unknown to me. Listings of the *Yāmalatantras* in scriptural sources old enough to be known by Kashmirian scholars in the tenth century... [2]

This new information enables me to assume that the *yāmalas* existed at as early as the VIth century - the probable date of the *Ur-Skanda*, thus removing all *tantric* structure at least a few centuries back in time.[3] The more, the fact that the text mentions *Brahmayāmala*, would prove the existence of the developed cult of *yoginīs* already in the VIth century AD.

As for ***Liṅga purāṇa,*** this text is divided into two parts. The first part is earlier and it represents the *śaiva* insiders in the manner quite close to the texts described above, except for the chapters, which are aggressively *śaiva*.[4] As for the second part of *Liṅga*, it is clearly influenced by *śaiva tantric* practices written for the king or for his brahmin-*tantric gurus* and is much later.[5] *Liṅga* was analysed by Gangadharan, who thinks that the first part belong to the Kushana period, some chapters of the second part are as old as the Gupta period.[6] But the text is full of later interpolations. The citations from it in later literature show that we do not have the same text that Lakṣmīdhara had in the XIIth century.[7] Hazra mentiones the borrowing from *Matsya*, *Kūrma* and *Vāyu* into the text of *Liṅga*.[8] On the other hand, *Śiva* and *Skanda* draw upon *Liṅga*.[9] Gangadharan comes to the conclusion that the upper limit of *Liṅga* in two parts is not before the X-XIth century, while the lower limit cannot be before the VIth century.[10]

The attitude of the ancient part of *Liṅga* towards the radical *śaiva* traditions can be illustrated by the story of Alakṣmī (the lady of bad luck), who enters with her husband the houses of those who do not respect the rules of right behaviour.[11] They enter the houses devoid of *vedic* worship, and this

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[1] See n. 118 in the first volume of USP edited by Isaackson and Bakker, USP.20.41* and USP.171.127cd-130.* The earliest MS giving this list belongs to 810 A.D. The passage was also cited in Sanderson (2001), p. 6-7: Śiva has declared that henceforth Koṭivarṣa will be a place sacred to the Mothers (171.121), that he will be present there as Hetukeśvara to lead them (171.122), and that whoever drinks the water of the Śūlakuṇḍa in that place, the site where Bahumāṃsā has just slain the Dānavas with her trident, and offers obeisance to Bahumāṃsā herself, will be protected from all harmful spirits (171.124-125).

[2] Letter of Sanderson to Isaakson, March 1994. See Sanderson (2001), p. 7, n. 4. Sanderson shows that these *yāmalas* are genuine and they were known to the texts of the insiders: 1. The *sādāśivaṃ cakram* (64 *Bhairavatantras*) of the *Śrīkaṇṭhīyasaṃhitā*. This is quoted by Rājānaka Takṣakavarta in his *Nityādisaṃgrahapaddhati* (Bodleian Library, MS Stein Or. d. 43, folios 18v13-19v3). 2. The second ogdoad of the *sādāśivaṃ cakraṃ* as it appears in the first *ṣaṭka* of the *Jayadrathayāmala* (Kathmandu, National Archives, MS No.5/4650), folio 184v6-8 (*Paṭala* 44, vv.5-6). 3. *Siddhayogeśvarīmata* (Asiatic Society of Bengal, MS 5465 G), folio 69v1-5 (*Paṭala* 29, vv. 16-20). 4. *Jayadrathayāmala, ṣaṭka* 1, folio 169r7-v6 (Paṭala 36, vv. 16-25). 5. Ibid., folio 182v8-183r3 (*Paṭala* 42, vv. 1-7). 5. *Brahmayāmala* (Kathmandu, National Archives, MS 1/363), folio 199r2 (Paṭala 39) lists eight *Yāmalas* in its account of the *Tantra*s that make up the *Vidyāpīṭha*. 6. The *Nandiyāmala,* though it is not in any of these accounts, is mentioned in *Jayadrathayāmala, ṣaṭka 3* (Kathmandu, National Archives, MS 5/1975), folio 170r8 (*Yoginīsaṃcāraprakaraṇa*, *Yoginī-cakreśvarotpattipaṭala,* v. 37d) in the course of a list of fifty-eight *tantra*s in which Śiva has taught *yoginīsaṃcāraḥ*.

[3] Goudriaan (1981), p. 22 for the general dating of *tantras* : "the existence of Hindu *Tantra*s cannot as yet be proved for the period before A.D. 800, but the origin of *Tantric* literature may very well lie in a considerably earlier period."

[4] LP.1.107.41-42.

[5] See 1.7.2.1. LP.2 has 55 chapters, while the LP itself states that there are 46 chapters in the second part. See also Sanderson (2004b), p. 235, n. 10.

[6] Gangadharan (1980), p. 13. Alexis Sanderson has proved that the chapters of the second part of LP draw upon the Mantramārgic texts, including SVT and KMT (Pers. comm., Oct.-Nov., 2004)

[7] Gangadharan (1980), p. 14-15 and 18-19. But Hemādri (XIIth) quotes the same LP which we have now, ibid., p. 27.

[8] Ibid., p. 17 and 20ff

[9] Ibid., p. 21-22.

[10] Ibid., p. 27-28. LP.1 is dated by 600-800 A.D., while LP.2 is 800-1000. *Nāradīya,* belonging to the IXth century describes LP as consisting of two parts. See also ibid., p. 31.

[11] LP.2.6.15-30.

category includes the houses where there are probably tribal or *tantric* images of *daṇḍinī and muṇḍinī*.[1] The fact that they are *tantric* is confirmed by the verses, where Jyeṣṭhā may enter the houses where the main deity is Kālī, or *ḍākinī* having the form of *preta (pretarūpā ca ḍākinī)* or *kṣetrapāla*.[2] She is also welcomed to enter the houses of Buddhists.[3] This Alakṣmī story is the way for *Liṅga* to make a clear border between what is pure andand what is impure, *brahmanic* and *tantric.*

*Kali-yuga*, in the manner of ancient *purāṇas*, is described as the time when Vedas cannot be seen, when sacrifices disappear; but there will be a lot of people wearing ochre-coloured cloth or naked, as well as many *kāpālikas*. The water from *tīrthas* or the *tīrthas* themselves along with Vedas will be sold. There will be no respect to the castes and the stages of life.[4]

The first part of *Liṅga* is itself mostly *pāśupata*. In its second part this *purāṇa* borrows material from different *śaiva* Mantramārgic sources, masking them as *vedic* and thus hiding their origin. The text is incoherent in its attitude towards the *śaiva tantric* traditions: if in earlier passages they are condemned as heretical, in later passages they are highly appreciated.[5]

Already in the earlier period the *purāṇas* tried to conceptualise the existence of the *non-vedic* scriptures. The first variant, is that the gods decided to destroy the city of demons 'from inside', by initiating the demons into some kind of deluding teaching and thus diverting the demons from the pure rituals.[6] The other way to explain the origin of non-*vedic* practices is given in *Skanda*, where Uparicara Vasu, a king, was a worshipper of Viṣṇu. He forbid his subjects to kill animals.[7] The passage shows that god's character is linked to his devotee's one:

> For *asuras* and human beings, characterised by *rajas* and *tamas*, there are deities like Bhairava and others, worthy of being worshipped according to the *guṇas*.[8]

The difference between them and the *sattvika* gods and devotees is the fact that they do not performance of animal sacrifices, and in the transgressive (from *brahmanic* point of view) practice:

> Consumption of liquor and eating meat by *sāttvika* deities is neither seen by us nor heard of from the mouths of saintly people anywhere.[9]

But the text tries to conceptualise the existing practices by saying that it was due to a horrible hunger that sages started to interpret the Vedas in a perverted form taking *aja-* 'unborn' for a goat and allowing thus animal sacrifices.[10] This resulted in miserable state of people who had eaten meat and fish and that had been allowed intercaste marriages, and in the end no one could separate *āpad-dharma* (practice permitted in times of distress) from the true *dharma*.[11] This variant is very important for the present research as the *tantrics* and their gods were only addressed during times of the utmost trouble, but in normal state, they are to be kept away as dangerous and impure representatives of *adharma*.

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[1] SP.1.3.2.2 gives a list of forms of Śiva and corresponding *śaktis* in different places: it mentions Muṇḍī and Daṇḍikā.
[2] LP.2.6.51cd-54a.*
[3] Ibid., v. 54b-55.
[4] LP.1.40.38-41,* the passage is the further development of VYP.1.58.64ff.*
[5] See next paragraph.
[6] KP.1.15.117-128* provides another variant of the story of the appearance of these scriptures: in fact they were created and proliferated by Śiva and Viṣṇu in order to destroy the city of demons. Same in MP, ch. 129-140 and 187-188. But in MP.131 the demons diverted from the *vedic* path, and were destroyed without deluding teaching. LP.1.71.83-97* provides the story of the city of demons, where the scriptures proclaimed by gods are presented as giving total freedom of behaviour for women, which finally led to the destruction of the city. In AP.16.3-4* Viṣṇu deluded demons in the form of Arhat, that's how the deluding scriptures (Buddhist and others) appeared. ŚP.2.5.4 deals with the initiation of Tripuras into strange teachings: a person created by Viṣṇu and having the name Arihat got the order to write a long text against *varṇas* and *āśramas.* Arihan preaches in ŚP.2.5.5 in style of Jainism: equality of all living beings, absence of god-creator; non-violence; attacks feminine chastity, sacred rites etc. In ch. 12, these ascetics received the order to preach the same in Kali age. For other *purāṇas* see Choudhary (1956), p. 240-241.
[7] SP.2.9.5.7-8; SP.2.9.6; VYP.1.57, 89-114.
[8] SP.2.9.6.23. Tr. AITM.
[9] Ibid., v. 27. Tr. AITM.
[10] SP.2.9.9.12ff.
[11] SP.2.9.9.12-35.

The earlier texts and the earlier parts of later texts favour the conclusion that "there was a struggle between the orthodox and heterodox communities of the time, i.e., between the *Vedic* and non-*Vedic* sections of the people".[1] Choudhary states that the followers of the non-*brahmanic* traditions were mostly *śūdras*.[2]

> A man should have bathe with all his clothes on if he chances to touch the Bauddhas, the Pāśupatas, the Jainas, the Lokāyatikas, the Kāpilas, but if he touches the *Kāpālikas,* he should perform *prāṇāyāma* in addition.[3]

Provided facts show that at an earlier period *brahmanic* and *tantric* worlds were represented by the *purāṇas* as parallel and that they could not come together in any situation. As we are going to see, the situation is far from being so simple for the later periods. A few stages must be distinguished: from non-acceptance and rejection of everything non-*vedic*; to the gradual assimilation of the teaching of the Atimārga (only *pāśupata* variety), while the *kāpālikas* and the Mantramārgic elements are likely to be excluded; towards the final inclusion and integration of the radical Mantramārgic elements.

The later *purāṇas* are aware of the whole range of the traditions of the *śaiva* insiders. As we are going to see it now, they were also profoundly influenced by these *tantric* traditions in their visions of the feminine and of the *yoginīs* in particular.

## 1.7.2. The borrowings from *tantric* texts in later *purāṇas.* Kings and *Yoginī*-related practices. The complicated relations between official and marginal traditions

In order to establish the relative chronology of the *purāṇic* texts, I paid special attention to where, how, when, and in what conditions the *yoginīs* appear there. I found out that the passages can be classified into several groups on this basis: (1.) *yoginīs* are created or called by gods in the situation when the universe in danger; (2.) invocations of *yoginīs* in practice, the aim of which is to obtain *siddhis;* (3.) invocations by humans for non-religious ends in transitional states of the country such as war, rituals of appeasement etc.

This third type of passages is especially important for the kings.[4] These passages describe the invocation of the goddesses by brahmins(!) and the *gurus* of the king at night in a cremation ground. The early *purāṇas* do not know about these practices used by kings, only *Matsya*[5] provides some recipes for the king, including those can protect him from *kṛtyās*. *Bṛhatsaṃhitā* (written by Vārahamihira in the beginning of the VIth century) already gives advice to the king to keep near him a person proficient in black magic and invocation of *kṛtyās* and *vetālas* (a kind of zombi practice) for the destruction of the enemies. If *kṛtyās* are as ancient as *Atharvaveda,*[6] the *vetāla*-related practices might be *tantric*.[7] The political interest behind the inclusion of the new *tantric* deities in later *purāṇas* is exactly the issue on which I am going to center my analysis. I shall prove that the royal interest in *tantric* practices was the main reason of inclusion of the *tantric* elements in *purāṇas.*

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[1] Choudhary (1956), p. 235.
[2] Ibid., p. 236-237.
[3] Ibid., p. 247. He cites *Smṛticandrikā* 2.310.
[4] White (2003), p.133, states that *yoginīs* were known in military strategy. He cites XIth century *Mānasollāsa,* a section of which is named "the circle of *yoginīs*", and it combines a discussion of military strategies with description of astrological diagrams for determining when and where to attack: the last of these diagrams, which places a goddess at each of the eight directions, is called *yoginī-cakra*. White cites also *Dvyāśrayakāvya,* which gives description of night adventures of the Cāḷukya king Siddharāja (fl. 1094-1143): "[Even when the night comes] the duties of the king are by no means finished.. he must rise from his couch to perform the "Veercuryā" [vīra practice]. He goes forth, sword in hand, alone... extend[ing] his rambles beyond [the city]walls to some spot frequented only by the filthy birds of night, the yogeenee [*yoginīs*] and the dākin [*ḍākinīs*], female spirits, whom he compels to reply to his questions and to inform him of future events." *Purāṇic* sources that I used make rather the *gurus*/*tantric* priests of the kings the main actors in encountering the *yoginīs.*
[5] MP.217-218 lists different kinds of medicinal plants and other objects to be kept in the house of king against *angadas*(?), *rākṣasas, bhūtas* and *piśācas.* These plants can also destroy sins, *rākṣasas,* poisons, *kṛtyās* and *vetālas* and prevent draught. The names of all these medicinal plants and the names of *yoginīs* are looking in exactly the same way.
[6] See 2.2.1.8.
[7] But they might be as old as Manu. See Sanderson (2001), p. 13-14, n. 13. See here 2.2.1.7.

### 1.7.2.1. *Liṅga purāṇa*

The later part of *Liṅga purāṇa* starts at 2.23 and is clearly influenced by radical *śaiva* practices. The material belongs mostly to Saiddhāntika tradition, but it also reflects also the influence of *Svacchandabhairava* and of Kubjika-related texts. The origin of *Liṅga* is probably Mahārāṣṭra according to Sanderson.[1] The influence of *Svacchanda* was, most probably, non-direct, mediated by Siddhānta, which, although itself propagating *āgamic* Śaivism, derives some practices from that *tantra*.[2] Chapter 26 describes Aghora with eighteen arms and accompanied by a consort.[3] This Aghora and his partner are, in fact, Svacchandabhairava and Aghoreśvarī according to Sanderson.[4] The fact that Svacchandabhairava here is called Aghora is not surprising.[5] Although the attributes and descriptions are same, Aghora does not hold the severed head - *muṇḍa,* and his *śakti* is describes with minimum details. This might signify the necessary modification of the *tantric* visualisation to be accepted in *purāṇic* text, but simple corruption might also be the reason. Mothers and all kinds of other beings surround Aghora forming a *maṇḍala*.[6] He is also accompanied by 32 *śaktis*, who constitute his main *mantra* consisting of thirty-two syllables.[7] The worship, although clearly influenced by the *tantric* tradition, is not linked to the interest of the king yet, and the passage is probably present because it forms a part of a larger *paddhati* included in the second part of *Liṅga*.

The material that joins the sets of goddesses and the interests of the kings starts at the ch. 27. It is a huge ritual of royal ablution with the invocations of more than 1000 *śaktis*. It is clearly intended for the kings, as only they can afford more than 1000 golden pots.[8] The attributes consecrated at the end are also the signs of royal power.[9] This ritual secures victory, liberates from all sins, heals even leprosy, gives children, brief, it was specially invented for the sake of the kings.[10] The brahmins and *gurus* of the king claim rich presents for the performance of this ritual.[11] Except for the names of the goddesses mostly borrowed from the text of *Kubjikāmatatantra*,[12] there is nothing especially *tantric* in this chapter: the *mantras* used are from *Yajurveda.*

Comparing the lists of *śaktis* from ch. 27 and *Kubjikāmatatantra*, I came to conclusion that this list is unlikely to come only from *Kubjikāmata* because it would ask too much modifications of the original. It would be necessary to compare the list of these 1000 *śaktis* with later texts belonging to Kubjikā tradition, namely *Ṣaṭsāhasrasaṃhitā*. If we assume that source is limited to *Kubjikāmata,* then we also have to accept that, while taking the text which had some independent meaning, the authors made of it just a list of goddesses and *rudras*, and nothing could stop them from corrupting the original text in order to arrive to the desired number of 1000(1008). They changed the gender, they transformed *śaktis* into the arms, they inverted the order of the *śaktis* compared to original. This list is an example of the difficulties one can face by analysing the integration of the *tantric* material in *purāṇas.*[13]

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[1] His arguments are as follows: 1. goddesses with the names in -āyī in LP.2.27; 2. the goddesses and *rudras* from LP.2.27 are drawn from KMT, also composed in that region; LP.2.13.19 cites Koṅkaṇa as the first example of *deśa*; LP gives the Aghora *mantra* in the *Taittirīya* form, which is mostly restricted to the Deccan and the Far South. Alexis Sanderson. 20.10.2004. *Liṅgapurāṇa*. *Provenance* and *Liṅgapurāṇa*. *Contents.* (unpublished)

[2] SSP.2, p. 203-348.

[3] LP.2.26.13-21.* App.2.10.

[4] Sanderson, '*Iconographical notes'.* Svacchandabhairava.

[5] Already in *vedic* hymns to Śiva, Aghora was the most terrible and related to the southern direction, that of death. App.2.10.

[6] LP.2.26.22-23.*

[7] This is the form given in LP.2.27.238.*

[8] LP.2.27.10cd-11, 253-256. App.2.11.

[9] Ibid., v. 259-262.

[10] Ibid., v. 281-284.*

[11] Ibid., v. 268-271.

[12] Sanderson (2004b), p. 236, n. 11. He also see in this chapter the presence of *saiddhāntika, dākṣiṇa* and *vaidika* elements.

[13] LP.2.27.277cd-284.* The structure of LP.2.27: v. 1-13 - the aim of *jayābhiṣeka*; v. 14-25 - construction of this *maṇḍala* and its centre; v. 26-51- main lotus and general structure of the 3 *āvaraṇas;* v. 52-59 - main lotuses of the second *āvaraṇa*; v. 60-130 - secondary *śaktis* in the second *āvaraṇa,* classifies by the groups belonging to main and intermediate directions; v. 131-228 the 3rd *āvaraṇa*, main and secondary *śaktis;* v. 229-233- description of *śaktis;* v. 231- 271 – worship with the *mantras* of five faces of Śiva from *Rudrādhyāya;* v. 272-284 – promised results of the ritual are the *siddhis,* liberation from sins even accumulated in numerous *kalpas;* healing of terrible diseases, victory; love of people, conjugal felicity.

*Jīvacchāddha*, another ritual for the kings from ch. 45, is be performed in dangerous for life situation.[1] It is supposed to secure either prolongation of life or liberation. Here the forms of Rudra are invoked along with *śaktis* as their equal. The ritual itself is not *tantric*: prayer and *homa*, gifts to brahmins.

Chapters 47-55 should be seen as a later interpolation, as *Liṅga* itself says that it has only 46 chapters in 2nd part (55 in present edition). It is exactly in these chapters that we find the magic recipes specially intended for the royal use. Chapter 50 explains the function of *aghora mantra*. This *mantra* is to be used in a desperate situation and against very dangerous persons, but never against brahmins or one's own superior. It is not the king who should perform the ritual in the cemetery (*pretasthāne* and *mātṛsthāne* – where are stationed spirits and mothers) at night, but a volunteer learned brahmin.[2] This is one of rare examples of *tantric* worship at the service of the king. The devotee should meditate on himself as Aghora form of Śiva (he has only eight arms here), surrounded by different kinds of ghosts, including *ḍākinīs*.[3] The ritual presupposes the participation of at least a few *brahmins-tantrics*. I call them so because no orthodox brahmin would invoke Aghora and *ḍākinīs* in cremation ground, making sacred fire from that of funeral pyre, etc.[4] Main devotee makes and destroys the objects representing the army of the opponent. The ritual starts on the 14th day of the dark half (which is typical for this kind of worship) and lasts several days.[5] Quicker variant is also provided: one should collect different kinds of highly impure objects into a human skull,[6] wrap it in cloth from dead body, and it cannot be performed by an orthodox brahmin. This knowledge is also said to be secret and is not to be disclosed to anyone.[7]

*Vidyā* of Vajreśvarī,[8] or *vajravāhanikā* given in ch. 51, is a ritual of similar kind. It is to be performed by a capable person seeking the welfare of the king. He should "charge" a *vajra* (or a diamond) with thousands of repetitions of *mantras* and give it to the king, who should keep it closely with him, and he will win the war. It is said that even Śiva destroys the universe by this *vidyā*.[9] *Vidyā* here means *mantra* related to goddess and the preference of this term instead of *mantra* shows that the passage was borrowed from one of the texts of the Vidyāpīṭha.

Chapter 52 lists a full set of black magic rites that can be performed with Sāvitrī *mantra*. Desired result is achieved by use of different plants in *homa*; for some purposes the animal blood is required. Besides helping in troubles, goddess Parameśvarī, invoked in this ritual, gives *siddhis* when worshipped with ghee. Again this ritual should be performed by brahmins and the chapter is addressing them.[10]

We can conclude that second part of this *purāṇic* text was profoundly influenced by *tantric* Śaivism: we discover that the *siddhāntika*-like vision of the world started to constitute the basis of this part of the *purāṇa*. *Liṅga* knows more ancient *śaiva* systems, namely *pāśupatas*, but it also include

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[1] LP.2.45.5-7.* The places listed in this passages are unified by AITM's translation (which takes this passage for *brahmanic*) as dangerous. But this passages belong to the domain of knowledge of the initiated *śaivas* and the described rituals should be performed only in such places.
[2] LP.2.50.10-12* and 13-17ab.*
[3] LP.2.50.23-25.*
[4] LP.2.50.27cd-33.*
[5] Ibid., v. 36-37.
[6] Ibid., v. 38-43: nails and hair of men, teeth of animals, dust, etc.
[7] Ibid., v. 48cd-50.* See also A. Sanderson, '*Monarch' (forhcom.),* for the historical evidences of the recognition by the kings of the magic abilities of these brahmins helping them in destruction of enemies. Can we limit these rituals to the *tantras*? Stutley (1980), p. 99, who studies vedic magic notes that: "Wooden figures of enemies were also made and particular rites carried out to ensure their destruction. One such rite prescribes that a man desirous of removing an enemy should fast for three days, commencing on the fourteenth day of the dark half of the month. He should then stand in a burial ground (*śmaśana*) on a spot sloping southwards, wearing red head-band, carrying a sword a using bilva wood for fuel. For seven days mustard-oil and salt are poured into the fire. Then with logs from the 'royal tree' *(rājavṛkṣa*) the verses of RV.3.53, 21-4, expressing hatred of the Vasiṣṭhas, are uttered. At night he makes an image of his enemy in śamyāka wood (Cathartocarpus fistula Pers.); performs a sacrifice, using the image, and again muttering the above *ṛgvedic* verses says: 'this (/) is the oblation'- and within a week his enemy will die *(Ṛgvidhāna* 2.4.5; 4.1.ff)". Thus, the roots of the practice are as old as AV and thus only the image of Aghora can points at the *tantric* source here.
[8] Vajreśvarī, invoked in AP as a goddess who brings forth victory. It is also known to JY.1.28. In her mantra she is called Vajrayoginī.
[9] LP.2.51.20.
[10] LP.2.52.2cd-7* and v. 13.*

new, more radical elements belonging originally to cremation ground practices, and reflected in the texts of Kubjikā tradition (*Kubjikāmatatantra* or others) of which the text shows direct knowledge. Nevertheless, this knowledge of the traditions of the initiated is limited: the text does not give any *tantric mantras* and uses the *vedic aghora mantra*, which will not be the case of *Agni purāṇa*.[1]

On account of the *tantric* traditions reflected in *Liṅga* we can presume that the text in the form knows to us can hardly be earlier that end of the XIth century, according to the dates of the most ancient manuscripts belonging to Kubjikā tradition.[2] This tradition, probably the most well-known by the non-initiated, is also very important for the *Agni purāṇa*.

### 1.7.2.2. *Agni purāṇa*

*Agni* comprises 382 (or 383) chapters, there are no sections. Mishra established a relative time-order of the different parts forming this *purāṇa*. He states that *tantric* material (*śaiva* and *vaiṣṇava āgamas; śākta* worship) occupy the chapters 21-106, 201 and 317-326,[3] thus representing about 25% of the whole (in fact much more). Without knowing the date of *tantric* sources incorporated into *Agni*, Mishra states that the date of present form of this text is the end of the XIth century.[4]

This text is a kind of 'mixed salad' of the *purāṇic* material and *tantric* practices. The main body of the text is taken word by word *Somaśambhupaddhati*, written by Somaśambhu in the XIth century, and the whole composition called *Agni purāṇa* cannot be earlier than this date.[5]

*Agni* is a text clearly intended for the king or for his *tantric guru*. It is a rich source of the invocations of *tantric* goddesses. In the chapters showing direct knowledge of the texts of the insiders we can find the rests of *bhūta and garuḍa tantras*, dealing with possession of people by spirits and with the serpent bites that can be cured by *mantras*.[6]

For the present research the chapters reflecting Kubjikā tradition are particularly important.[7] There are two sets of chapters reflecting this later *tantric* tradition. The first set is constituted by the chapters from 123 to 149, considered to be a summary of *Yuddhajayārṇava,* but reflecting originally the material of *Kubjikāmata tantra* and ist later commentaries such as *Ṣaṭsāhasrasaṃhitā*. [8] The second set are the chapters 308-326 dealing mostly with the worship of the goddess Tvaritā. We shall deal with in detail only with the chapters that help to place *Agni* in time in relation to the other texts. Knowledge of the *tantric* groups is not pertinent anymore to date this text, because Agni knows them all. I shall concentrate only upon the textual borrowings from the *tantras*, both direct and mediated by the lay texts.

The iconographical chapters 50-52 of *Agni* describe different gods and goddesses, including the 64 *yoginīs,* they were borrowed from *Pratiṣṭhālakṣaṇasārasamucchaya* 6.[9] This list of the *yoginīs* is torn out of it's original context, which was, in my opinion, *Ṣaṭsāhasrasaṃhitā* 15, and included into an

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[1] Although it might be a *mantra* of Kubjikā (it also have 32 syllables), the more, LP.2.27 seem to know KMT. The '*aghora mantra* of 32 syllable' might be a secret name of another *mantra.*
[2] See Sanderson (2002), p. 3.
[3] Mishra (1965), p. 9.
[4] Ibid., p. 24.
[5] First discovered by A. Sanderson, see SSP, vol. 4, p. lix. Ibid., n. 68.
[6] For supposed context of the lost *tantras* and the list of their titles, see Sanderson (2001), p. 14, n. 13 and p. 19, n. 22.
[7] The following chapters of AP are concerned: 123-125, 131-148; 308-326. As for SSS, I had direct access only to the chapter 1-5, and thanks to Dory Heilijgers-Seelen to ch. 15.
[8] The whole set of chapters from 123 to 149 are considered to be a summary of *Yuddhajayārṇava*. Goudriaan and Gupta (1981), p. 126: "A few *tantric* texts specialized in astrology. Probably the oldest one preserved is the *Yuddhajayārṇava* "Ocean of (means to ascertain) victory in battle", a work of ten *paṭalas* preserved in a Newari Ms. Of N.S. 217 (A.D. 1097) (RASB Cat., p. 292f (No.6110). There are other old MSS. in the same library and in the National Archive of Nepal; for the latter see Nepal Cat., I, p. LXX, 81). Its main concern is s*varodaya,* prediction of future events with the help of uttered sounds: the colophon gives Bhaṭṭotpala as the author's name. Another text of the same title, also found in Nepal, is introduced by Devī's request for explanation of the means of conquering demoniac influences by various devices of prediction and astrology. (Nepal Cat., I, p. LXX, 81.- A third work of this title has been incorporated in the AP.123-149)" All these astrological texts seem to deal mainly with royal interests. This proves the existence of developed cult of Kubjikā, and of the 64 *yoginīs* before the the compilation of the source of AP and the fact that this material is incorporated in *Yuddhajayārṇava* together with astrological chapters is one more proof of the king's interest in such matters.
[9] See Bühnemann (2003).

iconographical chapter.[1] This transition was mediated by *Pratiṣṭhālakṣaṇasārasamucchaya* 6. *Pratiṣṭhālakṣaṇa* refers to *Brahmayāmala* as its source of description of the *yoginīs* and to *Skandayāmala* as for the goddesses. However, we should not see it as a proof of the direct influence of the Yāmala tradition, because no list of 64 *yoginīs* can be found in the ancient *Brahmayāmala*.[2]
The description of Durgā is of little use for the identification of the traditions of the insiders that are reflected in *Agni,* as she is more *purāṇic* than *tantric* goddess.[3] Chapter 50 shows its knowledge of one of the ancient *tantric* tradition worshipping Śiva as Tumburu-bhairava.[4] The end of the chapter lists eight mothers from cremation ground: Rudracarcikā, Rudracāmuṇḍā, Nāṭeśvarī, Mahālakṣmī, Siddhacāmuṇḍā, Siddhayogeśvarī, Bhairavī. The implements they hold prove that *Agni* was aware of the *tantric* traditions of the most radical kind. [5]

Among the chapters considered to be the summary of the *Yuddhajayārṇava*, ch. 123 provides different ways allowing to know in advance a victory or loss in battle.[6] The *mantra* of Bhairava which we encounter here[7] might belong to any of the traditions of the Bhairavaśāstra. The only thing which can point out the source, is that Bhairava is described as holding sword (*khaḍga*) and axe (*paraśu*). We can suggest that he is two-armed, which is not so typical for the later and many-armed forms of this deity. Chapter 124 teaches the calculation of luck in battle which links planets, channels in the body and the letters of the alphabet. Agni as speaker here, but the basis of the chapter is the dialogue of Umā and Iśvara, teaching that the victory can be achieved by worship of *icchāśakti* with 15-syllabled mantra. Iśvara uses the term Mantrapīṭha, translated by AITM as the base of the *mantra*, but in fact this points out that the passage belongs to Mantrapīṭha tradition as opposed to Vidyāpīṭha.[8] The Mantrapīṭha tradition is represented by the cult of Svacchandabhairava. The passage of *Agni* in question can also belong to this tradition also because the *śaktis* from the verses 11-12 can be found in *Svacchandabhairava*.[9] Śiva explains the same *mantra* according to Mantrapīṭha and Vidyāpīṭha, which proves that *Agni* closely knows both traditions.
Chapter 125 lists many goddesses whose main function is to secure victory, they are arranged in *cakras* as the title of the chapter, *yuddhajayārṇavīyanānācakrāṇi,* shows. We encounter a deity called Karṇamoṭānī or Karṇamoṭī**,** also referred to as *mahāvidyā*.[10] Her *mantra* is able to kill or to destabilise enemies. The 32 goddesses are to be worshipped are arranged in structure according to the elements (earth, water etc.).[11] As for the *tantric* source of this list of goddesses, it might well be *Kubjikāmatatantra* where the same arrangement is repeated at least three times.[12] At the end of the

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[1] This borrowing was mediated by PLSS.6. Image of Bhairava in AP.52.9cd-13* closely follows that from PLSS.6.401ff*, but AP variant is contracted and corrupted. See 2.4.
[2] However, other texts with the same name are preserved in South India, which are much later. They might have served as the source. Nevertheless, the reference to the Yāmala tradition might be also a be means to link the new arrangement to some sort of autority.
[3] Nevertheless, her nine forms can help to date the text as quite late. See AP.50.6cd-17ab.* In KAP.60.51 these 9 *durgās* are called *yoginīs*.
[4] AP.50.17.* The four sisters of Tumburu - Jayā, Vijayā, Jayantī (or Ajitā in about half of the lists of *yoginīs* included in Index, App.10), Aparājitā are well known to all later *purāṇas*. They are depicted as the *sakhīs* or servants of the goddess, see here 2.3.2.1. They are also present in the absolute majority of the lists of *yoginīs*, see App.10. See also the *Vīnāśikha tantra,* the text where Tumburu-bhairava and his four sisters Jayā etc., are the main deities. Visualisation of this deity can be found in this *tantra* in v. 94-118.
[5] Raktacāmuṇḍā, Siddhacāmuṇḍā are known to TS.21.138-154. See comparison of AP.50 with PLSS.6.170-177,* which seems to be direct source of the iconographical chapters of AP in App.2.9. PLSS.6 names *Skandayāmala* as its source for the description of these goddesses. Although the *yāmala* with such name is known from the texts (See USP.171.128c*; JY.1.44.5-6 and 36.19c, 42.3c; SYM.29.19c; BY.39 (Kathmandu, National Archives, MS 1/363, f. 199r2), JY.3,YSP.2.38a), we cannot say that this description can really be found inside it.
[6] App.8.
[7] AP.123.25.*
[8] Also mentioned in AP.124.3-8* and 15.*
[9] Ibid., v. 9-16 and 23c-24ab.*
[10] AP.125.1-2. This goddess is known to the following texts: MP.179, LP.2.27, KMT, JY(YSP), NS. KMT.22.30* inserts this goddess in the list of sacred places, she is connected to the royal interests already here. KMT.22.8a* also links her to "e" in *mantric* code. In SYM.16 this is one of the names of Cāmuṇḍā, and this is also true for TS and NS, where this goddess is invoked in the rituals of black magic.
[11] AP.125.7-15.*
[12] AP.125.15-42. App.6.7. The same list with minor differences in spelling occurs in the texts posterior to KMT: SSS.15.63ff and 25.74ff, GS.13.108ff and 20, ŚM.12.114ff and ch. 19. See Heilijgers (1994), p. 155-156; she mentions nothing that

chapter, Bhairava and mothers are invoked in typical places for the *tantric* worship such as the top of the mountain, a lonely tree, the place where the lightning fall, an ant-hill. Here a different form of Bhairava is addressed: he holds a sword and a trident.[1] This chapter provides the invocation which should be performed at night in naked state in cremation ground with undone hair, with the offerings of human flesh, blood, poison, and other polluting substances to the fire, while repeating the name of the enemy 108 times, face to the south, in order to destroy him.[2] The origin of this must be radical *kāpālika*-like practices.[3]

Chapter 133 consist of several distinct parts: v. 1-11 is a system linking the name of a person with the position of planets, which can predict victory or death; v. 12-18 invoke Bhairava with cremation ground practices. His *mantra* and the attributes he holds in his 4-10-20 hands are given. The forces of the enemy are supposed to be turned away just by the sound of the small drum after the described invocation. It is also possible to draw an image (rather of the enemy than that of Bhairava, contrary to AITM) on the cloth and assign the syllables on the particular parts of that image, all this is to be broken at the time of battle. Next part of the same chapter invokes Garuḍa for victory and exorcism (*duṣṭabhūtagrahārtasya vyādhitasyāturasya ca*). This might be related to *garuḍa or bhūta tantras*, dealing with possession.[4] The mothers are also invoked,[5] their list is untypical, and they are rather *tantric* goddesses. The devotee must give them some *caru* (without any details of what it should consist). The battle context is particularly underlined. The chapter proposes a codified *mantra* which can conquer the death. This *mantra* can be also written on the petals of many-petaled lotus and worshipped, the effect would be the liberation from all deseases and the destruction of the enemies.[6] Right at the end of this chapter we find the *vidyā* of *bhelakhī* (might be a variant of *bhillī* or *biḍāla/viḍāla-mukhī)* who is probably herself animal-faced, or accompanied by cat-faced attendant. This invocation promises victory.[7]

Chapter 134 is the explication of *trailokyavijayā-vidyā* which helps in battle.[8] Trailokyavijayā possesses a set of qualities which are untypical for the mild *purāṇic* goddesses from earlier texts: she destroys all the *yantras* (*sarvayantravimardanī),* she has big teeth and a terrible face, frightening, red-eyed, producing a great sound, having her tongue like a lightning, decorated with *gonasa*-serpents, holding a garland of dead bodies, wearing a raw skin (most probably in the sense 'still dripping with blood'), holding a sword, frowning, haing angry eyes, etc. This goddess is to be visualised as being of blue colour, standing on a *preta*, and having twenty arms. Her *nyāsa* should be performed and the red flowers should be offered to the fire.

Chapter 135 is the invocation of Cāmuṇḍā in order to win a battle (*saṅgrāmavijayavidyā).* Cāmuṇḍā together with the mothers is invited to enter *maṇḍala*, and we are dealing here probably with the practice known to *Bṛhatsaṃhitā* and *Tantrasadbhāva* under the name 'the invoking of the circle of mothers'.[9] These mothers here are Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārahī, Aindrī, Cāmuṇḍā, Revatī, Ākāśarevatī, Himavaccāriṇī, Ākāśagāminī, and Rurumardinī.[10] The source of the invocation is the same as for *Devī purāṇa* 9, which closer follows this unidentified *tantric* source and provides earlier variant of the *mantra*, non-linked yet to royal interests.

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would link these 32 goddesses to the war success, except the fact that their names constitute 32 syllabled *mantra,* variously related by my texts to Aghora, Kubjikā, Svacchanda. The *mantra* of Aghora in *purāṇas* started to be related to the war questions, as we have seen it already in LP.2. These 32 goddesses form a lunar *maṇḍala* as well as the *mantra* of Kubjikā of 32 syllables. Heilijgers (1994), p. 156.

[1] App.8. AP.125.47cd-48.*

[2] AP.125.49-51.* Very similar description can be found in TS.17.4ff,* dealing with black magic and also proposing *mantras* of Cāmuṇḍā for this purpose and in TS.20.37ff,* which uses the *śākinī-mantra*.

[3] It is only a suggestion as I have not seen the complete text. But Alexis Sanderson, while speaking about the *tantric* tradition reflected in *Mālatīmādhava* 5 (especially the commentary), says that similar practices are well known to JY. (Letter of Sanderson to Grimal, 27 April, 1994.) These extreme practices with the use of human flesh and blood for the destruction of enemies are known already to *Vīṇāśikha*, a text belonging to Vāma tradition.

[4] AP.133.12-24, see also the references to these *tantra*s in DP, later in this paragraph.

[5] Ibid., v. 27-33.

[6] AP.133.34-40a.

[7] This seem to be one of the *dūtīs* related to Kubjikā, in AP.143. See invocation in AP.133.40cdff.*

[8] AP.134.1-3.*

[9] App.2.6.

[10] AP.135 end of v.1 (part of *mantra*).*

Chapter 137 is an invocation of Mahāmārī, a servant of Yama, in order to destroy the enemies. She, the great death, having red eyes and related to the god of Death, gives knowledge, destroys and subdues everything, and grants all desires. Her qualities or aspects form also the *aṅgas* of her *mantra*.[1] They are to be assigned to the body of worshipper, who should further draw the image of the goddess on the cloth taken from a dead body. She has three heads and four arms and holds bow, trident, *kartṛ*, and *khaṭvāṅga*.[2] Mahāmārī is also known to the *tantric* sources.[3]

Chapter 138 deals with the rites of black magic, describing also the time and place for their successful performance. The person desiring to kill an enemy should, as it explained in this chapter, address a *sādhaka*, who would invoke Bhairava and Kuleśvarī in the white lotus, performing the ritual in particular direction (*yama*, south). The formula relates Kuleśvarī to Durgā and Bhairavī.[4] The chapter shows that killing at distance could be performed by a *tantric* not only for the king, but also for any other interested person.

Chapter 142 addresses a set of deities including Bhairava, mothers (Brāhmī etc., and not brahmins, like in translation of AITM), planets and the 64 (?) in order to kill the enemy in the direction of blowing wind.[5] This is followed by the *mantra* of Vajraśṛṅkhalā, who binds all directions.[6] This *mantra* is protective and it destroys demons, diseases, and bad influences.

Chapters 143-148 reflect the Kubjikā tradition, but *Kubjikāmata* in known to me version cannot be their direct source. Most probably it was bigger and later *Ṣaṭsāhasrasaṃhitā*. Chapter 143 describes the worship of Kubjikā and her *dūtīs*, who represent the aspects of her *mantra (astra*, *netra*, etc.).[7] The text goes on describing the components of series of 'twenty-eight', which is a symbolic representation of the totality in Kubjikā tradition. According to the content of *Ṣaṭsāhasrasaṃhitā*, it deals three times with the series of 28 (4-5-6-4-5-4).[8] This is exactly what we encounter in *Agni* 143. This text might be taken from *Ṣaṭsāhasrasaṃhitā* 47.[9]

Chapter 144[10] describes the *ṣoḍānyāsa*, according to it the goddesses and the *siddhas/nāthas* are to be located in the body.[11] The pantheon is clearly that of Kubjikā-tradition, but the wording does not belong to *Kubjikāmata*. The whole universe of Kubjikā-related deities is to be worshipped in *maṇḍalas:* the worship of the forms of Śiva, followed by offering of *bali*, the four main *pīṭhas*: Uḍḍiyāṇa, Jālandhara, Pūrṇagiri, Kāmarūpa, five gems, four *siddhas*, five *vimalas*, four gods and goddesses are listed. They again constitute the parts of the Kubjikā-related sequence, consisting of 27-28 elements.[12] Chapter 144 proposes to worship Viṣṇu and Śiva followed by the eight mothers and the six *yoginīs* (*ḍākinī* etc., related to the *yoginī-cakra* linked to throat).[13] Passing through the Kubjikā-universe in contracted and distorted way,[14] *Agni* arrives to the worship of the goddess herself, whose detailed description is given.[15] The goddess with six faces and twelve arms is, in fact, only one from

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[1] AP.137.1ab*. Same goddess is invoked in TS.20.110-118ab* and in TS.20.124ff.*
[2] AP.137.1cd-7.
[3] AP.137.18cd-19ab.* Mahāmārī is also invoked in TS.20.110ff* for destruction of enemies. *Kubjikāmata* knows Mārī.
[4] AP.138.12-15ab.* This passage gives HSKṢMLVRYŪM as *bījā* of Bhairavī. See Heilijgers-Seelen (1994), p. 22 for other *kuṭas* from KMT. She also notes, p. 27, that according to Aghoraśiva, an authour of the southern school of Śaivism, the *navātman* runs exactly as AP.138.15. For other sources using this *bīja* see Sanderson (2004b), p. 276, n. 106 and 278, n. 111.
[5] AP.142.17-18ab.*
[6] Ibid., v. 20. In KMT.22.39* there is a goddess holding *vajra* and *śṛṅkhala* in the list of deities related to places.
[7] AP.143.1-5.**Duṣṭa* should probably be emended to *juṣṭa:* we find Juṣṭacaṇḍeśvara and Juṣṭacaṇḍalī in KMT.7.86-112, But NS mentions *duṣṭī*. The same names and location in the body are mentionned in KMT and *Kulamūlaratnapañcakāvatāra*, 6.74-99: *hrauṃ spheṃ ha sa kha ka cha ḍa oṃ kāro bhairavaḥ śikhā / bhelakhī kavacaṃ dūtī netrākhyā raktacaṇḍikā*. Caṇḍikā Raktacāmuṇḍā also known to this last text, according to Heilijgers (1994), p. 143. All these *dūtīs* of Kubjikā are explained in KMT.10.1-155. See also Goudriaan (1988), p. 117.
[8] SSS.2.21ff, 40.70-75ff, 47.13ff . See Heilijgers-Seelen (1994), p. 31.
[9] AP.143.5cd-17.* The observation are based on the book of Heilijgers-Seelen, who gives the content of SSS and other later Kubjikā-related texts. The list of *dūtīs* in v. 10 slightly differs from SSS.47.32-39 and SSS.40.47, that present Kukārā, Khiṅkinī, Saṣṭhā, Maṇī, Suśirā and Ratnasundarī. AP.143.14 mentions the division of 27. These divisions of 27 and 28 are very important for Kubjikā-related texts, see Heilijgers (1994), p. 29ff.
[10] AP.144.1-3ab.*
[11] AP.144.3cd-12.*
[12] AP.144.13-25.*
[13] AP.144.26-29ab.* For the detailed description and function of these goddesses within Kubjikā tradition, see Heilijgers (1994), p. 119-149 on *yoginī-cakra*.
[14] If we take KMT, chapters 14-16 as the original idea.
[15] AP.144.29cd-37.

many forms given in *Kubjikāmatatantra* (description of *Agni* is close to Nagnakubjikā from Rūpa-realm).[1] Although this *purāṇic* description does not underline her terrible form (as *Kubjikāmatatantra* does), we can find the similarities in colours, and in number of heads and arms.

The beginning of the ch. 145 closely follows the logic of *Śrīmatottaratantra* 22 and *Gorakṣasaṃhitā* 23. These secondary Kubjikā-related texts borrow the information from *Kubjikāmata*.[2] These passages deal with the *nādiphānta* arrangement of the letters of the Sanskrit alphabet from *na* to *pha*, where each letter is linked to a goddess and to a part of the body, the totality serves to codify and to decode *mantras*.[3] *Nādiphānta* is folowed by *śabdarāśī*, where the syllables in the normal order of the alphabet represent the *rudras* filling the body of Bhairava.[4] The comparison of *Ṣaṭsāhasrasaṃhitā* and *Agni* shows that the differences in the names of *rudras* and minor, and they are mostly occurred due to the meter and corruptions. As for the goddesses, their list shows much more important variations.[5]

Chapter 146 of *Agni***,** at least in it's first part, is taken from *Kubjikāmatatantra*.[6] The beginning of the chapter is a *mantra* originally used to expiate the transgressions that can be committed by a *tantric* practitioner.[7] The *tantric* texts using it take very seriously the abuse of *yoginīs* or women.[8] *Agni* borrows this *mantra* but does not state for what it can be used. *Agni* 146, following the pattern of the *Kubjikāmatatantra*, also mentions Kubjikāhṛdaya and gives a ready-to-use form of it.[9] I was not able to trace the *mantra* in this form in *Kubjikāmata*.[10] *Agni* further provides the list of the 64 *yoginīs*. *Kubjikāmata* in the edition known to me does not have any list of the 64 *yoginīs*.[11] This shows that the date of *Agni* cannot be earlier than one of the secondary Kubjikā-related texts, from which the *purāṇa* takes this information.[12] The same list of the 64 *yoginīs* appears in *Māyādīpika* cited by Hemādrī; in *Ṣaṭsāhasrasaṃhitā* 15, and *Pratiṣṭhālakṣaṇa* 6. Among these texts, *Ṣaṭsāhasrasaṃhitā* should be seen as the source. We do not know the use of the arrangement of the 64 in *Agni*, but in *Ṣaṭsāhasra* they are clearly related to war.[13]

The beginning of ch. 147 comes from *Kubjikāmata*.[14] But the rest cannot be traced in *Kubjikāmata* and the source of the chapter was probably *Ṣaṭsāhasrasaṃhitā*.

These examples show that the *tantric* material was unlikely to be integrated in the *purāṇic* text directly from the primary sources of the initiated. Most probably it needed to be simplified and filtered by a particular group of people whose main mission was to secure by magical means the victory for the kings in battles. Two important conclusions are to be made: first, the *purāṇas* take already "third hand" material and this explains the huge number of corruptions and misunderstandings becoming visible when we compare a *purāṇic* text with a primary *tantric* source. Secondly, we have to take in account the time needed for this many-staged transmission from a primary *tantra* through several simplifications to a *purāṇa*, and thus, to remove the first and the last texts in time from each other.

King invokes to destroy his enemies not only Durgā[15] and Kālī, but also demons (*rākṣasas*), some of whom could be traced already in *Somaśambhupaddhati*.[16] The context of the passage makes

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1 For her other forms see KMT.17, especially v. 14-32.
2 KMT.17.71-112, 18.1-89. See also Heilijgers (1994), p. 289. AP.145.1-5.* App.6.8.
3 The geometrical arrangement of the same is explained in KMT.4.82-104ff. The arrangement of *rudras* in normal order is given in KMT.17.86-93; *mālinīs* in *nādiphānta* order can be found in v. 94-109. One more time *mālinīs* are listed in KMT.24.20-35 (reversed order). See also KMT.14.75ff. Same might be taken by AP from ŚM.7 or GS, see Heilijgers, p. 287
4 AP.145.5-18-*mālinī*, 18-31-*śabdarāśi*.
5 App.6.8.
6 AP.146.1.* App.2.7. This *mantra* belong to TS, taken after in KMT and its origins can be traced even earlier.
7 KMT.5.12-17*. App.2.7.
8 KMT.5.57-59.* App.2.7.
9 AP.146.3.*
10 AP.146.5cd-12.* This passage is probably coming from SSS.8, same is reflected in ŚM.6, GS. Heilijgers (1994), p. 287.
11 The 64 *yoginīs* in later texts of Kubjikā tradition are supposed to constitute a *vahni-/agnimaṇḍala*, one of *the maṇḍalas* forming *khecarī-cakra*, they are listed in ŚM.19.199-256=GS.20.203-258, ŚM.25.284-300=GS.27.31-47. See Heilijgers (1994), Appendix VI.
12 App.7.3 and 7.4.
13 AP.146.12-21.* App.7.3 and 7.6.
14 AP.147 called *tvaritāpūjādiḥ*, to be used against the *mantras, yantras* and powders of others: *yantra-mantra-tantra-cūrṇaprayogādikaṃ;* all this related to yoga of the lowest kind as it is stated in NT.20. AP.147.1* = inverse of KMT.10.29.*
15 AP.185.1-10.
16 Ibid., v. 11-16ab.*

the meaning of the terms *pañcāmṛta* and *dhvaja* doubtful: in non-*tantric* context these signify respectively five things from cow or five sweet things and a flag, but in *tantric* texts they might denote five *amṛtas* (blood, urine etc.) and a dead body. Chapters 218-269 of *Agni* is a miscellaneous collection of different instruction and rituals specially intended for the kings. Chapter 219 deals with royal *abhiṣeka*, in course of which even the *tantric* beings/spirits are invoked: *ḍākinīs*, *yoginīs*, *khecarīs and bhūcarīs*[1] are listed even before Vedas. The *yoginīs* and mothers are already well integrated in royal *śaiva* pantheon. If we compare this *mantra* with the ancient and non-sectarian king's initiation *mantra* from *Bṛhatsaṃhitā*,[2] we will find the following differences: much more deities in general and much more attention to the feminine in all representations; ancient variant mentions only beneficial gods and spirits, while *Agni* invokes demons. The *tantric* elements, probably not known to *Bṛhatsaṃhitā* in the VIth century, in *Agni* appear to be predominant.[3] Chapter 269 deals with consecration of royal objects and among the set of the well-known gods, we find invocations of all kinds of normally malefic spirits and of mothers,[4] addressed here in order to destroy the army of the opponents. This is the most usual context of integration of the *tantric* beings into *Agni purāṇa*.

However, the results of *tantric* worship can be interesting for the people not linked to the royal court. Chapter 302 gives codified *mantras* of Sarasvatī making a person wise; of Indra to be used by the king to recover his lost kingdom and get children; invocation of Śiva and Hṛllekhā to become a poet, and of Cāmuṇḍā[5] - to bring a beloved person under control.

Chapter 306 bears the influence of cremation ground practices which are employed in order to secure victory.[6] An invocation of Unmattarudra is to be performed at night in a cremation ground. The rest of the chapter is *vaiṣṇava*. The only reason to put these passages together would be the following: the first part explains how to destroy the enemies by magic, the second provides protection from the magic. The chapter finishes by invocation of Nṛsiṃha, who protects against low *grahās*, powders and other magical means applied by others.[7]

Chapters 309-326 constitute the second set of Kubjikā=Tvaritā-related material. These chapters more probably come from *Ṣaṭsāhasra* or other later and secondary text, than from *Kubjikāmata*.[8] Chapter 310 teaches a visualisation of Tvaritā with eighteen arms inside a typical *śaiva* lotus. The text continues with her codified *mantra*, followed by *nyāsa* and explains also the *mudrās*. Her *dūtīs*=the parts of *mantra* are non traceable as set in *Kubjikāmata*, but *vajramaṇḍala*, referred to in this passage can be found there.[9] The *maṇḍala* of this goddess destroys all enemies, brings a kingdom, gives a long life and *siddhis*. Her *mantra* presupposes the knowledge of special arrangement of letters in the form of *prastāra*.[10]

Chapter 311 describes *yantra* (alternatively called *maṇḍala*) of Tvaritā, by worshipping the initiated women in this circle of powders, one obtains a kingdom.[11] It is followed by a rapid form of initiation of disciple, influenced by *Somaśambhupaddhati* or showing the practice proper to all *śaiva* traditions, i.e. invocation of the goddess in fire, a set of "rebirth" rituals (*garbhādhana*, etc.), *homa*, casting the flower. The difference is in aims: besides becoming one with the highest, 'like water becomes one with water' (the search of liberation is the main aim of the older traditions),[12] one can become rich, get a kingdom, control a *yakṣinī*, become Brahmā, Viṣṇu, get superpowers, cleanse all sins, etc.[13] The extreme speed of achievement correspond to the extreme character of the rituals: the

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[1] Ibid., v. 243cd.
[2] BS.48.55-70. Sanderson compared BS with *Ādipurāṇa*, cited in *Kalādikṣāpaddhati*, MS. A, f.191v6-192v6, in his *Monarch*, (forthcom.)
[3] App.2.8.
[4] AP.269.22, 27-28ab.
[5] AP.302.7-9.* Same goddess is invoked in TS.20-21.
[6] AP.306.1-4.*
[7] AP.306.18.*
[8] AP.309.1-3a, giving the names of attendants of Tvaritā shows the similarity with SSS.25 or with SSS.7.638. These names constitute also the *aṅgas* of *mantra* are close to AP.143 and ŚMT.10.13.
[9] AP.310.1-6. For the list of non-correspondances and corruptions of this passage of Agni, see Mallmann (1962), p. 161-163. *Vajramaṇḍala* is known already to TS.2.139ff and KMT.16.78. For the list of *dūtīs* see AP.309.21-26ab.
[10] See Schoterman (1982), Appendix, for different arrangements of the letters related to Kubjikā tradition.
[11] AP.311.7-8ab.*
[12] Ibid., v. 25.
[13] Ibid., v. 28cd-30.

goddess Śīgrā/Tvaritā is to be worshipped with animal or human flesh and fat. The chapter is clearly intended for the kings as we learn it from the last verse, promising the power over the earth.[1]

Chapter 312 deals with different diagrams mostly applied to kill the enemies, but v. 18 is says that a special mode of application of the *vidyā* can attract a *śākinī.*[2] The *mantras* are to be decoded from the special arrangements called *gahvaras*.[3] A worshipper has to write parts of the *mantra* on a human skull or a cloth taken from a dead body to make a *yantra*.[4] The very same amulet can help in gambling, secure a kingdom and give children to a barren woman, but the most important, is that it helps to conquer other countries.[5] Spell given in the last line of this chapter is for controlling *yakṣas*.[6]

Chapter 313 worships Tripurā with eight *bhairavas* and *vaṭukas*, one of whom bears the name "son of *yoginī*",[7] to destroy the enemies at night in a cremation ground. The *mantra* is to be written on the cloth from cremation ground with a charcoal taken from the same place. It will lead to the destruction of enemy whose name is written. Same method also insures a victory in battle.[8] The set of goddesses mentioned is not homogeneous: Tripurā, Śrī, some lesser goddesses who are the *śaktis* of Kālī in *Kālikāpurāṇa*: Anaṅgarūpā, Madanāturā, Pavanavegā, Bhuvanapālā, Sarvasiddhidā, Anaṅgamadanā and Anaṅgamekhalā. Further we encounter Nityaklinnā, Madadravā, Nityā, Abhayā, Maṅgalā, Navavīrā, Maṅgalā (? probably Subhagā), Durbhagā, Manonmanī, Drāvā.[9] The rest of the chapter worships Kāma and his *śaktis*.[10] The list as such is beyond the limits of *Kubjikāmatatantra*, and this fact, as well as the name of the goddess, points out rather at the Southern *Kaula* tradition.

Chapter 314 deals with the worship of Tvaritā on the lion throne in the lotus, surrounded by her female attendants. We encounter already known set of her *śaktis*: Huṃkārā, Caṇḍā, Chedanī, Kṣepaṇī, Strī, Hūṃkārā, Kṣemakārī, Phaṭkārī. Jayā and Vijayā are her door-keepers.[11] This arrangement has two functions. Written in the order of destruction (*nigraha cakra*) on cloth, on the birch-bark or stone, together with the name of the enemy and reversed *mantra* of Kālī, it would kill the enemy.[12] Written with the feather of crow with special liquid including blood and poison, it should be placed in cremation ground, or the cross-point of four roads, or under a pitcher, or in the ant-hill, or under *bibhītaka* tree, and it would destroy all enemies.[13] The same chapter provides information how to make *anugraha cakra*: it changes the material for writing, the reversed *mantra* here would be not that of Kālī, but of Śrī. It is supposed to be powerful appeasing ritual (*śānti*), giving fortune, conquering death, and leading to heaven.[14] This chapter states that to stop magic invocations of others (*pratyaṅgīra*), one should use a formation of 81 parts, while to make the magic itself, to kill or to give the grace (*nigraha* and *anugraha*), 64 would be enough.[15] The *nigraha* and *anugraha cakras* are well known to Kubjikā tradition: the *nigraha* order of deities is used for example in *Kubjikāmatatantra* [16]

[1] AP.311.31-36.
[2] AP.312.18-19ab.* Similar rituals can be traced already in TS.16.
[3] AP.312.1-8.
[4] AP.312.8cd-12.*
[5] Ibid., v. 24cd-25ab.*
[6] Ibid., v. 25cd.*
[7] AP.313.9a.
[8] AP.313.7-14.
[9] AP.313.21-26. Donaldson (2002), p. 513, cites *Silpaprakāśa*, 2.511-526: 16 *mahāśaktis* of Kāma: Kāmeśī. Bhagamalikā, Nityaklinnā, Bheruṇḍā, Mahāvajreśvarī, Śivadūtikā, Vahnivāsinī, Vajreśvarī, Tvaritā, Kulasundarī, Kīlapatākā, Jvālāmālinī, Vijayā, Bhairavī, Kāmakāleśvarī, Tripurasundarī.
[10] AP.313.27ff.
[11] AP.314.1-3.*
[12] AP.314.6cd-8.*
[13] AP.314.11cd-12.*
[14] AP.314. 8cd-10ab* and 13-17.*
[15] Ibid., v. 18-23.* We encounter *yoginī*-temples based on the arrangements of 64 and 81. See White (2003), p. 136: describing the plans of arrangement of religious edifices in relation to Golakī Maṭha. See also Donaldson (2002), p. 634. In KMT these are 81 and 64 arrangements which refer respectively to the *dūtī-cakra* (81 deities in KMT) and to the *mātṛcakra* with its 64 deities, the other variant might be later development of the Kubjikā tradition (SAT, ŚM. GS) which included 64 into the fire-*maṇḍala* belonging to the *khecarī-cakra*. But the idea to use these sets for the same purpose as AP does, cannot be traced in KMT. The arrangements of 64 ang 81 are known already to BS, thus it is improbable that they are linked to the *yoginīs*. See also Dehejia (1986), p. 44.
[16] KMT.23.97-148 (especially v. 141-148), Heilijgers (1994), p. 140. These goddesses are the *yoginīs* belonging to the *yoginī-cakra* of KMT. They can be used in a number of ways: KMT.7.89-112=SSS.13.122-192 they are included in the

for the voluntary suicide by *yoga* (*utkranti*) as well as for the destruction of enemies.[1] The same goddesses in these two arrangements would be arranged in clockwise (*anugraha*) and anticlockwise *(nigraha*) way. The names of the goddesses are different in *Kubjikāmata* and in *Agni*.

Chapter 315 proposes a set of killing and harmful rituals[2] with invocations of terrible goddesses,[3] whose names separately can be found in *Kubjikāmata*. These rituals are of the extreme kind including even the use of menstrual blood.[4] Guhyākālikā can point at Krama origin of the passage: we know that Guhyakālī is important goddess of the Northern Kaula transmission. For the destruction of enemies the nine planets are worshipped and they might probably be in special relation to the set of nine mothers.[5]

Chapter 323 gives different *mantra* of Kālī, capable of performing all acts of magic and fulfil one's wishes. Kālī here has red and black face.[6] Durgā, who is called Caṇḍakapālinī,[7] drives away possessive spirits.[8] Cāmuṇḍā is invoked to bring desired lady under control.[9] These *tantric* goddesses are mixed with innocent *mantras* from *Rudrādhyāya*.

The author of *Agni* had included Kubjikā-related material, first of all, for the king who is eager to win by any means, get back his kingdom, and destroy the enemies.[10] Secondly, a person in difficult or issueless situation, which threatens his very existence (sickness, absence of progeny for women, etc.) might be interested in such practices. The *tantric* material not linked to the king's problems was included because it was probably a part of a larger *paddhati*. The *purāṇa* is interested only in "this world" practices, leaving aside 'personal development' and remembering liberation (*mukti*), only as a part of *bhukti*-*mukti* compound, where the first component is much more important. We can conclude that the author did not care about the esoteric meaning of the *tantric* texts he included. His *purāṇic* voice can be heard only in the first line of each mentioned chapter, and the commentary he gives does not reflect the material he cites. The pieces are coming from different sources, they have nothing to do with each other, but the compiler makes them match by giving names to the chapters. He hardly had any *tantric* initiation on account of the number of mistakes and corruptions. The author does not respect the logical structure of material he takes and it is not possible to say that he understands the source text, or even that he had a direct access to it.

Taking in account the reflection of the *Kaula* traditions (particularly Western), we can say that *Agni purāṇa*, in the form known to us, cannot be composed before the later commentaries on *Kubjikāmatatantra* such as *Ṣaṭsāhasrasaṃhitā*, and even probably *Śrīmatottaratantra* and *Gorakṣasaṃhitā*, which puts it at least later than the end of the XIth century.

### 1.7.2.3. *Śiva purāṇa*

This text, occupying four volumes of AITM, originally consisted not of seven, but of twelve parts.[11] There is no study of this text, which would propose it's plausible dates and a place of origin, except for brief notes of Michael, Rocher and Hazra.[12]

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worship of Juṣṭacaṇḍalī, related to the black magic, control over spirits, reliving of the dead, killing the enemies, see KMT.7.89-92. The *anugraha* arrangement is given to the disciple after initiation in KMT.10.112-134.

[1] See Heilijgers (1994), p. 139. White (2003), p. 70-71 analyses KMT.23 dealing with the practice of *utkrānti*, and he translated that in order to perform *nigraha*, a destructive ritual, one should proceed with the rite in reverse order. But the difference in performing *anugraha* and *nigraha* lies not in the rite itself, but in the order of words/parts of *mantra*, and in this case precisely the names of the *yoginīs* should be put in normal and reversed order (they also have special variants of names for *nigraha*).

[2] AP.315.1.*

[3] Ibid., v. 6cd-8ab.*

[4] AP.315.9-13ab.*

[5] AP.315.13cd-14.*

[6] AP.323.3-4.*

[7] It shows that the passage might be taken from Yāmala-tantras, like BY, where she is the main goddess. See Sanderson (1990) and (2001) for information on *yāmalas* and the *mantra* of this goddess.

[8] AP.323.7-9.

[9] AP.323.15cd-16.*

[10] App.2.5.

[11] Other five were *vaināyaka, mātṛī, rudraikādasa, sahasrakoṭirudra, dharmasaṃjña*. ŚP.1.2.49-51.

[12] Michael (1991).

*Śiva purāṇa* represents predominantly the *pāśupata* and the *siddhāntika* points of view and even if some radical *tantric* material has entered this big and late text, it does not look 'outstanding' on this general landscape. The last part of this text knows all early *śaiva* groups and even provides a kind of their classification, probably taken from *Kāmikāgama*. It mentions *śaivas* and *maheśvaras*,[1] tries to put together all systems of philosophy and all other traditions like *vaiṣṇava, saura* etc. It knows 'normal' and 'particular' traditions,[2] mentions Siddhānta (to which it probably adheres), *pāśupata, mahāvrata and kāpālika*.[3] Further it shows its knowledge of *dakṣina* and *uttara mārgas*,[4] and finishes the issue by condemning the heretics, who are those not listed before: they might be Buddhists, Jains, and *vāmacārins*.[5] Vāyu is called an expert in *śaiva āgamas*.[6] The difference between *Śiva* and the earlier texts, condemning even *paśupatas* is not surprising, because *Śiva* is itself inside the *śaiva* tradition.[7] Here the classification of an 'insider' and not of an 'outsider' is given.

*Śiva purāṇa* generally does not show it's knowledge of the radical *tantric* traditions. But there are few exceptions. The first one concerns the worship of goddess Parā, who is given much importance. The text gives a note on worshipping the wife of the preceptor, who is like Parā; she should be worshipped even when the aspirant achieves the level of Śiva himself.[8]

> Dakṣa's daughter Satī was perfectly guarded by Rudra at the tip of his trident, for the sake of the penance. Śiva had created her himself and after for the activities of the world she was born of Dakṣā...[9]

Parā śakti on the tip of the trident is the normal position of Parā in Trika.[10] However, these evidences are not sufficient to say that *Śiva* is aware of some Trika texts.[11]

Few chapters in *Umā saṃhitā* come out of the general style of *Śiva*, they are more esoteric. Chapter 25 teaches how to know the time of death according to 'right' and 'left' practices.[12] As for the sound 'heard' by yogins as the sign of progress, similar practice, linking sound to a particular *śakti*, is known, for example, to *Kubjikāmatatantra*.[13]

The most pertinent for our issue are the last chapters of the last part of the text, dealing with the *maṇḍala* of Śiva with its five *āvaraṇas* and a hymn that closely follows this arrangement. Bhairava there is represented as surrounded by *siddhas and yoginīs*.[14] The *tantric* beings, including *yoginīs, ḍākinīs, śākinīs* are worshipped. This might point out to the influence of the texts belonging to Bhairavaśāstra.

There is only one chapter in this huge text describing black magic rites and materials required, including animal blood. Four-faced and four- or eight-armed form of Śiva is to be worshipped by a brahmin, following strict discipline at the pure (not cremation) ground. The chapter gives detailed rules and restrictions concerning the ritual: it is to be used only in desperate situations, never against a

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[1] ŚP.7.2.31.164-171.* The difference between the currents is explained in Sanderson, *'Śaivism, Society and the State'*, (Unpublished), October 21, 2004; ŚP.7.2.31.164-166.**Āgamas* as group of texts are mentioned also in ŚP.7.2.7.38-39 and in ŚP.7.2.16.77.
[2] ŚP.7.2.31.172.*
[3] Ibid., v. 173-174.*
[4] These ¨ways¨ have at least two meanings : the first one is related to the position of the sun, while the second in certain passages refers to the traditions of the insiders.
[5] Ibid., v. 175-177.
[6] ŚP.7.1.5.64.
[7] As for its position according to the other *purāṇas* Hazra proves that it borrows from LP and KAP in 2.2. and from *Padma* and *Brahmavaivarta* in 2.5, see Rocher (1986), p. 224. *Kailāsa samhitā* has pronounced *śākta* character, Hazra considered it to be written by the *vīraśaivas* in South India, see Rocher, Ibid., p. 225. The *Vāyavīya sam.* was, according to Hazra, also a South-Indian product, composed between 800 and 1000.
[8] ŚP.1.17.50-52*, 133-135.*
[9] ŚP.2.1.16.34-35.*
[10] ŚP.6.16.48.
[11] Alexis Sanderson, Pers. comm., 12.04.2005, the knowledge of Kashmiri *śaiva* non-dualism is visible in ŚP, *Kailāsasaṃhitā* 16.45-49, which comment on *Śivasūtra* 1.2 (*caitanyam ātma)* and 1.2. (*jñānam bandhaḥ).*
[12] See 2.6. for the aims of the knowledge of the time of death are discussed from the point of view of classical yoga and from that related to *yoginīs.* App.6.2.
[13] ŚP.5.25.29-51, comp. KMT.25.172-183.*App.6.2.
[14] ŚP.7.2.31.146-150.*

*śaiva* devotee or the ruler of the country.[1] Although the ritual does not mention any *tantric* goddesses, it is similar to *Agni* in promised results: it saves from enemies, diseases, death, gives beauty and youth, turns friends into enemies and back, attracts women, gives fortune and eloquent speech, kills enemies, and, finally, even *siddhis* can be achieved by it.[2]

*Śiva purāṇa*, although clearly late *śaiva* text, which had possibilities to meet with developed *tantric* traditions, is very selective in the question what to include. It does not let any radical *tantric* details to enter. In order to date this text we should take in account that it borrows from *Liṅga* and some passages are parallel to those of *Kālikā purāṇa*.[3]

### 1.7.2.4. *Skanda purāṇa*

*Skanda*,[4] the latest composition (some interpolations could not occur before the XIXth century) is a mixture of material belonging to different traditions. This compilation provides a lot of undatable local material on *yoginīs* throughout the text, and it rewrites *Rāmāyaṇa* and *Mahābhārata* stories, filling them with *yoginīs* on every step. Although we find a lot of descriptions of the performance of *tantric* rituals, compared to the second part of *Liṅga* and *Agni*, the style of *Skanda* is different. We find amusing stories rather than prescriptive information. *Skanda*, like *Śiva*, can be characterised as a re-edition of already known *purāṇic* stories, and even if some *tantric* material is reflected, it is mediated by the earlier *purāṇas* or popular lay literature. The language is quite simple and the aim of this huge text is to convey the ideas to the largest public possible. It is a very important source showing further step of integration of the cult of *yoginīs* within the orthodox brahmanism, and it is also a witness of the independent *purāṇic* development of originally *tantric* material. The text is composed of many different parts, but generally it is written from the point of view of a person the stage of integration of the *tantric* elements when they become a part of everyday life.

The interest of the kings, like in other texts, are the principal doors permitting the *tantric* elements to enter. We see it in the passages dealing with the royal worship of Yogeśvarī.[5] Stories describing the inocations of *kṛtyās* also show the importance of these practices for the kings.[6] Magic recepts are also reserved to royal power.[7]

*Skanda* is aware of the whole range of *śaiva* Mantramārgic practices. As for Atimārga, the *pāśupatas* do not play anymore important role, but there is a lot of notes on *kāpālikas*.[8] The text knows developed *tantric* practices of Kaula type.[9] The story of invocation of the goddess at night at cremation ground performed by Vijaya and Barbarīka, which attracted even a *śākini* is the brightest example of it.[10]

*Skanda* had enough time to integrate *Kathāsaritsāgara*-like narratives, giving them piece by piece in different chapters. *Skanda* composes itself from the pieces of earlier *purāṇas* including all available texts. I wish to illustrate it by couple of examples of borrowings from *Kathāsaritsāgara*: a child become ghost by warming himself up near funeral fire and licking the brain and fat of exploded burning head.[11] He was instantly transformed into a *vetāla* of dreadful appearance and even tried to kill his own father. After he went to stay with other *vetālas* and got a name Kapālasphoṭa. This and the following story are taken almost verbally from *Kathāsaritsāgara* 5.2. Second story says that the king going with a son of a brahmin at the lonely spot at dusk hears an appeal of someone who was impaled

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[1] ŚP.7.2.32.58-62.*
[2] Ibid., v. 74-86.*
[3] See 1.7.2.1 and 2.3.2.2.
[4] For detailed references on the *śaiva* sects mentioned in SP see Awasthi (1978), p. 136-138. *Kāśīkhaṇḍa* is dated by Eck by end of XIIth, see Rocher (1986), p. 233.
[5] SP.7.1.83.36-60, especially v. 51-53.*
[6] SP.6.149.57cd-58* and 68-73.* SP.6.150.72-73.
[7] SP.5.3.169.12cd-14a.*
[8] SP.1.1.32-33: *kapālikas*, heretical doctrines, liquor. See SP.5.2.12.20-22* for the description of *kāpālikas*. As for the direct knowledge of the texts for the initiated, SP.1.3.2.1.11 mentions *śaiva āgamas*; SP.1.3.2.16.45-46 (28 *śaiva āgamas*) and v. 49 - *Kāmikāgama*.
[9] SP.6.144.
[10] SP.1.2.62.
[11] SP.3.1.8.81-92.

on a stake and suffers from thirst. The king sends the boy to bring some water to the suffering.[1] The boy immediately went to cremation ground infested by spirits and *vetālas* and saw there a beautiful young woman standing beneath the man on the stake.[2] She said to the boy that the man on the stake is her lover and she wants to give him water, but she is too low. Aśokadatta proposed her to climb on him and soon he saw the fresh blood dripping down.[3]

> wondering what it was, he lifted up his face and stared. He saw that (the body of the impaled man) was being eaten by her. On realising this the son of brāhmaṇa, Aśokadatta, caught hold of her foot along with the anklet. Thereupon, she left the valuable anklet with many jewels and went away.[4]

King gave his daughter to the exceptional fellow and they decided to get another anklet. Aśokadatta proposed a way typical for the *tantric* initiates:

> I shall go to the cremation ground and sell human flesh. The *rākṣasas, vetālas, piśācas* and other beings can be invoked by means of *mantras.* As they come, that demoness too will come there...[5]

Invoking *rākṣasas* by means of *mantras* he began to propose them human flesh. The *rākṣasas, vetālas,* skeletons and ghosts and other evil spirits flocked there together with great delight:[6]

> "all of us shall consume the meat which is most desired by us", said they in great glee. As all the *rākṣasas* arrived, that *rākṣasī* too came there surrounded by *rākṣasa* girls (*rakṣaḥkanyāsamāvṛtā)* eagerly desirous of eating that flesh. When he espied the *rākṣasī,* he immediately recognised her as one seen by him formerly. The son of brahmana said to her "give me another anklet. [7]

This *rākṣasī,* Vidyutkeśī, gave him not only another anklet abut also her daughter Vidyutprabhā, and a golden lotus, calling him "the leader of heroes" (*vīrendra*). The texts shows it knowledge of the practices similar to those reflected in *Jayadrathayāmala*.[8] But here, like in many other passages of *Skanda* these stories do not have practical meaning, they are just an amusing narrative.

Skanda is unique text mentioning some goddesses belonging to Krama tradition, it is even aware of the Krama-like classification of *yoginīs*.[9]

### 1.7.2.5. Other sources on close relations of the 'priests' of the radical *śaiva* traditions and the royal power

The cult of *yoginīs* linked to royal power hardly could appear before the VIth century, else it would be reflected in *Bṛhatsaṃhitā* and probably in *Matsya*.[10] If we look in non-*purāṇic* lay sources, we will find out that is neither much later than the VIth century.

*Kathāsaritsāgara* is a lay *śaiva* text that took it's form in the XIth century with the help of Somadeva who compiled much older material.[11] The closest and earliest derivation from the original story written in non-Sanskrit language is probably *Daśakumāracarita* of Daṇḍin.[12] This author, who

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[1] SP.3.1.9.22ff.
[2] SP.3.1.9.22-23.*
[3] Ibid., v. 31.*
[4] Ibid., v. 31-34ab.* Tr. AITM. In KSS.5.2. she become first "*vikṛtā*" or transformed into a monster - *rākṣasī.* The same can be found in BKM.5.137ff, p. 125ff.
[5] Tr. AITM, SP.3.1.9.41-42. BKM.5.144ff.
[6] SP., ibid., v. 44-46.
[7] Ibid., v. 47-52. Tr. AITM. BKM.5.146ff.
[8] According to the letter of Sanderson to Grimal (1994) concerning *Mālatīmādhava,* act 5.
[9] See 2.1.5.
[10] BS advises to a king to have someone proficient in establishing of the circle of mothers. We can date the practices related to the mothers and intended for the kings already by the Vth-VIth century, if not earlier. Sanderson (2004a), p. 443, states that the mothers and Bhairava were included in royal worship as early as the IVth century A.D.
[11] KSS, according to A. Sanderson has undergone at least two redactions, both in Kashmir, being originally a big text written in *paiśāca* language of non-Kashmiri origin. Sanderson came to conclusion, that the *tantric* elements might have entered the text even prior to both redactions, which places the developed *tantric* practices quite early. (Unpublished: 'The Religious Background of the Ocean Fed by the Rivers of the Great Story' ([*Bṛhat]kathāsaritsāgara*))
[12] Kale (1979).

lived approximately between 550 and 650 A.D.[1] highly praises *Bṛhatkathā* of Guṇāḍhya (the original), but also he knows already *āgamas and tantras* and even refers to the practices that can point out at the existence of the developed Mantramārgic traditions.[2] All texts that borrow from the original, recast in different ways the story of a woman accused of being a *ḍākinī*. In the variant of Daṇḍin a man guarding a cemetery describes a *śākinī:*

> I live here maintaining myself by keeping guard over the cemetery by your command. I sleep in the cemetery even at night, lest some miserly people might burn their dead at night, afraid of my sight (i.e. unwilling to pay the charges). The other day at night I happened to see a woman of a darkish complexion (or, apparently young), forcibly drawing off from the pyre a half-burnt corpse; wishing to make gain out of it, I, dismissing all fear...[3]

This motif occurred also already in *Vetālapañcaviṃśatika*, which was itself a part of the original *Bṛhatkathā*. The other story that proves that the Mantramārgic practices of extreme kind were known before Daṇḍin is the attempt of a *kāpālika* to sacrifice a princess.[4] The same story occurs later in *Mālatīmādhava*, but goblin employed by Daṇḍin to snatch the princess, was replaced by a *yoginī* and other contemporary details are given. Thus, the possibility that the radical *tantric* practices were known already to the text of Guṇāḍhya cannot be excluded.

*Kathāsaritsāgara* updated the earlier material, but the ancient layer of the *yoginī*-related stories should be dated probably by the VIth century. *Kathāsaritsāgara* tells how a *ḍākinī*'s nature of the queen Kuvalayāvalī was discovered by the king.[5] She was naked, having hair standing (*ūrdhvakeśīṃ*), with her eyes half-closed *(nimīlitavilocanā),* having a *tilakā* made of *sthūlasindūra* (lead), repeating *mantras (japaprasphuritādharām)*, standing in the centre of great *maṇḍala* made with powders of various colours (*vicitravarṇakanyasta-mahāmaṇḍalamadhyagām*), worshipping spirits with human flesh and blood. Being caught thus by king, she says that she did this ritual for his prosperity (*tadaivodayalābhārthaṃ kṛtavatyasmi pūjanam*). This her argument shows again the interest of royal power in this kind of knowledge in medieval India.[6] She proposes him to take initiation, and though the king does not want to eat human meat so much, he gets initiated by her, who needs the flesh of a brahmin to achieve her *siddhi.*[7] But instead a prince is eaten by them.[8]

Jambhaladatta's version of the *Vetālapañcaviṅśati* is closer to Nepali than to Bengali recession, and it was written before the XVI century.[9] Padmāvatī displays a whole series of secret signs showing the time and the place for the meeting with a lover, which reminds very much the end of ch. 53 of *Brahmayāmala*. She tries to kill one of two friends and they decide to revenge by accusing her of being that *ḍākinī* who have eaten a prince.[10] But recognised as a "*ḍākinī*" Padmavatī should not be killed by a king, else he risks to have a disaster on the place where her blood or tears fall, thus she was banished from the country. This variant of *Vetālapañcaviṅśatika* also gives many *tantric* details and

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[1] Ibid., p. 20. See also Maan Singh (1976), p. 61-62 : Praise to *Bṛhatkathā* of Guṇāḍhya in his *Avantisundarī* - introductory verse 7: *tamānavadeva yā/ gomukhāntitayā jātiḥ kā bṛhatkathayojjhitā.* Guṇāḍhya's *Bṛhatkathā* which was composed in the *paiśācī* language, is now available only in Sanskrit adaptations in Buddhasvāmin's *Bṛhatkathāślokasaṅgraha*, Kṣemendra's *Bṛhatkathāmañjarī* and Somadeva's *Kathāsaritsāgara.* For the language see *Kāvyādarśa* 1.38 (*kathā hi sarvabhāṣābhiḥ saṃskṛtena ca badhyate / bhūtabhāṣāmayīṃ prāhurabhūtārthā bṛhatkathām*). But there are some important points of difference between Daṇḍin's adoptiond from BK and those of Kṣemendra and Somadeva, and we can conclude that Daṇḍin probably had direct access to the early variant of *Bṛhatkathā*.

[2] Kale (1979), p. 16, 25*: A brahmin is caught by *kiratas* in the forest, saved by one of the from death he explains to him the meaning of various *śāstras* and *tantra*s. Śiva explains to this *kirata*-brahman where is the entrance to *patala* in dream, p. 17, 26-27. Kirata performed a suicide and obtained a new form, p. 18, 27-28 and got an *asurī* to get married with.

[3] Kale (1979), p. 121, 169-170.* The term used (*śākinī*) permits to suppose that the *tantric* tradition, from which the passage might have been derived must be later than BY, which prefers the term *ḍākinī.*

[4] Ibid., p. 123-124, 172-173: description of a *kāpālika* who asks a goblin to snatch a princess in order to kill her after.

[5] KSS.3.6.48-53.*

[6] Ibid., KSS.3.6.187-190.*

[7] Ibid., v. 193.

[8] Ibid., v. 193-216.

[9] See Emeneau (1934), p. XI and XVII.

[10] Ibid., p. 16-21: *ity eva kāle karṇotpalasya rājñaḥ śiśuḥ sundaro ḍākinyā khāditaḥ.* She is described as follows: (p. 24) *yogī vadati: deva, mayy atrā'vasthite kṛṣṇcaturdaśīrātrau sarvālaṃkārabhūṣitā mṛtanṛpabālakakṛtāśanā kanyā rūpayauvanasaṃpannā ḍākinīveṣadhāriṇy (var. veśa) alaṃkāraṃ śmaśāne sthāpayitvā mastake panthānaṃ vahati. tāṃ nṛpaśiśuputrakhādinīm…*

describes a mode of human sacrifice to the goddess in order to obtain *siddhis.*[1] The main heroes of the story are the king and the person whom the king accepted to be his *tantric guru.*

*Devī purāṇa* turned to be an important text for the establishing of the relative chronology of the *purāṇic* and the *tantric* texts. This is a real manual for the king and his *tantric gurus* dealing with the goddess worship. The text promises to the king the destructions of enemies and even liberation from possession by superhuman beings.[2] Chapter 9 describes *tantric* rituals, marking the danger from *viṣakanyās* and outcaste women for the king.[3] Worship of the goddess is performed with human flesh, and even the *tantric mantras* are known to this text. Particular kinds of rituals, such as installation of the goddess, should be performed only by someone proficient in *devī-śāstras* and *mātṛmaṇḍala.*[4] Chapters 38-39 ascribe different goddesses to places all over India following the logic of *tantric* texts.[5] Goddess called Kṣemaṅkārī, accompanied by eight *vidyās*, worshipped according to *dakṣiṇamārga* in some places, and to *vāmamārga* in others, this shows that the text knew the Kaula subdivisions.[6] Chapter 50 is of particular importance, it deals with *devī-pratiṣṭhā.* Sixty forms of Devī are to be instaled and worshpped by the king.[7] In ch. 67 *tantrics* and kings come together in worship of the mothers. Chapter 72 lists necessary *tantrics* to be kept near the king (those who know poisions and can produce magical creatures).[8] Chapters 83-88 describe origin, images and worship of mothers, the text refers to *bhūta*, *kāla* and *garuḍa tantras*.[9] Chapter 91 mentions *balatantras*.[10] Chapter 121 refers to *vāma, dakṣiṇa, siddhānta* and *vaidika* currents.[11] Chapter 127 concludes that the kings should worship Devī for the welfare of their subjects. Hazra places *Devī* in the VIII[th] century, [12] but Rocher dates it by the VIth, while still referring to Hazra.[13] The text bears the influence of some Śakti-tantras.

Finally, we should mention *Kālikā purāṇa,*[14] one of the most radical text of all studied. This text shows that the offerings of human flesh and blood were not unknown to royal power.[15] The text states that no mutilated, abnormal sinful or polluted human or animal can be sacrifices to the goddess.[16] We learn that if the sacrifice is performed without permission of the king, the person who did it goes to hell.[17] In case of big troubles only king can perform human sacrifice and no one else.[18] The stronger become the enemies, the more sacrifices should be offered by king.[19] The mode of offering of one's one blood to the goddess proves that the injury is minor: 1/4 of what a lotus petal can contain.[20] One who keeps whole night a severed head of a buffalo or a man in one's hands will get a kingdom, supreme bliss and the lordship of *gaṇas.*[21] Chapter 35 provides a description of *bhairavas*, who look like *kāpālikas*, and who are said to appear from the body of Śarabha. They worship gods with human

[1] Ibid., p. 150-153.
[2] DP.1.15-17.
[3] They are conceptualised as *yoginīs* in the *tantric* texts, see 3.9.
[4] DP.32.42.*
[5] Among them we find *yoginī* : DP.39.19.* The text goes on telling that the *mantras* of all these goddesses were explained in *mātṛtantra,* in the *tantra* related to *jyeṣṭha(?)* and in *bhairava tantra,* v. 24 (*evaṃ sarvvagatā devī mantra vidyāgameṣu ca / saṃsthitā mātṛtantre ca jyeṣṭhe tantre ca bhairave*). In the same chapter goddess is called *mantrasambhavā* (appeared through *mantras).*
[6] DP.39.141-145. The end of the chapter deals with the installation of these *vidyās* which are said to be 64 in number. It might well be the ancient *yoginīs:* they are already related to places (*pīṭhas* etc.); they play (*krīḍanti),* they have standing hair *(ūrdhvakeśikāḥ).* In v. 179 the worship of all these *devīs* should be performed by a person proficient in Kulamārga, knower of Vāma and Dakṣiṇa. The text stated by this that only a *tantric* initiated can perform the worship and it keeps away from it all *vaidika* groups as well as "mild tantrics", such as *siddhāntins.*
[7] DP.50.62-65.
[8] DP.72.109-110.*
[9] DP.88.1ff.
[10] DP.91.14.*
[11] DP.121.2.
[12] Hazra (1963), p. 94-95.
[13] Rocher, p. 166-167. The *mantras* used in DP seem to be quite ancient and this text deserves a serious study.
[14] Variously dated by between 1000 and 1300, see Rocher (1986), p. 182.
[15] KAP.67.45b-46a, 69-85a.
[16] KAP.67.93b-101. Similar information is cited by Jayaratha in the commentary to TĀ.29, see 3.7.2 here.
[17] Ibid., v. 117-118.
[18] Ibid., v. 123.
[19] Ibid., v. 145-147.
[20] Ibid., v. 155-164.
[21] Ibid., v. 169-170.

flesh and blood, and their main deity is eighteen-armed Mahābhairava, always indulges in sexual dalliance with female consorts (*nāyikās*), headed by Kālī.[1] He is to be worshipped with meat, fish, and wine on the 14th of the bright half of Caitra.[2] The text bears clear influence of some Śakti-tantras.

Our sources show that behind the 'official' religion propagated by kings with its purity and respect towards brahmins, there was often a *tantric* face, with secret rituals, invocations of the bloody goddesses, black magic and human sacrifices. The double face of king is not so surprising compared to that of his *gurus*, who are apparently orthodox brahmins. Sanderson, in his forthcoming paper, argues that almost every king received special kind of initiation, and that the post of *rājaguru* - the teacher of the king, was often occupied by a *śaiva* priest.[3] The rituals and the manuals of rituals could have been modified according to the desire of the king or the orientation of the main groups of the brahmins close to him.[4] Thus, there was no impenetrable wall between the orthodox religion and the *tantrics*.[5] It is possible to say that the majority of our *purāṇic* evidences of *tantric* rituals could appear in the texts only in connection with royal worship. It seems that it was only thanks to the quickly changing religious fashion of the royal court that we have the possibility to see in one text the whole range of practices from the most pure *vedic* to the most radical *tantric*. Without this royal 'acceleration' the religious institutions are not so changeable.[6]

How about the *brahmanic-tantric* conflict which was so clear at the beginning? In fact, for the *brahmanic* society it is easier to accept a *śaiva tantric*, than to accept a Buddhist or a Jain. And if we look one more time at our evidences in the beginning of this chapter, we will find that except the extreme forms (*kāpālikas* and *vāmācarins*), the *śaiva* initiates do not provoke much anger of brahmins, compared to those who refuse the caste structure. Sanderson provides a reason for this:

> ...the Śaivism of the Mantramārga developed in practice a thorough accommodation of the *brahmanic* religion that is claimed to transcend, thus minimizing, even eliminating, the offence it gave as a traditions whose scriptures, like those of Buddhists, were seen to be, and claimed to be, outside the corpus of the Vedas. These Śaivas were to accept that *brahmanic* tradition alone was valid in the domain it claimed for itself and that they were bound to follow its prescription and incorporate its rituals beside their own wherever practicable.[7]

Another reason for this is that *śaiva* god, especially in the non-dualistic currents, can assume any form, it is all-inclusive and universal. The *śaiva* priest could adopt himself to any kind of religious circumstances.[8] It becomes clear that the union between the kings and the *śaiva* priests is not Mantrāmargic invention, it started long before. Mother goddesses and their temples were known already to Atimārgic priests, though they were not forcibly preceding the priests of Mantramārga.[9]

But why kings believed these rituals to be effective? May be the reason is as simple as the fact that the king was obliged to listen every day to *purāṇic* stories full of successful invocations of the feminine powers by the gods. Another reason is the essential similarity between the mechanisms proposed by *śaiva* insiders for the religious practice as well as for the political situations.[10]

Sanderson provided the evidence that the future kings received initiation in order to get some powers; they believed, that it would make a full-powered monarch of them. *Siddhis* are also to be achieved through *śaiva* initiation.[11] The same idea of special power acquired through the initiation was

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[1] KAP.35.10-18.* Śmaśāna-Bhairava's iconography can be found in Dyczkowski (2001), Plate 4.
[2] KAP.35.20-21.
[3] Sanderson (2004b), p. 233 points out at least four reasons of close interrelation between *śaiva* priests and kings: (1.) *śaiva* officiant as *rājaguru*, giving the initiation to monarch (*dīkṣā*) and the consecration (*abhiṣekaḥ*) as special empowerment, beyond normal; (2.) the promoting by *śaiva* officiates the practice of displaying and legitimating king's power if the kings founds *śaiva* temples; (3.) the *śaiva* priests could provide set of protective, therapeutic and aggressive rites when needed; (4.) the development of the practice to keep near king a specialist in *Atharvaveda* (black magic and counteracting it).
[4] Sanderson (2004a), examples of Kashmir, Nepal, and Bali; Sanderson (2001), p. 8, n. 6, Indian evidences.
[5] Sanderson, 'Śaivism, Society and the State', (Incomlpete draft), Oct. 21, 2004. The *tantric* identity doesn't abolish the previous one, but become an 'identity in addition', activated only at special moments.
[6] Sanderson (2004a), p. 435ff.
[7] Sanderson (2004b), p. 231.
[8] Ibid.
[9] Inscription of Ramesh and Tewari (1990), no. 10, 11.2-4, cited according to Sanderson, ' *Religion and the State: Initiating the Monarch in Śaivism and the Buddhist Way of Mantras*. April 22, 2004.', p. 15, n. 21.
[10] See 4.4.
[11] Sanderson, Ibid., p. 115-117. The kings receive initiation, but they are not bound by the post-initiation discipline.

adopted in esoteric Buddhism.[1] The more, as Sanderson explains it, the *śaiva* priests were competing for royal patronage and tried to convert king in 'their' faith, if not by logic, then by the power of their *mantras.*[2]

But the process was not one sided: the *tantric* texts also bear the traces of the close contact with royal power. If ancient texts such as *Siddhayogeśvarīmata* and *Brahmayāmala* do not mention any kings, the later texts such as *Tantrasadbhāva*,[3] *Netra*, *Kulārṇava tantra,* etc., show clear interest in royal patronage and provide the *mantras* and rituals specially intended for the royal use.

To sum up, in the earlier period (the IV-VIth centuries), besides the exceptional mention of the list of *yāmalas* in *Ur-skanda* 171, the texts of the lay and initiated *śaivas* show a very limited number of links, although both pass through similar stages, like that of the emergence of the cult of seven mothers.[4]

The period from the VIth century onwards is much more productive: first *śaiva tantric yoginīs* are reflected in *Matsya;* both *purāṇic* and *tantric* texts conceptualise the arrangements of seven, eight and more mothers. Such texts as *Devī* even cite the *tantric* texts and incorporate the *mantras* of the initiated.

This becomes a rule for the period from approximately the end of the IX century, when *Liṅga* and *Agni* show detailed knowledge of the texts of the initiated, especially those of Kubjikā tradition. And it is during this period that the 64 *yoginīs* appear in *purāṇas.* The *tantric* elements become a part of everyday reality in *Skanda,* the latest text.

The *purāṇic* and the *tantric* traditions passed through the similar stages of development, and became especially closely interrelated when the *yoginī*-issue and the whole set of power-oriented rituals started to be interesting for the kings.

However, the integration of the *tantric* material depends upon many factors, such as time and geographical provenance of the text, the available traditions of insiders in that region open enough to permit the knowledge for outsiders; the intention of the *purāṇic* author, his 'filters' of material. The best example here is *Śiva purāṇa*, the text which had possibility to include the information about late and radical traditions of the insiders, but it did not let any radical elements to enter.

Having shortly characterised the chosen sources I shall now analyse the representations of the *yoginīs*. First, from intratextual perspective, we shall look for the roots of *yoginīs.* The particularity of *yoginīs,* as a type of beings, will be contrasted by the comparison with different other kinds of deities/spirits, some of them could have been a historical prototype of *yoginīs.* Secondly, I shall analyse different aspects related to the *yoginīs* as simultaneously reflected in *purāṇic* and in *tantric* mirrors and I will show that the *yoginī* is an transgressive figure in both traditions. If in *purāṇic* tradition the *yoginī* is a quintessence of transgression because she unites many impure, dangerous or non-vedic aspects, in *tantric* tradition she also preserves her transgressive character. Her femininity and the paradoxical means she uses constitute the mystery of the *tantric* practice.

The analytic part will be followed by a proposition of a synthetic view of the *yoginīs,* of the context of their appearance and of their functions in *purāṇic* and in *tantric* texts. These functions can be seen as a mechanism of transformation in both traditions. The philosophical basis needed for such conceptualisation of transformation will be discussed from a historical point of view and several new approaches proposed by the History of Religions.

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[1] Ibid., p. 118 ff.

[2] Sanderson, Lectures given in Jan. 2005 in Kyoto and Tokyo, Japan.

[3] The first part of TS does not seem to be interested in politics, but in the concluding chapters promise victory etc.

[4] It was one of the results of the present research but in order to simplify the understanding of the development of the *yoginī*-cult in chosen sources, they have to be structured already in introduction. See App.2.1 and 2.4. The movement downwards corresponds more or less to the relative position in time. As for the concepts related to the feminine, I marked only the link between the emerging of new concepts and the most ancient among my sources, in which it was reflected. All the texts lower in position than this concept are supposed to know it. The schema does not show the relations between the passages of different *purāṇas* for the sake of visibility. The results of my research here are not sufficient to date a complete texts because my main interest was the *yoginī*-related passages.

# Chapter 2. Structuring the *Yoginīs*

This chapter has two aims: first we shall see in which contexts the word *yoginī* occurs, then we shall find out the range of meanings of this term and establish a typology of these meanings. Two main aspects should be distinguished from the beginning. *Yoginī* can be a quality of female being and it can be a particular kind of female beings/spirits. The analysis of the second aspect will show what other kind of *śaiva* and *non-śaiva* beings could serve as a prototype for the future *yoginīs*. Particular attention is to be paid to the historical development of the hierarchical structures linking *yoginīs* with mothers, goddesses, Bhairava, etc.

By way of introduction, we shall see what kind of *yoginīs* one can encounter in the *purāṇic* texts, from the most ancient to the most modern ones, and we shall check if these references can be linked to a particular tradition of the initiated *śaivas*.

## 2.1. *Yoginīs* as reflected in *purāṇas*

### 2.1.1. *Yoginīs* in earlier *purāṇas*

One of the biggest problems was to know if it was possible to recognise *yoginīs* as such if the term is not used. *Vāyu purāṇa* describes the male and female servants of Śiva. The latter are beautiful maidens who play along with *gaṇas*. *Gaṇas* are huge as mountains and they have different forms and some even have animal heads.[1] It is probably the most ancient detailed description of *śaiva yoginīs* in *purāṇas* where they are not named "*yoginīs*" yet.

The most ancient direct mention of *śaiva yoginīs* in *purāṇas* belongs to *Matsya*. Considered to be quite an early text, it knows not only non-*tantric yoginīs*,[2] but also *tantric* ones related to a *pīṭha*. In the list of many *tīrthas* to be visited, one of them is called Kaṅkhala (Kanakhala). This is where Garuḍa is said to have practiced penance. *Yoginīs* and *yogins* are present there and they dance and sport with Śiva. Those who take a bath there go to Rudraloka.[3] These are clearly *tantric yoginīs* and this passage can even be taken as reference to the post-initiation practice of the initiated belonging to the Yāmala tradition.[4]

*Ur-Skanda* and *Kūrma* use the term *yoginī* to characterise the great goddess (Pārvatī in both cases). As we are going to see it further, it was her relation to Śiva that was decisive in the attribution of this quality. *Kūrma* applies the term to Sarasvatī, and *Skanda* to Sāvitrī.

The *yoginīs* will get much more importance in later *purāṇas*.

### 2.1.2. *Yoginīs* in *Liṅga purāṇa*

*Liṅga* links the *yoginīs* to Kālī. Śiva asks the goddess to kill the demon Dāruka and she enters the body of Śiva creating her new form out of poison from his throat. She appears from his third eye as Kālī, with a blue neck, three eyes and matted hair.[5] She destroys the demon easily, but it is hard to stop her maddened by destruction, and Śiva has to assume the form of a child lying in cremation ground full of ghosts. The following verses recall the story of Kṛṣṇa and Pūtanā: the boy sucks the poison of

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[1] VYP.2.39.258-264.*

[2] The *non-śaiva yoginīs* appear in all earlier texts without exceptions. See 2.2.2.1.

[3] MP.193.72-73.* In MP.1982 the numbers of verses are 69-71. *Yogibhiḥ* might mean both (or either) *yogins* and *yoginīs*. The following other references are provided by Alexis Sanderson, Pers. comm., December 2005, and they prove my suggestion that *yogīs* in this text might be the *yoginī*: SYM.18.28ab;* *Jñānapañcāśikā* f. 4r9* The four referred to are Jayā, Vijayā, Jayantī, and Aparājitā, for the difference between Ajitā and Jayantī, look Index, App.10; *Yoginīsaṃcāra* 8.60c-61b and 10.17ab*; MVT.19.25c-26*. This usage is also recognised by the commentators; see Kṣemarāja on NT.20.16cd: (*tathā vai yogiyogena śivatvam upayānti te*, referring to the victims of sacrifice): *yoginīnāṃ yogena caṇḍīśacarūpakaraṇena*.

[4] BY.56.90-101.*

[5] LP.1.106.10-14ff.*

anger out of her breasts.[1] Śiva dances to please Kālī after he manages to appease her anger, she replies by her dancing together with *yoginīs*.[2]
This evidence is puzzling to me. The part of the text in question is considered to be quite early and in the sources of *śaiva* insiders, we find that the *yoginīs* are linked to the goddess only at advanced stages of development (*Tantrasadbhāva*, where all *yoginīs* are the forms of the Great Goddess; Krama tradition, where the universe consists almost exclusively of the feminine forms, and where Kālī is linked to the *yoginīs* in clearest way). Although the same motif of Kālī dancing with *yoginīs* is taken to *Skanda*, where it bears the traces of the tradition of the initiated, the same cannot be stated for *Liṅga*. The other possibility would be to suggest that this link of the goddess and the *yoginīs* is a *purāṇic* one and probably comes from earlier texts where the goddess fights surrounded by mothers and *yoginīs*.[3]

Mothers accompanied by *yoginīs* are mentioned in hymn destroying sins.[4] These are already *śaiva tantric yoginīs*, because they are represented in the same way in the texts of the initiated, namely linked to mothers etc.[5]

*Liṅga* also uses the term *ḍākinī.* The term occurs two times: in chapter 6 of the second part *ḍākinī, daṇḍinī, muṇḍinī,* Kālī, *preta,* or *kṣetrapāla* are all considered to be marginal deities,[6] those who worship them are cursed to face Alakṣmī.[7] But just a few chapters later *Liṅga* gives a unique example of *ḍākinīs* in the context of worship.[8] It should be noted that Aghora surrounded by *ḍākinīs* and other spirits corresponds to the most ancient model of representation of Bhairava surrounded by *yoginīs.*[9]

The information on *yoginīs* and *ḍākinīs* provided by *Liṅga* does not belong to one source and the attitude towards these creatures reflects a wide range of currents: from *brahmanic* in the story of Jyeṣṭhā to that of radical traditions of Mantramārga.

## 2.1.3. *Yoginīs* in *Agni purāṇa*

The first occurrence of the term *yoginī* belongs to chapter 52 that provides the list of the 64 *yoginīs.*[10] This chapter is derived from the same source as the iconographical chapters 50-51.[11] The *yoginīs* are arranged in a circle[12] by groups of eight and linked to eight different directions.[13] All these *yoginīs* should be made as having eight or four hands and holding different weapons and granting all wishes to devotees (probably that means, that one hand should be in *varada mudrā). Agni,* in this brief description, summarises the images of the 64 *yoginīs* given by *Pratiṣṭhālakṣaṇasārasamucchaya* 6. Bhairava in both texts is supposed to be encircled by *yoginīs*. He has twelve arms,[14] matted hair

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[1] Ibid., v. 21-23.*
[2] Ibid., v. 25-28.* The whole story with some variations is reproduced in SP.1.2.62, where some *yoginī*-names form a part of invocation. The chapter begins with the creation of Kālī: Pārvatī takes poison from the throat of Śiva and creates a fearful black woman. Kālikā went to kill *daitya* Dāruka. After she destroyed the three worlds, so Śiva had to take a form of child and sucked out her anger. (v. 6-15). Śiva creates 64 *kṣetrapalas* (v. 16-38).
[3] To be discussed in the end of this chapter. *Mārk*.88.11ff.
[4] LP.1.82.96-97.*
[5] See 2.4.2.
[6] LP.2.6.51cd-54a.*
[7] LP.2.6.46-50.
[8] LP.2.50.10-12. *
[9] This model can be traced already in BY.53-54 and 56. See 2.4.2. here.
[10] Mallmann says that in different editions this chapter is called either *devī-pratimā-lakṣaṇam* or *catuḥṣaṣṭiyoginīpratimā-lakṣaṇanī,* p. 169.
[11] The description of the Ādityas in PLSS.6 is parallel to that of AP.51.3b-10a, and the list of the names of the 64 *yoginīs* of AP.52.1-8* to PLSS.6.327ab* and 6.328ab-335ab; PLSS.6.170-180 to AP.50.30cd-38; PLSS.6.401-406* to AP.52.9cd-13.* See Bühnemann (2003), p. 8, n. 3. PLSS is ascribed the period between second part of the XIth century and 1168 - the date of the oldest manuscript. Ibid., p. 10. The logic of descriptions of the goddesses is the same as present the chapters 50-51 of AP. Ibid., p. 13-16. AP seems to put shortly the descriptions given in PLSS. The list of the 64 *yoginīs* appears in PLSS.6.327-335* and the same list with some variation is described in detail in 6.336-400.* Bühnemann, Ibid., p. 17-19.
[12] One variant of the chapter of Mallmann reads *aindrādīśāntacakravat,* the other - *aindrādīśān tataḥ kramāt.*
[13] App.7.3, 7.4 and 7.6.
[14] *Arka* as plant translated by Mallmann, Sanderson proposes to understand *arka* as 12: Bhairava has 12 arms: 2 hold the elephant skin. His description corresponds in number of faces and hands to that of BY.56.50ff, but the attributes that deity holds differ.

decorated with a moon, and holds a sword, a goad, an axe, an arrow, a protective *mudrā*, a club, a skull-bowl and a noose. He has five faces. Bhairava holds the skin of elephant, he is decorated with serpents, and is sitting on a dead body. Bhairava must be worshipped among unspecified mothers.[1] The lines that follows might be a codified *mantra*, but it is not possible to restore it on the basis of the present edition.[2] *Agni* continues with iconographical forms of Vīrabhadra, Gaurī, Lalitā, and Caṇḍikā.[3] This passage represents a model belonging to the latest stage of development of the tradition of the insiders.[4]

In the set of chapters coming from *Yuddhajayārṇava* we encounter several *yoginī*-related passages. Chapter 123, after describing different cosmic *cakras* and their position predicting victory or defeat, gives a list of plants one should have to win.[5] Some of them bear the same names as *mātṛkās*, other as *yoginīs.* All this is followed by the *mantra* of Bhairava.[6] Chapters 140-142 again deal with herbs and medicinal incantations. One can kill his enemy by worshipping Indra, Bhairava, planets and *vāta-yoginī* in eight directions, beginning with south.[7] The mysterious sixty-four to be worshipped are also mentioned. We can suppose that one should invoke sixty-four *yoginīs*. *Vāta* refers to the wind, which can also be taken in the sense of *prāṇa* and its movements (the special movement of *prāṇa* is necessary while performing the magic rituals described in ch. 125), but only on account of this passage it is difficult to suppose how it can be linked to the sixty-four.

Chapter 146 is one of the most important for our study. It gives the names of the 64 *yoginīs*[8] arranged according to their origin from eight *mātṛkās*. First, we encounter the invocation of mothers, of whom Cāmuṇḍā clearly occupies a leading place.[9] This is a codified *mantra* separated into *brahmā*, *viṣṇu* and *rudra* parts and called *trikhaṇḍī*.[10] This *mantra* is followed by the list of the 64 *yoginīs*.[11] Their arrangement according to the eight directions is not given in this chapter, but was suggested in ch. 52. Both chapters reflect the same *tantric* source, which is one of the discoveries of present research.[12]

These chapters were considered as different in their representations of the *yoginīs* in secondary literature for the following reasons: (1.) in ch. 52 the *yoginīs* are not clearly linked to mothers, but seem to represent an independent group of *devīs*, while in chapter 146 the *yoginīs* are classified according to the eight mothers. (2.) *Agni* 52 represents the whole as a simple list and we do not know how it is linked to the circle of mothers surrounding Bhairava; *Agni* 146 even if links *yoginīs* to male figure (Mahābhairava in v. 12), it goes through mothers; (3.) Ch. 52 is a simple list of names of *yoginīs*, the *mantra* at the end of the list concerns only mothers;[13] Chapter 146 is a codified *mantra*, where every syllable is coded by a name of *yoginī* or other divinity, which is a typical way to code *mantras*, especially in the *Kubjikā*-related tradition.[14]

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[1] AP.52.9-13.* See also Mallmann, p. 169-170.

[2] But the SSS.15, giving not only same of *yoginīs*, but also providing their iconography, includes the explication of Bhairava how to rise the eight syllables related to mothers. I came to conclusion that both lists of *yoginīs* in AP.52 and 146 are derived from SSS.15.99-165* without knowing that PLSS was probably an intermediate stage for AP.52. The identification of the lists of PLSS.6 and SSS.15 was done by Mark Dyczkowski in 2003. See Bühnemann (2003), p. 17, n. 63.

[3] AP.52.14-16.

[4] See 2.4. and 2.4.2.

[5] AP.123.23-24.* See App.8 and 3.6.

[6] This is not a coincidence, as the link appears in many other texts and deserves a study. Ibid., v. 25.* See also AP.125.43-48. The more from MBH time the star-junctions which are used to predict victory are called *yoginīs*. Examples of these junctions can be found in MBH.1.60.15e (*sarva nakṣatrayoginyo*); 1.77.24 (*nakṣatrasaṃyoga*) etc.

[7] AP.142.17-18a.* *Vāta-cakra* is known to BS, but there it has neither relation to *yoginīs* nor to the number 64. This "*yoginī*" in fact has nothing to do with *prāṇas* here, it is just a reference to the direction of the wind.

[8] *Aṣṭāṣṭa* might mean eight and eight (mothers and Bhairavas), see Sanderson (2004b), p. 277, n. 107 on TĀ.29.51.*

[9] AP.146.1-2.* App.2.7.

[10] AP.146.2cd-6ab.* AP.146.6-12a* links 42 goddesses and syllables, it is between the *trikhaṇḍi* part and the list of 64 *yoginīs*. The arrangement of 42 letters is known as *bhūtalipi*.

[11] App.7.4.

[12] See also the schema of Dehejia (1986), p. 209. App.7.1.

[13] But the same logic is in SSS.15, thus, AP.52 and AP.146 are closer than Mallmann represented it. Mallmann and Dehejia, while studying this chapter concentrated their attention only on the list of *yoginīs*. White (2003), p. 188 also states that these two chapters belong to two different periods and he dates AP.52 by the VIth, while AP.146 by the IXth centuries.

[14] Depending upon TS, the text giving one of the most ancient examples of the use of the concept of the 64 *yoginīs.*

Few passages from *Agni* mention *ḍākinīs*. Viṣṇu is invoked against all kinds of spirits that can harm children,[1] among whom we find seizers (*grahān),* who are presented as being of many kinds: *pretagrahās, ḍākinīgrahas, vetālas, piśācas, gandharvas, yakṣas, rākṣasas, śakunīs, pūtanās, vaināyakās, mukhamaṇḍīs, revatī, vṛddharevatī, vṛddhakas, grahās, mātṛgrahās.* Mothers that are included in this list can hardly be the seven *mātṛkās,* they are just a kind of harmful spirits. The fact that only *ḍākinīs*, and no *yoginīs* or *śākinīs* are listed, suggests that *ḍākinī* is probably the most ancient name among these three terms. All these beings are supposed to perish just by hearing the story of birth of Kṛṣṇa. Otherwise, they will be burnt by the image of Narasiṃha, just as terrible as these harmful beings. In ch. 270 Viṣṇu is invoked again for the same purpose. Among mentioned trouble-makers we find *rāksasas, bhūtas, piśācas, ḍākinīs,*[2] *kuṣmāṇḍas, yakṣas, daityas, niśācaras, pretas, vināyakas,* cruel men, those who devour and move in the sky (birds?), and animals. A kind of vampire called *kūśmāṇḍas* is dealt with in detail. We learn that they take away intellect, memory, power, cast their shadow and destroy pleasure and good signs. The behaviour of these spirits recalls that of *yoginīs* in *Tantrasadbhāva* and *Netra tantra,* but *kuśmāṇḍas* are known already to *vedic* texts.[3] These two passages of *vaiṣṇava* origin allow us to ask a question about the use of the terms of *ḍākinī* and *yoginī* in the *vaiṣṇava* and the *śaiva* texts respectively. It is also probably a *vaiṣṇava* model to represent the *ḍākinīs* as a group of harmful being/spirits among other groups.

The text is not coherent in its attitude towards these beings. For example, ch. 312 is clearly *śaiva* and deals with different diagrams mostly having to do with killing enemies. Yet by a special mode of application of the *vidyā,* one can attract a *śākinī.*[4] Same rituals are described in *Tantrasadbhāva* and other texts of the radical traditions of the initiated *śaivas*. The very same amulet with written *vidyā* can help in gambling, can secure kingdom, or give children to a barren woman.[5] The spell given in the last line of this chapter is for controlling *yakṣas*.[6]

Chapter 322 gives a long *mantra* supposed to appease everything and remove all troubles called *paśupatāstra*. It is known already to *Mahābhārata* in the context of destruction of the city of demons, Tripura. But here, this arm has a set of qualities that could not have appeared without the influence of the radical *tantric* traditions: *vetālas* in cremation ground love it *(śmaśānavetālapriyāya*), it destroys all the obstacles (*sarvavighnanikṛntaratāya*), it gives all accomplishments (*sarvasiddhipradāya*), frightens the *vetālas* (*vetālavitrāsine),* agitates *śākinīs (śākinīkṣobhajanakāya*), it destroys all diseases (*sarvarogavidrāvaṇāya*) and so forth. The names of arm-*mantras* related to different sorts of creatures are given. Among them we find *kaṅkālāstra, picchikāstra, pilipicchāstra, gandharvāstra, śākinyastra, yoginyastra, rakṣasāstra, dānavāstra, kṣetrapālāstra, hūṃkārāstra* etc.[7]

Thus, *Agni,* although invoking *yoginīs* at many instances, does not propose a unified vision of them. Being a mixture of numerous layers coming from very different sources, this text cannot have a unity of representations and it would be a mistake to try to create one 'total' representation. We can only assume that the vision of the *yoginīs* was mostly taken from the later texts of the radical traditions of the insiders, especially that of Kubjikā, from where the relevant passages of this text come themselves.

## 2.1.4. *Yoginīs* in *Śiva purāṇa*

In *Śiva purāṇa, yoginīs, ḍākinīs, śākinīs* occupy prominent place compared to the earlier texts. *Ḍākinī*s are considered to be dangerous and can be warded off by making earthen *liṅgas*. *Ḍākinī*-related danger is equal to that from a king (500 *liṅgas*), but the chapter is contradictory because a few verses further it is said that one should make 7000 *liṅgas* to keep them away.[8] Further is stated that

[1] AP.31.29-37ab.*
[2] AP.270.6cd.
[3] Alexis Sanderson, Pers. comm., Nov. 2004.
[4] AP.312.18-19ab.*
[5] Ibid., v. 24cd-25ab.*
[6] Ibid., v. 25b.*
[7] According to the dictionary of Monier-Williams, all these are special kinds of *tantric mantras.*
[8] ŚP.1.21.10-13* and 18cd.*

one who wears *rudrākṣas* with *mantras* will be free from fear of evil spirits like *ḍākinīs, śākinīs, bhūtas, pretas, pīśacas* and black magic.[1]

We encounter *ḍākinīs* taken positively in the context of the destruction of Dakṣa's sacrifice.[2] Vīrabhadra with *gaṇas* and animals, Bhadrakālī with nine Durgās (Kālī, Kātyāyanī, Īśānī, Cāmuṇḍā, Muṇḍamardinī, Bhadrakālī, Bhadrā, Tvaritā and Vaiṣṇavī), goblins, including *bhūtas, ḍākinīs, śākinīs, bhūtas, pramathas, guhyakas, kūṣmāṇḍas, karpaṭas, caṭakas, brahmarākṣasas, bhairavas, kṣetrapālas* and *yoginīcakra* of 64 fight on Śiva's side.[3] The passage shows that the *purāṇa* is well acquainted with *tantric* creatures and thus is late. Bhairavī and *yoginī-cakra* were killing the *devas* and drinking their blood, as did Kālī and *kṣetrapālas*.[4] *Gaṇas* molested the *vedic* goddesses like Svadhā and Svāhā, Dakṣiṇā,[5] *mantras and tantras*. [6] These creatures are also mentioned positively in the context of marriage of Śiva.[7]

There are many references to *yoginīs* in *Yuddhakhaṇḍa*. In the context of fight with the demon Jalandhara,[8] Vīrabhadra helps Gaṇeśa, accompanied by *kuṣmāṇḍas, bhairavas, vetālas, yoginīs, piśācas, ḍākinīs*, and *gaṇas,* who make drum noise and devour *daityas*.[9] The same creatures accompany Śiva when he goes to kill the demon Śaṅkhacūḍa. *Yoginīs* and *ḍākinīs* is said to be three crores here.[10] Kālī, who participated in this battle, is described as very similar to the *yoginīs*:[11] she laughs, drinks wine, fights with arms charged with *mantras*, eats up demons by millions, and swallows their arms. She was fighting accompanied by *devīs*, who are depicted exactly in the same way as the *yoginīs* in the previous chapters: dancing, killing gods, and intoxicated.[12] The *tantric* creatures are perfectly integrated in this part of the text, and Śiva himself is eulogised by the demon Andhaka as a consumer of human flesh and as the one worshipped by *śākinī.*[13]

We encounter *yoginīs* not only in the narrative context, but also in the arrangements for worship. *Vāyavīya saṃhitā* witnesses gradual incorporation of radical elements describing the mode of worship in a *śaiva* lotus, outside of which one should remember *gaṇas, kṣetrapālas,* mothers etc.[14] This mode is quite old and it might be the basis of the five-fold arrangement of worship that we encounter in part 2, ch. 30 representing whole *śaiva* universe arranged in one lotus. Outside the lotus one should worship different kinds of small spirits: *apsarasas, yakṣas* etc.,[15] and the mothers are mentioned again in the fifth *āvaraṇa*, outside the main lotus together with *kṣetrapālas*, Nandin etc.[16] Outside we also find *bhūtas, ḍākinīs, bhairavas* etc.[17] This mode of worship shows that after only a few chapters *ḍākinīs* are integrated. Chapter 31 is a hymn to Śiva that is supposed to conclude the worship with lotus described in the previous chapter. This hymn, as my analysis shows, must be more recent than the arrangement itself, because it pays more attention to the feminine and gives more details concerning the integrated *tantric* creatures. This hymn mentions many forms of Śiva, adores goddess, and lists the names of seven mothers.[18] Further Gaṇeśa and Skanda are invoked as well as Jyeṣṭhā, Ulkā, Rudrāṇī,[19] Sarasvatī, Lakṣmī, Mahāmoṭī, Kauśikī and *rudras*.[20] The forms of *rudras*

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[1] ŚP.1.25.84-85.*
[2] ŚP.2.2.33-37.
[3] ŚP.2.2.33.13-15.*
[4] ŚP.2.2.37.17-18.*
[5] This seems to be a name of a goddess.
[6] ŚP.2.2.37.56cd.*
[7] ŚP.2.3.40.35-39,* 41-42, 50-53.*
[8] ŚP.2.5.13-26.
[9] ŚP.2.5.21.21-23.*
[10] ŚP.2.5.33.36cd-45.
[11] ŚP.2.5.37.7-9.*
[12] ŚP.2.5.38.1-3,* 12,* 16,* 36-37a.* See also ŚP.2.5.39.41.*
[13] ŚP.2.5.49.9b* and 11a.*
[14] ŚP.7.1.33.49-52.*
[15] ŚP.7.2.30.35-36.
[16] ŚP.7.2.30.68cd-69.*
[17] ŚP.7.2.30.70-72.*
[18] ŚP.7.2.31.
[19] ŚP.7.2.31.75-79.
[20] Ibid., v. 86-90.*

recall those of *yoginīs*, moreover they are said to be accompanied by their *śaktis*.[1] Friends of the goddess (often represented as *yoginīs*) are mentioned in the third *āvaraṇa*.[2] *Kṣetrapālas, bhairavas, siddhas and yoginīs* become common figures in this part of the text.[3] *Yoginīs*, *ḍākinīs* and *śākinīs* are again listed together with different kinds of semi-divine beings and spirits.[4] They are already well integrated and grant desires instead of inspiring fear.

We can conclude that these *śaiva* creatures appear predominantly in two contexts: more ancient, that of fight with demons, where the *yoginīs* are close to the flesh-eating and blood-drinking creatures from battle-fields, like *bhūtas* etc.; and more recent, that of worship, where these beings can be found on the periphery surrounding Bhairava, who himself exists only on the margin of consciousness of the tradition to which *Śiva purāṇa* belongs. The approach of *Śiva* towards the *tantric* material of its time is selective. It can be explained by the fact that different parts of this text were created in different centuries.

## 2.1.5. *Yoginīs* in *Skanda purāṇa*

*Skanda* provides more information on *yoginīs* than any other *purāṇic* text. They become all-pervading and fill in all possible contexts. The ancient stories are rewritten to include them. *Skanda* in its description of various pilgrimages permits to link the *yoginīs* to concrete places in India. That is why here the following passages will be in given in accordance with the seven parts of this text, which are themselves linked to different regions.

***Māheśvarakhaṇḍa***

In the narrative context proper to *Kedārakhaṇḍa*, many creatures participate in the destruction of the sacrifice of Dakṣa: Vīrabhadra and Bhadrakālī, nine Durgās, *bhūtas, śākinīs, ḍākinīs, pramathas, guhyakās*, a group of *yoginīs* in a circular arrangement of sixty-four (*yoginīcakra*), and *gaṇas*. *Yoginīs* drink blood of *devas*, along with *yātudhānas* and *kūṣmaṇḍakas*. All of them were roaming about, making noise, drinking blood, and devouring flesh.[5]

Even the ancient story of the churning of the ocean here incorporates *bhūtas, pretas, pramathas, rākṣasas, śākinīs, ḍākinīs,* and *yakṣiṇīs,* who were joyfully playing on the ground filled with flesh and blood.[6]

*Skanda* humorously describes the behaviour of the attendants of Śiva at his marriage. This passage can be found in every *śaiva purāṇa*, but never was it described with so much detail. The sister (!) of the bridegroom, Caṇḍī, with her terrible eyes, ugly face, serpent decorations, ghost as a vehicle and thousands of terrible *bhūtas* as attendants went ahead of the procession. She was also accompanied by *śākinīs, yātudhānas, vetālas, brahmarākṣasas, pretas* and *piśacas,* as well as by *siddhas* and *lokapālas.*[7] The contact of the pure *brahmanic* world and the impure *śaiva* attendants creates a big problem: the celestial architect has to arrange a special apartment for these terrible creatures.[8] The marriage procession was also constituted by *gaṇas* and fierce *yoginīs*. Dangerous goddesses, like Kālī, Bhairavī, Māyā, Bhayāvahā, Tripurā, Jayā, Kṣemakarī, Śubhā were also invited. But the pure and impure creatures are not to meet each other: Śiva himself asks Viṣṇu to keep all these creatures outside, to their great feeling of abuse and injustice.[9] Although separated from the auspicious world, the attendants of Śiva receive their share of honour: cloths, jewels, etc.

The second sub-part, *Kaumārikākhaṇḍa*, also proves that *yoginīs* and *mātṛs* were well integrated among the other kinds of beings. The chapter gives a list of *liṅgas* of different material and the type of beings that worship them. It mentions *yoginīs*, who worship *liṅga* of red lac, *mātṛs* – of three metals,

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[1] Ibid., v. 91-95.*
[2] Ibid., v. 96-97.* See 2.3.2.1.
[3] Ibid., v. 146-152.*
[4] ŚP.7.2.31.156-163.*
[5] SP.1.1.3.38-69. In fact, this description seems to be borrowed from ŚP.2.2.33ff.
[6] SP.1.1.13.72-75.
[7] SP.1.1.23.62-73.
[8] SP.1.1.24.71-73.
[9] SP.1.1.25.21-27f,*31-47,*52.

*siddhayoginīs* – of sandal wood, *ḍākinīs* – of meat.[1] The passage proves its knowledge of a classification of *yoginīs* proper to the texts of the insiders, but represents it in very simplified form.[2]

Numerous goddesses are located in and near Vārāṇasī. Siddhāṃbikā, Tārā, Bhāskarā, Yoganandinī/Yogīśvarī surrounded by *yoginīs*; nine Durgās: Tripurā, Kolaṃbā, Kapāleśī/Viśvaśakti, Suvarṇākṣī, Carcitā (probably Carcikā),[3] Trailokyavijayā, Ekavīrā, Harasiddhi, Caṇḍikā[4] are mentioned. These goddesses should be worshipped especially during *navarātra* and they will protect the devotee in dangerous places such as the streets and the crossroads, from bad spirits and other troubles. Moreover, the *yoginīs* will please one who worships them and he will get everything he desires.[5] The passage must be quite recent because in the description of Vārāṇasī belonging to approximately the VIth century none of these goddesses or *yoginīs* are depicted.[6]

Chapters 61-66, linked mostly to the goddess Siddhāmbikā, describe the *tantric* worship. The *sādhakas* approach different kinds of supernatural beings including *śākinīs*. *Skanda* provides a detailed description of the ritual, its dangers, *mantras* and possible success. It is stated that the power is obtained by great favour of the goddesses (*balaṃ ca labhyate putra devīnāṃ suprasādataḥ),* therefore, one should worship them.[7] The place where the great seas meet is called Guptakṣetra, and it is resorted to by *devīs*.[8] Barbarīka is looking for special powers (*vidyā),* that's why he goes to meet Vijaya, who is an advanced practitioner. Furthermore, the worship is described as it was performed by Vijaya, beginning with the 14 day of the dark half of the moon, and his attendant Barbarīka:

> Then on the night of the first day, he went in front of Siddhāṃbikā. He made the mystic sacrificial diagram (*maṇḍala*) in the shape of a vagina (triangular, Serb) and (of size of, Serb.) nine hands. In the eight quarters he fixed eight pegs (kīla) along with *sūtra*. Wearing deer-hide in the company of Barbarīka, he tied up the tuft of his hair. After performing the rite of Digbandha with protective *mantras,* he started the main rite in the middle of the mystic diagram, in the excellent sacrificial pit with three *mekhalās*". [He offered a sword with *mantras*, fixed pegs all around and told not to sleep to Barbarīka]. "Having said this, while B. of great strength stood by, Vijaya of great self-control, performed the rites *śoṣaṇa, dāha, plāvana*...[9]

Next *kavaca mantra* of Gaṇeśa is given. Results of the repetion of it are the destruction of all obstacles and the achievement of desires. It helps also to destroy *ḍākinīs, yātudhānas, pretās* etc. Enemies will be won over or brought under control.[10]

The story continues in ch. 62 where Vijaya worships *vaṭayakṣiṇī*,[11] the deity of the banyan tree, who is a reincarnation of a chaste woman worshipping the goddess in her previous life.[12] He also used *aparājitā vidyā*,[13] which is a prayer to Viṣṇu to destroy all the *asuras, daityas, dānavas, yakṣas, rākṣasas, bhūtas, pretas, piśācas, kuṃbhāṇḍas, siddhayoginīs, ḍākinīs,* evil spirits beginning with *skanda*, evil stars and planets, and others. Viṣṇu is called the breaker of all *yantras*, the destroyer of fevers, and the saviour from evil spirits. Moreover, one who memorises and worships with this *mantra*, should no longer be afraid of darkness, women, kings, poisons and black magic rites.[14] The

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[1] SP.1.2.13.152-176.
[2] See 2.5.
[3] DP.50 also names Carcitā.
[4] We find the same list in SP.1.2.66.52-54.
[5] SP.1.2.47.78-80* and 83.*
[6] See USP, vol. 2a.
[7] SP.1.2.61.24.
[8] SP.1.2.61.27-28, further they are said to be *dig-devīs* (nine Durgās) and they grant everything desired.
[9] SP.1.2.61.48-51* and 53c.* Tr. AITM. The following line is omitted in AITM's translation: *samarpya ca tataḥ khaḍgaṃ khādiraṃ mantra-tejitam,* meaning that Vijaya first performs the ritual in the center of the *maṇḍala* and after offers a sword made of khadira wood in the fire-pit.
[10] SP.1.2.61.57ff.
[11] SP.1.2.62.40a. The first part of this chapter is a story from LP.1.106 of the appearance of Kālī, her fight with demons, and how Śiva assuming a form of baby could bring under control her anger. Here further 64 *kṣetrapālas* were created and it gives the possibility to include their *mantra*. v. 23-39, it includes their names/descriptions which are the same like the qualities of *yoginīs*, just in masculine: *ghaṇṭāravo, guhāvāsī* etc. They are stationed in the same type of places as *yoginīs* and mothers: lonely trees, caves, mountains, crossroads etc., guarding the 64 *kṣetras*, which are not listed.
[12] SP.1.2.62.41-50. Tr. AITM.
[13] First he worships Siddhāmbikā, and after the *vaiṣṇavīṃ mahāvidyāṃ* is given in v. 51-54.
[14] SP.1.2.62.52-55. Viṣṇu here has the following qualities: *sarvabhūtavaśaṃkara, sarvaduḥkha-prabhedana, sarvayantra-prabhaṃjana, sarvanāga-pramardana...sarvagraha-vivārana.* One who remembers, sees, hears etc., this *Aparājitā vidyā* do

desire to destroy all these creatures, without any regard to their type, is typical for *vaiṣṇava* passages.[1] This no-doubt *tantric* invocation is to be used in issueless situations, when nothing else works:

> If a woman's menstrual discharge is obstructed, if there is abortion, if children die, if woman conceives only once, she must practice the repetition and retention of this mantra. She is not assailed by these defects. If a man holds it he will be victorious in battle, in royal household and in the game of dice.[2]

Chapter 63 is particularly important because it describes the lay vision of meeting with the supernatural female beings. Here Vijaya attracted with his *mantras* a *rākṣasī,* a *śākinī,* and a male demon:

> Repeating the important *mantras* named *balā* and *atibalā,* he performed *homa* with mustard mixed with saffron in the fire of aśvattha (holy fig) and lākṣā (lac). When the first *yama* passed by, a certain woman came there. She had a single cloth drenched in blood *(śoṇitāktaikavasanā).*[3] Her hair was standing up over her head (*mahoccordhvaśiroruhā),* her eyes were very frightful (*dāruṇākṣī).* Her teeth were white. She instilled fear even in other frightful persons. She came near the spot where the *homa* was being performed and roared loudly (*ruroda mahārāvaṃ).* On seeing her Vijaya was immediately bewildered like a man much afraid. But Barbarīka was fearless. He came in front of her [...] caught hold of her throat, and roared twice loudly like a thundering cloud.

She could not use her dagger (*kartikam*), she roared "save me." Barbarīka let her go. She fell at his feet and said:

> I have sought refuge in you. I am your servant and slave. Know me as Mahājihvā, the demoness *(rākṣasī)* who can assume any form she pleases. My abode is the cremation ground of Kāśī. I used to dispel the pride of *devas* and *dānavas*.[4]

There is no visible border between *rākṣasīs* and *yoginīs*. In fact, the ancient *rākṣasīs* were called *yoginīs* in later texts. They have the same function in this sort of circumstances: they test the actor and, in case of success, confirm the change of his identity. Mahājihvā calls Barbarīka a hero (*vīra)*; this term signifies also a higher level of *tantric* practitioner. His tests are not finished; at midnight another demon appeared in the form of mountain.[5] In the 3rd *yāma,* a she-mule Duhadruhā came and roared there. Barbarīka killed this leader of *śākinīs (śākinīnām adhīśā),* who was from the cremation ground Sīkottarasthāna.[6] In the 4th *yāma,* a naked *jaina* ascetic came to preach non-violence, being in fact a *daitya*. Surviving this night, Barbarīka achieved rare *siddhis.* In ch. 64, having aggressed the Pāṇḍavas, he wants to commit suicide, but is saved by the goddess Siddhāṃbikā.
I was not able to trace this story in *Kathāsarītsāgara* (neither in *Bṛhatkathāmañjarī*), which, as I thought, might be one of its sources. The story of Barbarīka is very important for this study because it follows the main lines of the encounters with *yoginīs* as they are presented in the texts of the initiated.

In the next part of *Skanda*, *Aruṇācalamāhātmya,* it is the Goddess who is the central figure among the *yoginīs*. The goddess closes playfully the eyes of Śiva with her hands thus provoking the destruction of the universe. Restoring order, Śiva sends her to Kāñcī for expiation. But she should not go alone, she should take with her *gaṇas, ḍākinīs,* the group of *yoginīs*, and others with Viṣṇu at the head to serve her.[7] It is one of the rare occasions, where the term *ḍākinī* is used in positive sense.

The goddess fights with Mahiṣa, being directly surrounded by crowds of *yoginīs*.[8] The *yoginīs* also can be related to the Goddess indirectly, via Durgā, who is asked on another occasion by the

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not need to be afraid of the following things: *kvacid rātryaṃdhakāra-strī rājakula-viṣopaviṣagarada vaśīkaraṇa-vidveṣaṇoccāṭanavadha-baṅdhabhayaṃ* v. 55. The invocaton of Viṣṇu is followed by numerous names of goddesses (32) who protect against *bhūtas* and in all dangerous situations like in war or in the place of king. In the *mantra* itself, some more goddesses are included: many of them have been already mentioned in the list of 32, the new ones are mothers: Brahmāṇī, Māheśvarī, Vārāhī, Vināyakī, Aindrī, Āgneyī, Cāmuṇḍā, Vāruṇī, etc.

[1] App.3.9.
[2] SP.1.2.62.57-59.* Tr. AITM.
[3] This is a sign of her extreme blood-thirsty character, or she is menstruating and is extremely frightening in her impurity.
[4] SP.1.2.63.1-10.* Tr. AITM. Mahājihvā is listed as *rākṣasī* also in VYP.2.8.129.
[5] SP.1.2.63.11-25. Tr. AITM. These balā and atibalā are also herbs used for magical purposes, App.8.
[6] SP.1.2.63.26-27* and 31-33.* Tr. AITM.
[7] SP.1.3.1.3.40.
[8] SP.1.3.1.10.96 and 99-104a, 105.

Goddess to annihilate *daityas*. Durgā is in a state of incontrollable anger, her lips are throbbing, her fingers move in a chaotic manner, she roars like a lion.[1] The mothers, whose relation to the goddess is unclear, create thousands of powerful *yoginīs* from their limbs to please the goddess. The mothers are not named, but we can guess the family of *yoginīs* by the arms, colours and vehicles mentioned.[2] The battle between the *dānavas* and the *yoginīs* is described in detail:

> The heads of the *daityas* crushed and cut by the arrows discharged by the *yoginīs* covered the surface of the ground all round like growing on the land. Rivers of blood flowed with hair and tresses appearing like moss, with *vipāṭha* arrows rolling about like *pāṭhīna* fish. They appeared to be smiling on account of the lotus like faces of the various goddesses. *Piśācikā*s mounted the trunks of elephants as though they were mansions. They indulged in their rough and fierce *tāṇḍava* dance. They drank blood as if it were liquor and shone thus. By means of the terrible skulls of the *daitya* soldiers, resembling *ḍamaru* drums, the groups of *yoginīs* consumed their blood like spirituous liquor. Flocks of female jackals avoided the entrails suspecting them to be nets and nooses. Although they were hungry, the jackals set aside the flesh with darts and arrows still sticking in it. The dust of the ground arised during the stir and excitement of the battle subsided by the honey oozing from the *mandāra* flowers by *siddhas* and *vidyādharas*. The horses of the enemies shone like porcupines because the darts, shafts and javelins discharged with excessive fury and speed by the *yoginīs* stuck firmly to their bodies.
> The powerful *dānavas* were slain in different ways: some of them with staffs and rods, other with sharp spears, some with *śaktis,* others with discuses, a few with ploughs, some by thunderbolts, other through the swords of the *yoginīs*. They were crushed and pounded. Excepting the commanders all of them were utterly destroyed.[3]

Mothers killed the chiefs of *daityas*, but it is the Goddess alone who is capable of slaying Mahiṣa. She cuts off his head and begins to dance.[4] After the battle, all participants come together. *Devas* and their companions, innumerable *gaṇas, dikpālakas, gandharvas, apsarasas, vasus, suras, gaṇas,* sages, eleven *rudras,* twelve *ādityas, bhairavas, piśācas, vetālas, kaṭapūtanās, yakṣas, rākṣasas, bhūtas* and other *śivakiṃkarās, mātṛs, yoginīs* rejoice in victory.[5] This list proves a later origin of the chapter as a whole, because it integrates all kinds of *tantric* beings.

***Vaiṣṇavakhaṇḍa***

This *khaṇḍa* consist of six sub-parts. We find here few rare examples where *yoginīs* are mentioned positively in *vaiṣṇava* passages. In the context of a fight with Jalandhara, Vīrabhadra, *bhūtas, kūṣmāṇḍas, bhairavas, vetālas,* groups of *yoginīs, piśācas,* and *gaṇas* are listed. They make noise, shout, play drums and cymbals, devour *danavas,* dance, jump and leap.[6] This particular case can be explained by the fact that this chapter as well as a few previous and following chapters are the reproduction of *Śiva purāṇa*.

*Yoginīkuṇḍa* is a sacred place where it is easier to get desired *siddhis,* because

> the 64 yoginīs stationed in waters are present there. They are bestowers of all objects on men and on women in particular. All of them accord the greatest *siddhis*; they bestow all desires and benefits. Holy bath should be carefully and particularly taken by men for propitiation of the *yoginīs* on the 8th day in the bright half of the month of Āśvina. Holy bath and charitable gifts – all shall be fruitful here. *Yakṣiṇīs* and others can be won over here. There is no doubt about it. To the east of *yoginīkuṇḍa* is the excellent Urvaśīkuṇḍa. A man who takes his holy bath here, O learned one, shall attain Urvaśī in heaven.[7]

The passage, although non *tantric* in the way it describes the ritual, is influenced by the radical traditions in terms of its goals (control of the *yakṣiṇīs*).

***Brahmakhaṇḍa***

Three independent parts constituting this *khaṇḍa: Setumāhatmya, Dharmāraṇyakhaṇḍa and Brāhmottarakhaṇḍa.* However, only the second appears to be pertinent for the study of *yoginīs*. Chapter 9 of this part explains the *gotras* of brahmins and their direct relations with the *yoginīs*. The

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1 SP.1.3.2.19.22.*
2 SP.1.3.2.19.23-31ff.*
3 Ibid., v. 31-41. Tr. AITM.
4 Ibid., v. 42-80.
5 SP.1.3.2.21.1-7.*
6 SP.2.4.19.14-17.*
7 SP.2.8.7.81-85.* Tr. AITM.

brahmins were once harassed by a *yakṣa*. They prayed to the gods and were liberated from their problems in a very unusual way:

> Thereafter *siddhas*, excellent *yoginīs* including Śrīmātṛ and others were installed on the ground there for the protection of the *brāhmaṇas* and with a desire for the benefit of all the worlds. One *yoginī* was installed then for each *gotra*. It was readily accepted that the *śakti* who is capable of protecting and sustaining a *gotra*, is a family goddess of that *gotra*.[1]

Chapter 11 describes how a *rākṣasa* Lolajihva was killed by 1000 goddesses arisen from Śrīmātā and the other goddesses-*yoginīs*. Next, the list of *gotra-mothers* is given, which is also partially repeated in the following three chapters.[2] Chapter 16 underlines the protective function of these goddesses against all kinds of bad spirits, especially *śākinīs*. The opposition of the *yoginīs* and *śākinīs*, meaning the same thing in the texts of the initiated, is a particularity of *Skanda*.

But, the text reflects also the *tantric* knowledge in more direct way, saying that Śiva was pinned down by Pārvatī because he gave her the secret *mantras*:

> O king! A mass of *mantras* was revealed by Śaṅkara to Pārvatī. They belonged to the subsidiary branches (*upavedas*) of *Atharvaveda*. The six varieties of these mantras are well-known as follows: *śākinī*, *ḍākinī*, *kākinī*, *hākinī*, *ekinī*, *lākinī*. (Defective text) After picking out the *bījas* from them, a garland was wreathed. It was divulged by Śambhu to Pārvatī, o excellent king. If the *mantroddhāra* is made with them, it shall be eightfold. O sinless one, that Śākinī is a highly wicked woman. She must be won over.[3]

Verses that follow provide the code of *mantra* as a great secret not to be divulged to anyone.[4] Then, the subject suddenly interrupts, and from corrupted text we understand that by the knowledge she received Pārvatī made Śiva lose his consciousness and, as usual, some strange beings were born. In the end of the chapter, it is stated that those who perform fast and bath on the 14th day of the dark half of Aśvina will not be affected by *śākinīs*, *ḍākinīs*, *vetālas*, *pitṛs*, planets or meteors.[5] The text, by listing these "varieties of *mantras*" who are originally *yoginīs* in Kubjikā tradition, shows that it has indirect knowledge of the later development of this tradition. Ekinī in this list is untypical.
Chapter 21 comes back to the question of the *kula-devatās* and says that they were produced from the body of the Goddess and gives another list of them.[6] Chapter 39 gives once again the list and locates these goddesses in different villages.[7] Even the pronunciation of the names of these goddesses differs from classical Sanskrit, and we also find many variations in the names of *gotra-devīs*. This passage shows a considerable degree of *śākta* influence in this region and deals with local and late tradition.

***Kāśīkhaṇḍa***

*Kāśīkhaṇḍa*, consisting of two parts, provides unique information on *yoginīs* in a legend telling how Śiva came to Kāśī. The city should have been first liberated from a righteous king, and Śiva was looking for someone who could do this job:

> Even as Lord was thinking thus, he saw in front of him a group of *yoginīs* of great maturity, capable of accomplishment hard tasks. After discussing the matter with Goddess, O great sage Vyomakeśa, Hara called the group of Yoginīs and spoke these words: "O *yoginīs*, hasten to my city Vārāṇasī, where king Divodāsa rules the kingdom with adequate adherence to righteousness. O intelligent *yoginīs* equipped with the power of *yoga* and *māyā*, proceed in that manner which will make the king swerve from his duty and abandon Kāśī. O *yoginīs*, quickly carry

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[1] SP.3.2.9.105ff. Tr. AITM.
[2] SP.3.2.16-18. Here are the goddesses from chapter 9 to 39 with the variants of their names: Âśāpurī, Śīhorī/Siṃhorī, Śāntā, Śakulācitā, Śeṣā/Śeṣalā/Śepalā, Śiharī/Śihurī, Śivā, Ânandā, Śrīmātṛ/Śrīmātā, Śyāmalā, Bhaṭṭārikā/Bhaṭṭārikī, Bhadrī/Bhadrakālī/Bhadrayoginī, Cūṭasaṃjñā, Cāmuṇḍā, Cacāī, Chatrā/Chatrajā, Dārabhaṭṭārikā, Dhāraśāntī, Dhanamardanī, Durbalā, Dvāravāsinī, Gātrā/Gātrāyī, Gotrapā, Icchārthināśinī, Jñānadā/Jñānajā, Jaganmātā, Kṣemalā, Kānakā, Kadaṃbā, Kamalā/Karmalā, Kulamātā/Kuleśī, Mīṭhā, Māheśī, Māleyā, Mātaṅgī/Mataṅgī, Mahāśakti, Mahābalā, Mahādevī, Mahāmātā/Mahāyogī, Mohalajjā, Mukuṭeśvarī, Ovikā, Pālayatī, Pakṣiṇī, Pippalī/Pippalā, Sāṇadā, Sāvitrī, Saṃharī, Siddhā, Sthānamātā, Suparṇā, Sureśvarī, Tāraṇī, Vāṇī, Vārāhī, Vasujā, Vikāravaśā/Vikarā, Yakṣiṇī, Yogeśvarī.
[3] SP.3.2.20.7-10.* Tr. AITM. For the dangerous character of certain *mantras*, see also SP.1.2.47.61-65.
[4] Ibid., v. 18ff,* parts of *mantra*. This is to be used for black magic as we learn from v. 27.*
[5] Ibid., v. 39-42ff. *
[6] SP.3.2.21.
[7] SP.3.2.34.4.*

> out such means that will enable me to go to Vārāṇasī after renovating it." Having accepted with bowing heads this behest considering it t be a divine favour, the group of *yoginīs* bowed down again and departed therefrom. "Today we are further blessed because the Lord of Devas himself bestowed his favour and sent us to the glorious Ānandakānana. Today all of a sudden we had two rare advantages, the honour conferred by the Three-eyed Lord and the rare opportunity to visit Kāśī." Thus delighted group of *yoginīs* departed from the pleasure-grove in the Mandara mountain, travelled through the sky quickly and espied that city.[1]

It is atypical to see the group as independent from Śiva, although linked to him. We should understand the passage as the *purāṇic* development of originally *tantric* schema of interrelations.
Chapter 45 describes the arrival of the 64 *yoginīs* in Kāśī. They fly and praise the landscape and sky, recalling similar passages of the flight of the two *yoginīs* in *Mālatīmādhava* of Bhavabhūti. Entering the city

> they concealed their divinity by means of their *māyā* and assumed the guise befitting Karpaṭikās (an order of ascetics). Thus group of *yoginīs* entered Kāśī in an irregular order (Serb: simultaneously). One of them adopted the form of a woman *yoginī* or a Kāpālikā(? Serb: *jātātapasvinī,* literally a woman having matted lock and performing *tapas*), another became a woman ascetic, one of them became *sairandhrī*[2] and another (assumed the form of) fasting for a month.[3]

The contact with women having this sort of nature is especially forbidden for the chaste wives in *purāṇas.*[4]

> One of them became the wife of a gardener, another a beautiful maiden of a barber conversant with the activities connected with cases of delivery and another an adept in science of medicine. A certain *yoginī* became a *vaiśya* woman – very clever in buying and selling. One of them became a serpent-charmer and another a governess[5] and another a slave girl.[6]

The people, having the described kinds of professions and occupations, are known from medieval Indian literature to be the ones who organise criminal plots, use dirty means etc.

> One of them became a woman expert in dancing and another an adept in singing. Another became a flute player and still another a lute player. One *yoginī* became conversant with playing on the Mṛdaṅga drum and a certain one an expert in the art of beating time. One of them was a specialist in the art of seduction and another a maker of pearl-necklaces. One became an expert in the art of apportioning scents; one was a specialist in the game of dice; another was an adept conversationalist and a certain one became a *catvāracāriṇī* (a mendicant woman roaming in crossroads).[7]

*Catvāracāriṇī* or *catvāravāsinī* deserves special note. It is a kind of woman or a female being living or moving in crossroads, which are considered to be very dangerous places, always infested with spirits. It is also a place where one can easily become possessed.

> One of them became a clever woman climbing a bamboo pole and another a rope-walker. One became a lunatic with curious pranks and another clothed herself with rags picked from the highway. One lived in that city as one capable of blessing the childless with children. Another was an expert in reading the lines of the hand. A certain captivated the minds of the common people through her skill in drawing pictures. A certain one roamed there proclaimed herself an expert in spells of captivating persons.[8]

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[1] SP.4.1.44.59-68.*Tr. AITM.
[2] A female attendant, or as Sanderson glossed it – "an independent *śilpakārikā* living in the house of another", according to *Amarakośa,* it might also denote a kind of prostitute.
[3] SP.4.1.45.4-5. *Tr. AITM.
[4] See 3.9.2.
[5] *Dhātrī* does not mean governess, as translated by AITM here but a wet-nurse and it should be read together with slave-girl, corr. of A. Sanderson.
[6] SP, ibid., v. 6.* Tr. AITM
[7] Ibid., v. 7-10.*Tr. AITM
[8] Ibid., v. 11-13.* Tr. AITM.

Like in the texts of the initiated the *yoginīs* are linked to all kinds of superabilities. The list of *siddhis* cited here is reflected also in *siddha* tradition.[1]

> One of them was bestower of supernatural powers through *guṭikās* (pills); one of them was able to bestow *añjana siddhi* (collyrium); another was an expert in Dhātuvāda (alchemy) and another bestowed *pādukāsiddhi* (transport to a desired place by touching sandals (AITM)). One of them taught the art of *agnistambha* (stop fire), *jalastambha* (stop water) and *vākstambha* (make someone numb); one of the offered *khecarītva* and another one offered the power of being invisible. One of them offered *ākarṣiṇī siddhi (*attraction); another offered *uccāṭana* (destabilisation); a certain one enamoured the minds of young men through the beauty of her limbs.[2] One of the could bestow anything thought of; one of the was an expert in astrology. In such disguises and professions, the group of *yoginīs* entered every house and every yard around.[3]

Unable to fulfil their mission, i.e. to throw out the righteous king, the *yoginīs* decided not to go back, but to stay in Kāśī. And, although they can go everywhere, since that day they have never abandoned Vārāṇasī.[4]

This passage links *yoginīs* and human women exercising low professions, and thus following the ideas of the texts of insiders. It is also one of the rare cases where 64 names of *yoginīs* are given.[5] Worship of them destroys all sins *(pāpānikṣayantibhavināṃ kṣaṇāt*) protects against *ḍākinīs and śākinīs*, to whom the *yoginīs* are clearly opposed. The *yoginīs* are characterised as easy to please, and when pleased, they grant all desires.

> That city of Kāśī is a fascinating place. Such a city has never come within the range of my vision. Whoever goes to that city stays behind. Indeed the *yoginīs* having come in contact with Kāśī have become *ayoginīs*.[6]

Even in the most ancient *purāṇas*, Kāśī is already considered to be the legendary place without return, where whoever dies will achieve liberation. Thus, quite early this place becomes filled with all kinds of special creatures, like the *gaṇas* of Śiva etc. However, nor other text, but *Skanda* gives the mission to throw the king out to the 64 *yoginīs*.[7]

In the second part of the *Kāśī khaṇḍa* we encounter some more examples of opposition of goddesses (*yoginī* or *yoginī*-like) and *ḍākinīs/śākinīs*. Ch. 71 describes a fight of Mahākālī with the demon Durga. First, Mahākālī sends her messenger, Kālarātrī, who can fly and can reduce demons to ashes by roaring HUM.[8] Durgā(= Mahākālī) creates *śaktis* from her own body, nine crores in number and very powerful. The way they destroyed the army of demons is compared to the way the fire destroys the universe at the time of total annihilation.[9] Durgā herself kills the *daitya* who was changing his forms all the time. *Devas* eulogise her victory with a hym. Next, *nyāsa*-like *kavaca* of the goddess is given.[10] Durgā says, that one who uses it should no longer be afraid of death, ghosts, demons (including *ḍākinīs* and *śākinīs),* serpents, fires, thieves, fevers etc.[11] Protective deities of Kāśī, listed in the end of the chapter, include *śaktis*, eight *bhairavas*, sixty-four *vetālas*, and a group of *bhūtas*.[12] This story can be seen as a contradiction. We have seen that in *Skanda* it becomes common for the Goddess to be surrounded by the *yoginī, ḍākinīs, śākinīs,* but here she is simply surrounded by *śaktis*, while her normal entourage is represented as negative, dangerous, and to be kept away by her own *kavaca*. Moreover, the same deities who are to be kept away by her *mantra* are said to be the protective deities of Kāśī.

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[1] But in fact the same kinds of *siddhis* are promised for those who come in contact with *yoginīs* in TS, which is more likely to be the source of this list of superpowers. TS.20.318ff.
[2] Ibid., v. 14-16.*
[3] Ibid., v. 17.* Tr. AITM.
[4] SP.4.1.45.23.*
[5] The lists of 64 names of *yoginīs* in my *purāṇic* texts could be found only in AP and SP.
[6] SP.4.2.53.3-4.* Tr. AITM. Probably reference to previous chapters that they concealed their divinity.
[7] In USP, for example, it was *yakṣa*-like Gaṇeśa. See USP, vol. 2.
[8] SP.4.2.71.25-60. The name also belongs to a *tantric* goddess and numerous *yoginīs*, App.10.
[9] SP.4.2.72.2-14.
[10] Ibid., v. 37-65.
[11] SP.4.2.72.73-75.*
[12] The *vetālas* are listed only partially (25 names/qualities), but their description is very close to that of terrible *yoginīs*: SP.4.2.72.94-96.*

***Avantyakhaṇḍa***

The first sub-part, *Avantīkṣetramāhātmya*, provides information on the deities worshipped in the region of Ujjain at the time when this part was redacted. We encounter *vināyakas, bhairavas, devīs,* the sons of *Pavana* (here he is Hanuman and not as the wind), Rudra, *ādityas* etc.[1] The list of eight mothers is atypical: Umā, Caṇḍī, Īśvarī, Gaurī, Ṛddhidā, Siddhidā, Vaṭayakṣinī, Vīrabhadrā. The goddesses are proper only to this region: Mahāmāyā, Satī, Kapālamātṛkā,[2] Aṃbikā, Śītalā, Ekānaṃśā, Siddhidā, Brahmāṇī, Pārvatī, Yoginī, Yogaśālinī, Kaumārī, Bhagavatī, six Kṛttikās, Carpaṭamātṛs, Vaṭamātṛs, Sarasvatī, Mahālakṣmī, 64 Yoginīmātṛkās, Kālikā, Mahākālī, Cāmuṇḍā, Brahmacāriṇī, Vaiṣṇavī, Vārāhī, Vindhyavāsinī, Ambā, Ambālikā, and 24 other *devīs*.

In *Skanda*, witnessing the stage when originally *tantric* material is filtered many times and modified in the lay context, we encounter even a passage putting Bhairava in opposition to *yoginīs* and *ḍākinīs*.

> Formerly this yogin Bhairava caused great fight to *yoginīs*. There were *kṛtyās* created by Kālacakra. Among them *yoginī* called Kālī is well-known as the greatest and the most excellent. The pure Bhairava was brought up like her son by that *yoginī.*[3] O excellent one, all the three types of defects and calamities well-known in the world as the causes of all types of great obstacles, were destroyed by him. Kālakṛtyās were also dislodged by that noble-souled one. They are nine and are known as Mātṛkās, viz. Mahāmārī, Pūtanā, Kṛtyā, Śakunī, Revatī, Khalā, Koṭarī, Tāmasī and Māyā.[4] They are vicious and bring calamities to the wicked ones. They cause great terror to all living beings. That pious-souled one (Bhairava) brought them under control and made them bestowers of boons of all desires.[5]

Further, Bhairava is curiously opposed to the *yoginīs* in the hymn called *bhairavāṣṭaka* to be chanted by devotees.[6] He is called the cause of annihilation of *ḍākinīs (ḍākinīnāśahetuṃ),*[7] he is like Kāma to women, he causes fear to *yoginīs (yoginītrāsakāraṃ)*,[8] and he is himself a *yogin*.[9]

This type of passages, although distorting the information of the original *tantric* source, sometimes preserves the important notions of the insiders, as we can see in the following story of the goddess Harasiddhī, whose exact location is not clear. Once Śiva imparted to Pārvatī a *ḍākinī-mantra*, she went crazy as the result of the power of this invocation. Pārvatī attacked Śiva, ate his flesh, and drank his blood. From the body of Śiva there appeared Harasiddhī, who attacked Pārvatī in her turn.[10] This 1000-armed goddess is a form of Durgā and is called the great knower of *mantras.* She gives power to destroy the groups of *ḍākinīs*.[11]

*Caturaśītiliṅgamāhātmya*, the second sub-part, describes the birth of Bhadrakālī. Satī, out of anger, rubs the tip of her nose, and from there appears a woman with four curved fangs, three eyes with knitted eyebrows, 1000 faces, 100s arms etc. Terrible army was given to Vīrabhadra (born from

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[1] SP.5.1.70.37-52.
[2] Used in singular here, but we have also a kind of mothers with this name, see 2.3.1.2.
[3] In *Kālikā purāṇa* Bhairava is also the son of Kālī.
[4] This is the list of *grahas* known from MBH.
[5] SP.5.1.64.5-10a. * Tr. AITM. The *śākinīs* are stationed in Kālacakra in YSP.6.8
[6] SP.5.1.64.16-23.
[7] Ibid., v. 18.
[8] Ibid., v. 20.
[9] Ibid., v. 23.
[10] Harasiddhi is one of the *Kaula yoginīs*, according to Alexis Sanderson, 20.10.2004. *Liṅgapurāṇa*. *Provenance*: "Harasiddhi appears in *Kaulajñananirṇaya,* between 8.7 and 8.8 along with Koṅkaṇāī, Kambalāī, Nāgāī, Harasiddhāī, Māṅgalāī, Siddhāī, Vācchāī, Śivāī, Icchāī, Vīrāī, Tribhuvanā(ī), Varāharūpāī.; and also in the names of *yoginīs* related to sacred places (*pīṭhas* etc.) in *Tridaśaḍāmarāpratyaṅgirāviṣayakanānātantra,* NAK 3-30, f.33v1, along with Ākhyāyī, Īlāyī, Ūhāyī, Jogāyī, Ṛṣāyī, Harasiddhāyī, ḷśāyī?, Bhayāyī, Ailāyī, Auhāyī, Ahlāyī." This goddess (Sanderson, Pers. comm., 18.04.2005) "is not known to *Vārāṇasī-māhātmya* of USP. But she is mentioned in Ujayinī in Nāradamahāpurāṇa 78.19; is known in the village to the south from Lalitpur (some inf. about peridocal human sacrifices), in Mewaar in Rajasthan, where animals are sacrifices to her (Tod, James Tod, Annals and Antiquities of Rajasthan, 2 vols, London, 1829 and 1832, ed. with an introduction and notes by Willian Crooke, *Annals and Antiquities of Rajasthan or the Central and Western Rajput States of India,* 3 vols, London: Humphrey Milford, Oxford University Press, (1920), p. 681; Ibid., Crook states that the chief centres of worship are Gandhārī and Ujayin)." Hahasiddhi is worshipped until present day in Nepal, see *Nepālamāhātmya* of *Skanda, 29.43;* Slusser (1982), paragraph on the goddesses in vol. 1. She also marks occasional human sacrifices to this goddess. The *ḍākinī-mantras,* giving the power of flight, are linked to the partaking of human flesh already in both KSS and BKM.
[11] SP.1.2.47.61-66.* See also SP.3.2.20.

Śiva) and Bhadrakālī, who was also accompanied by countless groups of mothers armed with *kārtris*.[1] They are further characterised as adorned with skulls and some names are given: Vikarālī, Mahākālī, Kālikā, Kalaśodarī, Prajvālajvalanākārā, Śuṣkamāṃsā, Atibhairavā etc.[2]

The description of Bhairava's wandering on the earth, surrounded by *piśācas, rākṣasas, ḍākinīs* and *yoginīs* more or less corresponds to the structure of the worship, where he is indeed surrounded by these deities in the texts of the initiated.[3]

Mātṛtīrtha is a place resorted to by the *yoginīs*, invincible even for *devas* by the grace of Śiva (*ajeyāḥ sarvadevānaṃ tvatprasādān maheśvara).*[4] The terms 'mothers' and *yoginīs* are used freely here: in fact not mothers, but the multitude of *yoginīs* (*yoginīvṛndam)* asks Śiva to make this place to the south of Narmada famous on the earth. Śiva grants their desire and disappears. Further *Mārkaṇḍeya* explains the mode of worship of *mātṛgocaras.*[5]

***Nāgarakhaṇḍa***

This part show considerable *tantric* influence representing *vedic* sage Agastya as the one who gains *vidyā* of *yoginīs* in order to dry up the ocean to destroy the demons.[6] This brahmin brings together all power places by his *mantras*,[7] and worships *yoginīs* and *kanyās* on the 8th and 14th lunar days. He propitiates the *vidyā* named Viśoṣinī, which is a personified deity here and not just *mantra*, and she manifests herself before him. She enters his mouth enabling him thus to dry up the ocean. The place where he gathered all *pīṭhas* by his *mantras*, became a sacred spot especially suitable for propitiations of *mātṛs*, *yoginīs* and *vidyās*.[8]

The link "*yoginīs* and *kanyās"* is typical for this part, and it occurs also in the context of worship of Mahākāla in Ujjayinī. The devotee should worship first *yoginīs* and *kanyās* and further proceed to the *pīṭha*, while being concentrated on his desire. He will attain everything.[9]

Chapter 144 is unique. It tells in detail how a girl has become a *yoginī.* This story is not just a preservation of the *tantric* material in a lay text, but it is an example of its development inside the *purāṇic* tradition. *Apsarasa* Rambhā is sent by gods to seduce the ascetic Jābāli. She fulfils her mission and ten months later a splendid daughter is born to her. As the child is half-human and cannot stay in the sky, Rambhā gives the child to Jābāli, who brings up his daughter with great affection but probably not noticing that she becomes a beautiful young maiden with time.[10] One day a *gandharva* falls in love with the girl and seduces beautiful Phalavatī right in the abandoned temple of Hara.[11] The sage, looking everywhere for his daughter and thinking that she was eaten by tigers, comes to the temple and goes crazy seeing the whole scene. *Gandharva* disappears in the sky and the girl has to face the rage of her father, who strikes her down by hitting her with a stick on the head. Thinking that Phalavatī is dead, the sage turns to curse *gandharva* by turning him into a leper rendering him incapable of moving. If his daughter comes back to life the sage curses her to be always naked.[12] The girl does not die, and she and her lover happen to meet Śiva surrounded by *yoginīs* and *gaṇas* who have come to play in this place on the 14th day of light half of the moon at the beginning of the night.[13] The *yoginīs* were asking for human flesh, which is like in *tantric* texts called "the great flesh". They danced and sported with the leaders of *gaṇas*.[14] It is said that one who offers human flesh with *mantras* in this situation will get *siddhi* and his wishes will come true.[15] The girl and boy offer their

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[1] SP.5.2.82.26.
[2] Ibid., v. 23-35. They are not called here *yoginīs*, but look alike.
[3] SP.5.3.214.2-4.*
[4] SP.5.3.66.3.*
[5] Ibid., v. 5-9.* Mātṛtīrtha is knon in Nepal, see *Nep. Māh.* 29.42.
[6] SP.6.35.27* and 30-33.*
[7] This logic is proper to the *tantric* texts, such as TS and NS, representing the power-places not as geographical points, but as a perticular sort of energy to be activated by the *mantras* inside one's own body.
[8] Ibid., v. 52-57.*
[9] SP.6.53.5-6a.*
[10] SP.6.144.1-16.
[11] Ibid., v. 17-40.
[12] Ibid., v. 41-67.
[13] Ibid., v. 66b-67.*
[14] Ibid., v. 68-69.* Close to VYP.2.39.
[15] Ibid., v. 70-71.*

own flesh by their free will.[1] Śiva and his company were surprised and wanted to know their story. Having heard it, Śiva says that no one dies having once seen him and gives them a boon.[2] The *gandharva* asks to be healed and to restore his ability to fly, and Śiva explains him that he should first install and worship his *liṅga*. As for the girl, Śiva says that as she had entered the area *of pīṭha*, she will become a *yoginī* named Phalavatī. She will be worshipped in her naked form and grant all desires and even hundred times oves. It is said that one should worship her, first, and *pīṭha* afterwards to attain *siddhi*.[3] The happy girl began to dance among the *yoginīs*. Pleased, Maheśvara says that if one worships her on this date in the middle of the night with alcohol, meat and *mantras* from *āgamas*, he will get the power to curse and bless and the set of magical powers such as *bandhana, mohana, uccāṭana, vaśīkaraṇa*.[4] The girl asks for another boon, she wants her father to be always naked and that he sees her indulged in ritual with wine, meat and "full freedom" (sexual rituals).[5] Śiva granted this and vanished from the scene. Having a long argument with his daughter, the sage was won over and blessed her in her sports with *yoginīs*.[6]

This is a unique passage among all my texts describing how a human or half-human woman is thought to become a *yoginī* by the lay people. The text alludes to some kind of sexual practice, which signifies that this part of *Skanda* is likely to be influenced by later Kaula tradition. It is notable that the girl, like the male *sādhakas* in the texts of the initiated, has to pass through a liminal situation (between life and death) in order to be transformed into *yoginī.*

***Prabhāsakhaṇḍa***

The last part of the *Skanda* describes a huge pilgrimage, occupying many chapters of the first part. In this context, the *yoginīs* and the mothers are linked to the power-places.

*Skanda* has evidently lost the link with the original *tantric* tradition, the text puts all kinds of beings together to form lists. Eight *śaktis*, crores of *mantras* and *siddhis*, *yogas* and *rasas*, *bhūtatantra* and *garuḍa(tantra), khecarīs* and *vyantarīs* (in feminine), eight *siddhis* etc., are born from Someśvara *liṅga*. The chapter gives another list of those who stop to harass a person who visits this place*: bhūtas, doṣas, ḍākinīs, pretas, vetālas, rākṣasas, grahas, pūtanās, piśācas, yātudhanas,* mothers, *jātahārikās, bālagrahās, buddhagrahas, jvarabhūtagrahas,* diseases, blood-drinking insects, serpents and scorpions.[7]

Arkabhāskara is a sacred place guarded by *yoginīs* and mothers like Brāhmī etc., one should worship them at night on the 14th of the dark half of Māgha with *bali* and flowers will achieve *siddhis.*[8] Arkasthāla (probably a variant of the name of the previous place) has a cave called Śrīmukha which is guarded by mothers of the Sunandā group. They should be worshipped with flowers and offerings of animals on each 14th lunar day for one year and the brahmins should be fed. This is the way to achieve *siddhi*.[9] Śiva explains a special worship that should be performed in this place, and although it is not related to any particular *śakti* or goddess, the man who performs this is said to be protected *by yoginīs (rakṣyate yoginībhiḥ),* a person is in a foreign land will be reunited with his kinsmen.[10]

In the context of the same pilgrimage, we encounter a passage where the *śaktis* of main gods, Brahmā, Viṣṇu, Śiva, are called *dūtīs*, they are respectively Maṅgalā, Viśālākṣī and Catvaradevī. The *śakti* of Rudra, who is called Catvarapriyā, or "loving the crossroads". Kṣetradūtī (her other name) is big-bodied (*mahākāyā)* and having a great lustre (*mahāprabhā),* she wanders at night surrounded by

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[1] Ibid., v. 73.*
[2] Ibid., v. 80.*
[3] Ibid., v. 86-88.*
[4] Ibid., v. 89b-94.*
[5] Ibid., v. 102b-104.*
[6] Ibid., v. 109-156, see 3.1.
[7] SP.7.1.8.17-19.*
[8] SP.7.1.13.34.* "The date is Śivarātri in the Amānta form of the calendar (that in which the months are calculated as endings at the New Moon rather than the Full Moon). In the Pūrṇimānta calendar the same day in Phālgunakṛṣṇacaturdaśī." Alexis Sanderson, Pers. comm., Dec. 2005.
[9] SP.7.1.16.23-26.* The term *śrīmukham* is actually a technical term for a cave that is considered to be a major point of entry into the subterranean paradises (Pātāla). JY.3.f.162r3-5 speaks of three kinds, superiour, intermediate, and ordinary. See Sanderson (2004b), p. 280-281.
[10] SP.7.1.17.196-197ab.*

*bhūtas* in all kinds of places, which are considered to be dangerous: broken houses, gardens, palaces, paths, yards, crossroads etc.[1] She fulfils wishes of men and women who worship her on the 9th day.[2]

Yogeśvarī is to be worshipped with *khaḍga* and *arghya mantras*, she accepts animal sacrifices. The *kāpālikas* should be fed by brahmins with the meat of hundreds of animals sacrificed to that goddess.[3] Of course, only king could afford this worship and the description is clearly intended for royal use. It is also a king who should take the image this goddess around his territory in a chariot.

Gods sing a hymn to the goddess in order to make her to destroy two demons, Bala and Atibala. As a result, frightened by the goddess riding a *preta*, some demons pulled out hair from their heads and started to preach Jainism, others stayed in the forests. Others became Buddhists, left-hand *tantrics* etc.[4] It should be noted that the text belongs to a mild *śaiva* current, taking as negative everything that is non-*śaiva* and that is too radical. From the list of sixty-four *yoginīs* that follows, we understand that the hymn to the goddess was not an invocation of her qualities, but of the names of her *yoginīs*.[5] This invocation is said to be destructive to all sins. The worship of them includes fasts on 8, 9, and 14th lunar days for the period of one year or six months. One who follows it will become *siddha and tattvacārin*. This passage shows that two kinds of worship - *sattvika* (vegetarian and pure offerings) and the one with meat and wine - closely coexisted. The days of worship are the same, the goddess also, only the results are different: those who worship in a pure way will become gods, and others will be *daityas*.[6] The passage shows the characteristic qualities of *purāṇic* texts: the *yoginīs* (whose source lies in rather radical *śaiva* traditions) are used here to show that the demons, trying to escape the anger of the goddess, were converted in the same *tantric śaiva* tradition (now taken negatively) from which the *yoginīs* once came.

In the context of the same pilgrimage we find Prabhāsa *pīṭha* representing whole universe. At this place *yoginīs*, *bhūcarīs*, and *khecarīs* accompanied by Bhairava sport about according to their own will.[7] The goddess Siddhilakṣmī is called here 'the queen of *mantras*', and one should worship her in order to get *siddhi*s on the 3rd, 11th and 13th lunar days.[8] This Siddhilakṣmī is called here *vaiṣṇavī śakti* and among the four *pīthas* that are listed, one is related to Nṛsiṃha. The worship of the goddess consists of repeating her *mantra* with *homa* and the *siddhis* obtained depend upon the day when this worship is performed.

In the same place, *yoginī* Caṇḍikā is stationed surrounded by her friends.[9] The same chapter provides modes of worship allowing to make gold from copper, giving health, beauty, etc. Yet the results are not limited to the aims of everyday life: *siddhis* related to Sarasvatī can be achieved there with Vāgīśvarī *mantra*.[10] The devotee will be proficient in Sanskrit and other languages, he will be able to over talk all great scholars simultaneously etc. This *mantra* promises also the ability to understand the meaning of different *tantric* texts.[11]

In the context of the same long pilgrimage, Karmamoṭī is said to be surrounded by millions of *yoginīs* and she is to be worshipped on a special day at *pīṭha*.[12] Bhairaveśvara is a place where, if the devotee performs worship on the 14th of the dark half, the *yoginīs* and mothers will protect him as their own son.[13]

*Skanda* belongs to the period when the *yoginī*-related practices were accessible not only to the kings and their *tantric gurus*, but also to general public: lay people worship *yoginīs* and *tantric* goddesses in a simplified manner. To conclude, *Skanda purāṇa* follows two main lines of integration

[1] SP.7.1.62.2-4.*
[2] Ibid., v. 5-6.* *Navamī*, actually Mahānavami is meant here, which is annual autumnal royal festival, which takes place on ninth day of the bright fortnight of Aśvayuja. See Sanderson (2004b), p. 255-258.
[3] SP.7.1.83.36-60, especially v. 51-53.*
[4] SP.7.1.119.47cd-52ab.*
[5] Ibid., v. 53-62.*
[6] Ibid., v. 64-69.*
[7] SP.7.1.132.1-3.* Elemets of Krama classification of *yoginīs.*
[8] Ibid., v. 4ff.* This is a name of a Krama goddess.
[9] SP.7.1.147.23.*
[10] Ibid., v. 50-60.
[11] Ibid., v. 55-56.* *Mahātantraṃ* should probably be understood as *mātṛtantraṃ*, this emendation would explain the double nature of Kula-path as it is represented here.
[12] SP.7.1.189.1-2.* Corr. of Karṇamoṭī, is another name of Cāmuṇḍā, esp. in SYM. App.4.4.
[13] SP.7.1.228.1-3.*

of *yoginīs*: (1.) in the context of a fight with demons; (2.) in the context of royal interest. It adheres to the concept of 64 *yoginīs*, which is the basis of all modifications. Here, *yoginīs* and 64 are linked forever, while the other aspects are unimportant. *Skanda* develops two independent lists of 64 *yoginīs*, making the lists of the names of different goddesses suit this magic number. *Skanda* conceptualises its own *purāṇic* variant of worship, which is a simplified form of originally *mantric* worship (repetition of the names); and which is influenced by *bhakti* and no longer a part of a larger set of rituals. It proves that the *yoginī*-cult becomes independent from its *tantric* origin is not specially linked to Śiva anymore; the *yoginīs* are represented as independent entities. The *tantric* material achieved an important degree of integration and started to influence even the pure *brahmanic* worship.[1] The worship of *yoginīs* is summarised by *Skanda* in the following way:

> If any man repeats these 64 names everyday at dawn, midday and dusk, all his sufferings due to evil spirits become subdued. Neither Ḍākinīs nor Śākinīs, neither Kūṣmāṇḍas nor Rākṣasas afflict him who recites these names. They give peace to infants and the unborn. They accord victory in battle, royal household and debates. He who serves *yoginī pīṭhas* shall obtain desired powers. One who repeats other Mantras in front of their pedestals shall also achieves powers.[2] The *yoginīs* become quickly pleased with oblations, adorations and offerings and dedications of incense and lamps and they shall fulfil all desires. In autumnal season a devotee conversant with *mantras*, should perform a great *pūjā* in accordance with the injunctions and make ghee offerings. He shall attain great benefit. In the month of aśvayuj (October-November), beginning with the first lunar day of the bright half and ending with the ninth day, a man should worship. He shall obtain whatever is desired. The excellent man should observe fast on the 14th day in the dark half and keep awake during the night. He shall obtain great benefit. The devotee should repeat all the names affixing with Praṇava in the beginning and using them in dative case and perform 108 *havanas* for each name at night with giggulu mixed with ghee, making each lamp of the size of a small *badarī* fruit. He shall obtain great benefit and whatever power he may desire the man shall obtain it. On the first day in the dark half of Caitra a pilgrimage (*yātrā)* should be performed assiduously for the purpose of quelling obstacles to the holy spot by meritorious persons. If anyone staying in Kāśī, out of contempt or indifference, does not perform the annual pilgrimage, the *yoginīs* create obstacles unto him. Keeping all of them ahead at Kāśī in Maṇikarṇikā, a devout man should perform obeisance. Merely on account of this he can ward off all obstacles.[3]

This passage is an example of popularisation and simplification of the worship of these originally *tantric* female deities: instead of the *tantric* feast, we find the *purāṇic* fast; in place of *tantric nyāsa*, we find *purāṇic* pilgrimage; the complicated *mantras* are replaced by the repetitions of the names. The last aspect can also be understood as a simplified and popular mode of more elaborated *tantric* mantras, where the names of the goddesses constitutes sub-ordinary parts of the main *mantra* and they are thus repeated.[4] The *yoginīs* are represented as protective deities, but not as dangerous and provocative creatures as they are in *tantras*, although they still bring *siddhis*. Their link with all kinds of possessive spirits like *ḍākinīs* and *śākinīs* is forgotten by *Skanda*. The *yoginīs* became an independent set of deities, worshipped separately, but they were never represented as such in the texts of the initiated, where they are always included in larger arrangements. This is the last stage of integration where, from previous periods, we see only the link of *yoginīs* and *pīṭhas*. This passage shows the *purāṇic* development of the cult which became independent from its *tantric* origin. The cult of the *yoginīs* as an independent group of deities became almost obligatory, or, at least widely known. It is the last step that finishes the process of making *bhakti*-deities out of originally *tantric* gods. This huge material concerning *yoginīs* comes from different sources and was many times translated into popular world-vision, therefore it is very difficult to find the original ideas or point at the *tantric* source-text.

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[1] SP.6.89.8-19 the sandals of a *mātṛkā*, who was taking away the children should be worshipped by brahmins with meat and wine. See also already cited passage attributing the *yoginīs* to each of the *gotras* of brahmins for protection.

[2] The power places related to *yoginīs* are meant here, and not the pedestals.

[3] SP.4.1.45.42-54.*Tr. AITM. As for repetitions of the names of *yoginīs*, I was thinking that this is a simplified practice for *purāṇas*, which is related to the importance of *bhakti* in *purāṇic* literature, and thus one repeats the names of *yoginīs*, like one would do the same for Śiva or Viṣṇu. In fact, it is more complicated: the repetition of the names of *yoginīs* and goddesses can also be found the texts of the initiated, where the names of smaller deities, in particular grammatical cases, often constitute the *aṅga-mantras* linked to the main *mantra*, most often referring to the absolute. In the texts dealing with the 64 *yoginīs*, such as TS.13 and SSS.15, it is not the repetition of names which is important in itself, but the relations of these names with the letters of the alphabet, principles etc. Worship of mothers and *yoginīs* without much detail (offering of the incence, lamps, food) is explained in TS.3.202ff. TS.4.10ff*explains the way to get control over *śākinīs*, by worshipping with human flesh, mixed with ghee, in special places which are typical for this kind of worship.

[4] For example, the *mantra* of Kālasaṃkarṣiṇī, from the 'Iconographical notes' of Alexis Sanderson.

The reflection of *yoginīs* in lay *śaiva* texts is not limited to *purāṇas*: we find them in historical texts, such as *Rājataraṅginī*; in collection of ancient stories that were given shape by Kṣemendra and Somadeva, respectively *Bṛhatkathāmañjarī* and *Kathāsaritsāgara*; in lay literature like *Mālatīmādhava* of Bhavabhūti, etc. The *yoginīs* are also reflected in Buddhist and Jaina literature. Thus, *purāṇas* represent only a part of the early medieval reflections upon these creatures.

Having represented shortly the different images of *yoginīs* in lay literature, it is necessary to develop the following two questions: to find out what kind of earlier mythological figures might have served as a prototype for the future *yoginīs* and to reconstruct the historical development of the models of interrelations between the *yoginīs* and other beings.

## 2.2. Possible historical and conceptual prototypes of *yoginīs*

### 2.2.1. Lists of beings and contexts of their apparition

The lists of beings in *purāṇas* generally appear in the following contexts: that of description of creation and arrangement of the world; of fights with demons or other situations where it was important to underline that all possible kinds of creatures were involved; and, finally, in ritual invocations. The *yoginīs* find themselves only at the last stage of the incorporation into the *brahmanic* pantheon of numerous non-*brahmanic* deities. The first stage was to include the *śaiva* beings, either directly related to Śiva as his servants or coming along with Skanda or other *śaiva* divinities.

The lists of beings that precede the inclusion of *śaiva* elements are still visible in *purāṇas*. The 'original list' has the following characteristics: beings are limited in number (*devayoniḥ),* all appear from the same source (created by Brahmā or related to him), all of them are included in a stable hierarchy. A complete ancient *purāṇic* 'bestiary' can be found in *Vāyu*, where the beings (*devas, gandharvas, rākṣasas, piśācas,* etc.) are listed in the context of creation and do not yet have special relations with Śiva or the goddess. The hierarchy is as follows: on the top – *devas* and *asuras*; second – *gandharvas* and *apsarasas;* third *guhyakas, rākṣasas, yakṣas*; at the bottom - *piśācas*.[1] The same chapter precises that *yakṣas* can drink blood and swallow the flesh of people by merely looking at them, whereas *rākṣasas* for this have to enter the body and *piśācas* just harass physically.[2]

On the next stage we shall see a larger list of beings, including those created by Brahmā and those who have special relation with Śiva. The previous hierarchy is broken; *śaiva* beings gain more and more importance. At this stage we see the rise of Śiva's *gaṇas*, followed by the beginning of integration of the beings linked to Skanda (*skanda*-mothers), the limit of this stage is the beginning of integration of such beings/spirits as *vetālas* and *ḍākinīs.* These lists appear mostly in narrative context and describe either wars with demons or the marriage of Śiva. The most ancient examples of these lists include only *gaṇas,* while *yoginīs* are not mentioned directly. The most important feature of this stage is the integration of numerous kinds of mothers and their conceptualisation.

The third stage marks the integration of those beings who can be encountered in the Mantramārga pantheon of the initiated *śaivas*; the hierarchy of these beings is essentially different from the stage one and it is *śaiva* oriented. This stage witnesses the integration of *ḍākinīs, yoginīs, śākinīs,* as groups of beings on the periphery of the changing pantheon.

Two sub-contexts should be distinguished in the passages that include the *yoginīs:* ritual and non-ritual. In the non-ritual context, *yoginīs* appear at the universally important moments. The marriage of Śiva and Pārvatī,[3] for example, permits to include the marginal servants of Śiva. One of the best examples here is *Skanda* describing the behaviour and the food of the attendants of Śiva who were eating separately from the pure guests:

> The group of Caṇḍī with many female attendants took their food. All of them had their vessels. *Vetālas* and *kṣetrapālas* shared their food equally. So also *śākinīs, ḍākinīs, yakṣiṇīs,* the mothers and others. There were 64 *yoginīs* and *yogins* too. There were others too: ten crores of *gaṇas* and a crore of noble souls. [...]. I shall mention

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[1] VYP.2.8.192-197.
[2] VYP.2.8.191.* Compare also with lower *yoginīs=ḍākinī*s from the book of Simmer-Brown (2001), p. 45-49.
[3] Chapters of ŚP.2.3.40-43, 52; SP.1.1.23-25, etc., but MP, for example, mentions no *yoginīs* in this context.

> their food to you. Some of them brought the pure (raw ) meat of rhinoceros[1] and ate it along with the bone. Some who were hungry ate their entrails. Some of them brought huge and heavy heads of buffaloes. Some of them danced, other Pramathas began to cry and shriek. Some of them in the form of Rudra remained quiet. Others remained staring at still others. Bhairava, who was standing in the middle of the circle of *yoginīs* began to dance. Others, *bhūtas* and *vetālas* blurted out "do not, do not."

At the request of Viṣṇu, Śiva asks Vīrabhadra to make order, especially to stop mad and intoxicated ones. Beings prevented by Vīrabhadra

> the reckless *pramathas* kept quiet. In the middle of *yoginīs, bhūtas, pramathas, guhyakas, śākinīs, yātudhānas, kūṣmāṇḍas, kopikarpaṭas* and others, *bhūtas, vetālas, kṣetrapālas and bhairavas* – all these intoxicated *pramathas* and others became calm.[2]

In the context of fights with demons the *yoginīs* are similar to the other kinds of beings; they all have the same behaviour and functions.[3] Two points here deserve special attention: first, the *yoginīs* are sometimes linked to a goddess (most often Durgā);[4] second, they are used in certain passages to establish a *śaiva* order, especially in the story of the destruction of the sacrifice of Dakṣa. The role of *yoginīs* in wars grows until all other beings disappear and only the goddess stays surrounded by her *yoginīs*, like in *Kālikā* where it is the goddess herself who destroys the sacrifice, accompanied by millions of *yoginīs* (*yoginīkoṭibhiḥ saha).*[5] Thus, in the non-ritual context the function of the *yoginīs* is either to help a central figure in war or to represent *śaiva* pantheon in a non-war context.

In the ritual context the functions of *yoginīs* are many: they are incorporated into the totality of the *śaiva* pantheon invoked in order to purify a person of sin;[6] they form an integral part of the all-including *śaiva* universe arranged in one lotus, but they are still outside.[7] Their position stays ambiguous. Besides being a part of the *śaiva* universe, the *yoginīs* have precise functions; that of protection of the devotee is the most important in lay texts. We have seen it already in the sacred places of *Skanda,* but the same is also true with respect to the body (*nyāsa).*[8] In this type of passages *yoginīs* are very often opposed to *ḍākinīs* and *śākinis*.

The *purāṇic* and *tantric* lists of beings do not differ much.[9] The point of start was same for both: the eight classes of divine species (*devas, yakṣas* etc.); the esoteric texts have further developed their own classification of the beings, especially of female ones like *yoginīs* etc. These classifications constitute the core of these *tantric* traditions and they are protected as secret and that's why the sub-groups of female beings, like *bhūcarī* etc., are rarely reflected in *purāṇic* texts.[10]

There is no fixed attitude towards these beings in *purāṇas*, everything depends on the context. The most typical is to present these beings as those who are to be encountered after death, in hell or paradise; in dreams, on the borders of the *purāṇic* universe etc. Thus, these beings do not participate directly in human life. The exceptions from this rule are especially important for the present study, because I came to conclusion that the phenomenon of *śaiva yoginī* could have appeared only when these beings started to be perceived as figures to be encountered here and now, in some kind of direct contact considered to be important for human life. The *purāṇic* examples of these encounters, while still alive, are all linked to yoga or to life-death situations. And again, there is no fixed attitude. Visions of spirits are presented as bad sign in *Vāyu*, dealing with *yoga* and *siddhis*. One should be considered as insane if he sees *devas, gandharvas, dānavas,* sages and *pitṛs* everywhere.[11] However,

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[1] VYP.2.18.51 states that the flesh of rhinoceros is the best for *pitṛs. Khaḍga* is rhinoceros in VYP.2.21.9.
[2] SP.1.1.26.32cd-46.* Tr. AITM.
[3] ŚP.2.5.21.21-23; SP.1.1.13 - churning of the ocean, SP.1.3.2.21 - killing of Mahiṣa; SP.2.4.19 - fight with Jalandhara etc.
[4] See 2.3.2.
[5] KAP.61.6b-8.
[6] LP.1.82.
[7] ŚP.7.2.30.70-72.*
[8] SP.1.2.62.40ff ; SP.4.2.71-72 etc.
[9] TS.10, SV.10.
[10] *Yoginīs* constitute one of these classes: it is the case of texts for the insiders and the later *purāṇas.* See TS.1.358c-359a*; TS.10.136ff;* 236ff*, 511ff*; MVT.5.7-9* and 22cdff* which gives a classical list of divine species followed by all kinds of *tantric* goddesses. NT.2.13-14* lists all kinds of harmful beings. In late KT.8.44-46* the *tantric* and non-*tantric* beings are mixed together. App.4.1.
[11] VYP.1.12.9-10.*

*Bṛhatsaṃhitā* does not see the appearance of these beings as something exceptional (or having particular relation to spirituality). The encounters with non-human creatures can be considered as good or bad signs, depending upon the season.[1]

> A significant distinction can be made here between the Indian and the modern European attitude to occult phenomena. The European *qua* rationalist is or would like to be emancipated from a belief in such phenomena, but in so far as he believes or might believe, attaches a spiritual significance to such phenomena; the Indian takes for granted the veridity of occult phenomena, but sees in such phenomena no spiritual significance whatever.[2]

Otherwise, in the context of yogic practice, these beings are a sign of accomplishment.

If we turn now to the examples of encounters with non-human beings not linked to yoga, we shall see that majority of them are represented as negative: these beings harass and possess humans and bring diseases and death. The humans, thus, need protection from them and they find it addressing more powerful beings of the same type.[3] Most of these beings can be met by humans in particular places.[4] But as soon as we have even slight *tantric* influence, these places and beings are taken positively. They can even provoke more humorous feelings than fear in Bhavabhūti's *Mālatīmādhava*.[5] Their world seems to be separated from that of humans, and Mādhava is a mere observer in this cemetery, who does not seem to undergo any risk. Bhavabhūti must be aware of some *tantric* practices, describing spirits as making indistinct (*kilakila)* sound and sending his hero Mādhava to the cemetery to sell human flesh, the author also uses the term *mahāmāṃsa,* like in *tantras*.[6]

To summarise, people are generally afraid of these spirits/beings and they look for protection against them. But soon these creatures are not taken as indistinct mass, they are separated into various types and these types are opposed to each other; one is invoked to protect from another. Under the influence of the tradition of *śaiva* initiated, even the most dangerous and inapproachable beings begin to be invoked in order to realise the wishes of *sādhakas*.

We are going to see, first, the beings created by Brahmā, belonging to the ancient layer of *purāṇas* and forming a group of 'divine source'. Next we will turn to the *śaiva* beings who cannot be inscribed in the schema of *brahmanic* creation. The aim of this paragraph is to find those features of these beings/spirits that could have been important for the representation of *śaiva yoginīs*.

### 2.2.1.1. *Bhūtas*

*Bhūtas* can, first of all, be defined as a particular kind of possessive spirit.[7] In *Vāyu*, *bhūtas* are divided into those who do and do not possess *(āveśakas, niveśakas,* which might also mean those who attack from inside and from outside*)*. They are linked to the mothers *(pūtanā* etc.) who also possess and who are especially harmful for children.[8] Secondly, the most ancient groups of *śaiva* creatures were probably all called *bhūtas* without any precision.[9] The female counterparts of *bhūtas* are different mothers.[10] *Vāyu* represents Mahākālī as surrounded by *bhūtas*.[11] *Agni* teaches how to fix the *bhūtas* by *amīvaha* and this *vedic mantra* should also be recited in dangerous for life situations.[12]

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[1] BS.46.78-81* and 90-95,* see also BS.47, p. 403.
[2] Coomaraswamy (1993), p. 200, n. 9.
[3] See the *mantras* in AP.305-307, NT.19-20, invocations of the mothers in SP.
[4] See 3.4.2.
[5] MMadh, act 5, v. 11-14. *
[6] Ibid., v. 15ff.* Sanderson in the Letter to Grimal, 27 April 1994 concerning this text, shows the evidences of the similar practices (selling human flesh in the cemetery) in JY. Same reflected in KSS and SP.
[7] *Bhūtas* can include even *yoginīs,* and this was the most natural way of understanding this term in Kashmir. See note on *bhūtasaṅghaḥ* in Sanderson (2004b), p. 260, n. 77. These beings are linked to possession from very ancient times. See, for example, the definition in the dictionary of Monier-Williams. In NT.19.68* *bhūtas* are also said to possess people. A person seized by *bhūta* will eat much and will be very strong, moving violently. (comm.. ibid.) *Bhūta* is used by the same comm. as as a general term, because the kinds of possession "desiring for bali", "desiring for sexual enjoyment" etc., are further applied to all kinds of beings, not only to *bhūtas.*
[8] VYP.2.8.184-185.*
[9] VYP.1.40.21-24.*
[10] See 2.3.1.2.
[11] VYP.2.39.298.* As we are going to see it, they are mothers, rather than *bhūtas.*
[12] AP.259.61cd-62ab.* RV.7.55.1a, note of AITM.

The importance of *bhūtas* for the understanding of the *yoginīs* can be summarised as follows: the term is general and it might include mothers or *yoginīs* without naming them, and it appears to be the case for the ancient texts. *Bhūtas* are related to possession and from the beginning have a special relation with Śiva and Kālī; they are also represented as having animal and bird faces, which is a typical feature of the *yoginīs* in *yoginī*-temples and in the texts of initiated *śaivas.*[1]

### 2.2.1.2. *Rākṣasas*

*Rākṣasas* is a kind of possessive beings usually translated as demons or ogres.[2] In *purāṇic* texts these beings form a constant pair with *yakṣas*, but the difference between them is rarely precised by the texts. *Vāyu* tells that they eat blood and fat. All of them can change their form at will. *Rākṣasas* (like *yoginīs* in later texts) are classified at those who move on the earth (*bhūmi rākṣasas*) and those who move in the sky, called *khecaras*.[3]

*Liṅga* says that after many creations, destructions, and recreations of beings, Brahmā produced from his *rajas-tamas* body a sort of hungry beings, who tried to eat him up. According to the behaviour they were of many kinds: those who wanted to protect (*rākṣasas*), to eat (*yakṣas*), those who were addicted to secret activities (*guhyakas*), and all of them were night walkers (*niśācarāḥ*).[4]

*Śiva* mentions five groups of *rākṣasas*: *yavanas, pāradas, kāmbojas, pahlavas, bahūdakas.*[5] The goddess Pārvatī and *rākṣasī* Dārukā are represented as having close relationship. This *rākṣasī* could fly.[6] The goddess had granted her a boon, that the *rākṣasas* may happily stay in a city inside the ocean (probably Laṅka). Yet they continued to harass people until the time they got one devotee of Śiva, who prayed to god to get rid of them. Śiva kills *rākṣasas*. Dārukā eulogises Pārvatī and asks her to protect her race. Pārvatī promises to do so until the time of dissolution.[7] She even tries to convince Śiva not to bother her favourite Dārukā, who is her *śakti.*[8] Śiva agreed, but gave a secret order to kill this *rākṣasī.*[9] The story opposes the human devotees of Śiva and terrible devotees of the goddess. This *rākṣasī* might well be a *yoginī:* she can fly and she has special relations with the goddess.

This kind of beings ia often represented by the texts as blood-thirsty and meat-eating. Human being was transformed into a terrible *rākṣasa* by eating human flesh.[10] It seem to become a technique of transformation in *Kathāsaritsāgara*, where a queen by voluntarily partaking human flesh and by receiving the *mantras* becomes a ***ḍākinī*.**

*Rākṣasas* should also be imagined as of particularly cruel character. Sages accuse a chaste lady carrying her sick husband on her back (and, thus, less aware of what is going around), to be an ogress *(rākṣasī)*, as by chance she inflicted more pain to a man impaled on the stake.[11]

A *yoginī*-like *rākṣasī* was encountered by Vijaya in a cremation ground. She is characterised as wearing one single cloth drenched in blood, her hair stands over her head; she has frighful eyes and teeth, she shouts loudly and she tries to kill Barbarīka.[12] There is no visible border between *rākṣasīs* and *yoginīs* in this passage.[13] In fact, some ancient *rākṣasī*s were called *yoginīs* in later texts.[14] They have the similar functions: they test the actor and, in case of success, confirm the change of his identity. Mahājihvā calls Barbarīka a hero (*vīra)*. This term also signifies a higher level of *tantric*

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[1] See 2.3.1.2.
[2] Rākṣasī is one of the names in the lists of 64 *yoginīs*, App.10.
[3] VYP.2.8.177-180.*
[4] LP.1.70.225-228.*
[5] Four of them are the names of tribes acc. to AITM, Vol. 4, p. 1609. notes.
[6] ŚP.4.29.30.*
[7] ŚP.4.30.17-21.
[8] Ibid., v. 24-25.*
[9] ŚP.4.30.36-39.
[10] ŚP.4.10.
[11] SP.5.3.171.44-52ff.
[12] SP.1.2.63.1-9ff. Tr. AITM.
[13] SP.1.2.63.1-10. In NT.19.69,*comm.: *rākṣasas* also possess people: "A person drinks alcohol, and even eats his own flesh, resorts to empty house and becomes of reddish colour."
[14] We encounter feminine beings with the name 'Mahājihvā''Having a big tongue' in LP.2.27 and in KMT. App.10.

practitioner.[1] The passage shows a significant *śaiva tantric* influence and can only be properly understood with the help of the texts of the initiated *śaivas*.

### 2.2.1.3. *Yakṣas*

*Yakṣas* are a kind of possessive spirits, generally considered to be less cruel than the previously described sort. *Vāyu* tells the story of a *yakṣa* who was in love with *apsarasa*, and who took a form of *gandharva* to seduce her. When their son was born, out of great happiness, he took his normal form and only their child stopped terrified *apsarasa* from flying away. It is said that these beings take their natural form when they are dying, sleeping, angry or frightened, or when they are very happy.[2] It is exactly in these types of transitional states that people encounter *yoginīs*.

In *Skanda*, *yakṣas* are very ambiguous. In the same chapter a *tantric* master Vijaya worships *vaṭayakṣiṇī*, the deity of banyan tree,[3] but few lines later same Vijaya uses *aparājitā vidyā*, which is a prayer to Viṣṇu to destroy all kinds of harmful beings, including *yakṣas*.

*Kathāsaritsāgara* gives a rare 'personal' story of a *yakṣiṇī*,[4] representing the malevolent nature of this kind of being. Niścayadatta travels with four *pāśupata* ascetics.[5] These ascetics are, in fact, not *pāśupatas*, but *kāpālikas*, because *mahāvrata* is another name of the expiation for killing a brahmin, as well as "the great *vrata*" of *kāpālikas*. The more, as they say themselves, they spent many nights in various cemeteries.[6] They all commit a mistake spending the night in a place considered to be dangerous by local people. It was an empty *śaiva* temple, where a *yakṣiṇī* comes to devour humans. No one comes from there alive. These *kāpālikas* make a circle of ashes around them, and they recite a protective *mantra*.[7] *Yakṣiṇī* Śriṅgotpādinī (horn-maker), playing her horn or lute of bones to attract them out of protective circle, devours all of them one by one, except Niścayadatta, who manages to learn her spell and use it against her. But he does not kill her and she helps him to meet his beloved. This passage reminds *Tantrasadbhāva* 16, where *a sādhaka*, in order to obtain something from a *yoginī*, has to recite a spell, but has to stop at a certain moment. The idea of obtaining knowledge through confrontation with mortal danger, real or imaginary, present here, is one of the principles of *tantric sādhana*.

In iconography, the *yakṣinīs* and the *yoginīs* are virtually indistinguishable. Only a set of symbols related to death can point at an image of *yoginī*. The texts dealing with iconography do not simplify the picture, saying only that *yakṣinīs* should be depicted as having long and motionless eyes.[8] The distinguishing feature should lie, instead, in structures of relations with the other deities, especially mothers and Bhairava.

The *yakṣiṇīs* were probably the first feminine beings invoked in *tantric* rituals. *Agni*, in the part which is taken word by word from *Somaśambhupaddhati*, deals with initiation and the *kamyā* rituals, it states that by worshipping with buds of *kadamba*, one will assure favours of *yakṣiṇī*.[9] *Maṇḍala* of Tvaritā, among other things, bring about a control over *yakṣiṇī*.[10] The *yakṣiṇīs* are not as feared as desired. In addition, the texts of the insiders do not give the invocations of *yakṣas*, only females are

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[1] SP.1.2.63.11-25. Tr. AITM.
[2] VYP.2.8.131-140.
[3] SP.1.2.62.41-52.
[4] KSS.7.3.38-80.
[5] Ibid., v. 54-58.*
[6] Ibid., v. 60.*
[7] Ibid., v. 62* and 64-67.*
[8] AP.50.38. *Taken from PLSS.6.180a.* Close relations between two kinds is also confirmed by the fact that in PLSS.6, the source of AP.50-51, the first kind of creature directly followed by the second, in the consciousness of the author or compiler these beings are virtually same.
[9] AP.81.49:* SSP, vol. 3. v. 68. Sanderson, on the base of JY ṣaṭka 2, *paṭala* 3, gives a classification of *siddhis*, those of *yakṣiṇī* are among the intermediate. Pers. comm., March 2005. The invocations of *yakṣiṇīs* where very popular in Buddhist *tantras*, like *Āryā Mañjuśrīmūlakalpa* etc., where these beings are called to give the pleasures of love and lots of money, as they are linked to Kubera. We can conclude that the invocations of *yakṣiṇīs* for magic purposes are as old as *āgamic* Śaivism. Among Mantramārga texts, these practices can be encountered already in SV.2.280ff, where by means of *homa* with different plants loved by precise kinds of supernatural beings, on can achieve desired result.
[10] AP.311.28cd-30.*

interesting for tantrics. What for? The *purāṇic* texts do not give direct reply, but, in the study of Vidya Dehejia[1] we find that:

> The *Kaula Uḍḍīśa Tantra* which is a treatise on magic, contains a chapter entitled Yakṣiṇī Sādhana which tells us that the Yakṣiṇīs may be approached as sister, mother, daughter or wife.[2] These *yakṣiṇīs*, who can assume various forms *(nānārūpadharā),* will, when appropriately worshipped, give the devotee all his desires. The chapter concludes with a series of verses regarding the worship of the *yakṣiṇī* as wife, with instructions to the *sādhaka* to prepare a conch strewn with flowers upon which to adore the *yakṣiṇī,* who will arrive at midnight and lead the *sādhaka* into the pleasures of love. This same basic approach is described in a set of *Kaula* manuscripts entitled *Yoginī Sādhanā Prayoga*, and others called Yoginī Sādhana, most of which appear to be derived from the *Bhūtaḍāmara Tantra*.[3] It is specified here that the Yoginī may be worshipped as mother, sister or wife; when worshipped as wife, the Yoginī will make the *sādhaka* into the foremost among kings (*rajendraḥ sarvarājānāṃ).* In at least one of these versions, the term *yoginī* and *yakṣiṇī* are used interchangeably, and this same text specifies too that worship during the day is appropriate for *dakṣiṇamārga* rites, while *vāmamārga* worship should be performed at night.[4]

Dehejia links *yoginīs* and *yakṣiṇīs* also because both are connected to the special kinds of trees. Coomaraswamy also believed that the 64 *yoginīs* are derived from the *yakṣiṇīs* without looking in Kaula texts, according to Dehejia.[5] She cites a manuscript entitled *Yakṣiṇī Prayoga*,

> which lists the names of an entire series of Yakṣiṇis and describes the method of invoking and approaching each.[6] These *yakṣiṇīs* are considered to be the goddesses of no mean order: they could bestow on their worshippers magical powers including moving in the air *(ākāśagamana),* immortality (*rasāyana*), vision at a distance (*dūradarśana*) and other abilities parallel to those that occur [...] from worship of those *kaula* goddesses, the *yoginīs*. [7]

The texts of the insiders give much importance to the *yakṣinīs,* representing them as beings bestowing *siddhis*, but also possessing people.[8]

Sutherland, who was working with these figures in Buddhists texts, notes

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[1] Dehejia (1986), p. 36, see also p. 35-38 and 56.

[2] Dehejia, Ibid., p. 36, cites Shyambihari Misra (n.d.), patala 9: *rātrau devālayam gatvā śubhā śayyopakalpayet / jāti puṣpena vastrena candanena ca pūjaet // dhūpam ca guggulam datvā japed aṣṭasahasrakam / japānte śīghramāyāti cumbatyāliṅgayaty api // sarvālankāra-samyuktā sabhogādi-samanvitā / kuberasya gṛhadeva dravyam-ākṛṣya yacchati //* See also TS.2.64-66* giving the information about control over non-human female beings.

[3] Ibid., the Sarasvati Bhavan manuscript library contains several such texts. The *Bṛhadtantrasāra* (ed. Mukhopadhyaya and Mukhopadhyaya), quoting the *Bhūtaḍāmara,* has a section entitled *Yoginī Sādhanā.*

[4] *Yoginī Sādhanā prayoga,* Manuscript No. 5/16, Sarasvati Bhavan, Vārāṇasī.

[5] Coomaraswamy (1993).

[6] Manuscript No. 1897 in Bombay University Library.

[7] Dehejia, (1986), p. 37-38. Ibid., p. 56. *Dattātreya Tantra, Āścaryayogamālā, Manthānabhairava Tantra* etc. Information taken from Gopinath Kaviraj, *Tāntrika sāhitya.* Delhi, (1972). See also White (2003), p. 64-66. In *tantric* texts, NT.19.70* in particular, *yakṣas* are considered to be dangerous, as they possess people. A person possessed by this type of creatures will have reddened eyes, will eat anything, including meat, wine, and blood.

[8] In TS.18 the *yakṣas* are represented as bestowing the *siddhis* of *kṣetras.* TS.18-19 includes them in the lists of beings typical for both *purāṇas* and *tantras*: *deva-dānava-siddha-gandharva-yakṣa-rākṣasa-piśāca-kinnara-vidyādharairupāsya mānamerum iva darīṃguhākandarākīrṇaṃ mukhaṃ jihvālelihyamānam.* TS.20.291ff* explains how to get power over different kinds of spirits, including *yakṣas.* Further in the same chapter the control over the female mythological beings is accentualised and a big list of them is given in v. 309f.* TS.21.256ff* gives a description of *yakṣiṇī* to be drawn on the tissue taken from the dead-body for some magic purpose. Further there is a receipt of attraction of all kinds of non-human girls, who give different kinds of *siddhis.* TS.23.14-15* mentions milk of *yakṣinis,* which is just the juice of a plant. TS.25.48ff* gives a list of signs when to make *śanti*-rituals, among them the attacks of all kinds of beings and diseases, here the *yakṣas* like in NT are included in the list of malevolent beings. KMT.7.86-91ab* provides a *mantra* codified in the *nādiphānta* arrangement that gives the power over numerous kinds of female beings, namely *devīs (= yoginīs), asurīs,* the same mantra bestows kingdoms, excites all women, even very young and very old; bestows control over *bhūtas, vetālas* and *rākṣasas,* gives success in the practices aiming at *yakṣinīs* and the girls of *yakṣinīs* and *piśācas (īs).* All these are related to the *śākinī*-families and bring about the destruction of *pāśas* and attract *paśus.* In KMT.15.47-49* - *yakṣiṇī* is one of the names of the six *yoginīs,* related to the six *cakras* in the body. *Yakṣiṇī,* here, is precisely related to *ājñā-cakra,* see v. 54. See also KMT.15.77. In KMT.29.91ff the *mantras* for these six *yoginīs* are explained by Bhairava, see especially 23.140. In KMT.24.80 *yakṣiṇī* is related to *ya-varga.* Yakṣa is a name of one of the *rudras* from KMT.21.16. NT.2.13-15* list *yakṣiṇīs* in the head of the list of harmful beings, see also NT.16.12;* 19.98*etc. NT.18.99-101* says that the *mantra* and the ritual of Mahālakṣmī is effective against *yakṣas* etc. KT.4.37-51* mentions *ḍākinī, rākinī, kākinī, śākinī, hākinī, yakṣinī* linking them to the *vargas* and centres in the body.

> the mystery and ambiguity that are associated with the character of the *yakṣa*. He is powerful and yet he dwells far away, perhaps not by his own choosing; he is worshipped and yet perhaps he is feared as well.[1]

Sutherland also remarks "the fluid, physical and moral forms of the demons."[2] These creatures have a particular function, that of a "sphinx", asking questions at the edge of life and death.[3] They serve as a passage, they guard the transitional points (*kṣetrapāla, dvārāpāla*) and give *siddhis*.[4] These creatures strangely become visible when connected with royal power, they are the helpers or the testers of the kings.[5]

There is also a link between the women who die before marriage or in childbirth and the *yakṣiṇīs*: the former are likely to be transformed in the latter.[6]

We can conclude that *yakṣiṇīs* could serve as a direct prototype of the *yoginīs* because of the following facts: there is a direct transfer from *yakṣiṇī* to *yoginī* visible in the lists of names of the *yoginīs*;[7] both kinds are linked to plants and trees; and both have unstable physical forms. The manner in which they are treated in the texts of the insiders is similar, and the voluntary seeking to encounter the *yakṣiṇīs* precedes that of the *yoginīs*. In *Svacchanda*, we find a developed practice related to the *yakṣiṇīs*, while the *yoginīs* are only mentioned on two occasions: in chapter 10, where they are just listed as a class of beings, and in the very last verses of this huge text, describing sexual practice, which might be a later interpolation. The *yakṣiṇīs* are likely to lose their importance and be replaced by the *yoginīs* (especially when the mode of the 64 develops) in the later texts like *Kubjikāmatatantra, Agni,* and *Skanda*. *Yakṣas*, before the emergence of the *yoginīs*, already had a long history of acting as test-figures. Encounter with both *yakṣiṇīs* and *yoginīs* signifies a change in ontological state of the person, who gets knowledge or supernatural abilities.

### 2.2.1.4. *Piśācas*

*Piśācas* are generally considered to be the beings of the lowest kind, physically harassing and possessing humans. They are a class of demons attached to Śiva. [8]

*Śiva purāṇa* provides a description of a *piśāca* who laughs, cries and shouts at times, has huge body and small mouth, all crooked.[9] In *Skanda,* we find a *piśāca,*[10] who is a crooked, extremely sinful and unhappy being, eating impurities and living in impure places. *Agni* describes *piśācas* as having strong or terrible limbs.[11] *Skanda* provides a colourful example of behaviour of different kinds of blood-thirsty beings in war:

> The great army of Suras flowed like a stream where blood constituted eddies and whirlpools, the huge bodies of elephants formed rocky boulders and headless trunks danced. It caused great delight to jackals, vultures and crows. After drinking the blood, the flesh dripping blood was scattered by *piśāca* species. They were dancing along with their wives who had no excitement. A certain haughty wife was infuriated when the *piśāca* collected the hoofs of

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[1] Sutherland (1991), p. 72.
[2] Sutherland, Ibid., p. 110ff.
[3] Ibid., p. 116-117.
[4] Sutherland cites MBH.3.81.7c-10,* 18-19* and 3.82.90.*
[5] Sutherland, p. 123, Coomaraswamy (1993), p. 48.
[6] Sutherland (1991), p. 145. Sutherland marks that a spirit of dead woman who comes back to hurt their own family, may be controlled by mutilating her corpse, cutting out the dead child if she died in childbirth, breaking her ankles and turning the feet around, and burying her deeply, facedown, with the bones of an ass, while reciting *mantras.* He cites here James Hastings, *Encyclopaedia of Religions and Ethics.* NY: Charles Scribner's Sons, (1912), p. 604.
In *Karpūramañjari* 1.25 a *śaiva kāpālika* "who is able to call forth *yakṣīs* to do his biddings when and wherever he choses ". (Cited according to Misra, Ram Nath, *Yakṣa Cult and Iconography,* New Delhi: Munshiram Manoharlal Publishers, (1981), p. 127, 163, 101.) The sources of *tantric* worship of *yakṣas* (more precisely bringing them under control): *Jayakhya Saṃhitā,* p. 295, *Mañjuśrīmūlakalpa* 2.193; 3.720; *Sādhanamāla* 2; *Bhūtadamaratantra; Vāmakeśvarimatam* 2.13. see Ibid., Misra.
Yakṣa in Brāhmaṇas can mean even the absolute. Sutherland (1993), p. 167.
[7] App.10. The *yakṣīs* in Jainism show very similar logic of development, Nagar (1999), p. 247-350.
[8] *Kūṣmāṇḍas* from Kūṣmāṇḍī are the sub-kind of *piśācas,* meat eaters, they were born as twins. *Kūṣmaṇḍa* is also a kind of pumpkin-gourd, it might mean a false conception. VYP.2.8.251-266. Many of these names are also in MBH.9.45, in the list of mothers related to Skanda.
[9] ŚP.0.5.41.*
[10] SP.5.1.53.48-51a.*
[11] AP.51.17cd.*

horses along with the pearls found within frontal globes of elephants. Some of them rejoiced in their earrings, others look at it with anger. Great experts in the matter of the ears pacified them in many ways. [...]. While the heroes were fighting, some began to lick the sides of their mouths [...]. Some had inclinations toward religion performed *tarpaṇa* rites to *pitṛs* and *devas* by means of auspicious blood and flesh on the banks of the river of blood. Some of them were seated on heaps of flesh, but seeing a piece of flesh in the hand of another, they began to shout loudly, "give me, give me" in the same manner as miserly rich man.[1]

*Vāyu* says that two girls of this kind were married to a *yakṣa* and gave progeny consisting of *yātudhānas* and *brahmarākṣasīs*.[2] These girls had particular physical features: one was without hair, the other was very hairy. They could change their form at will and moved as they pleased. One of them ate brahmins, the other - animals. The whole family was eating blood, flesh, and fat.[3]

The blood-thirsty character of the lower *yoginīs* might well be taken from these meat-loving creatures like *yakṣas*, *rākṣasas* and *piśācas*.[4]

## 2.2.1.5. *Apsarasas*

*Apsarasas* are native to *purāṇic* tradition. They are listed among the being created by Brahmā. They do not have any particular relation neither with the goddess, nor with the other feminine beings. Originally, they are not *śaiva* beings, but were included in *śaiva* pantheon.[5] They are the female counterparts of the *gandharvas*, they dance, play music and sing, they resort to beautiful and spiritually important places, and their appearance is a sign of accomplishment in the context of practice. [6]

The most important is that *Vāyu* calls all *apsarasas* related to Menā the knowers of Brahman and *yoginīs*.[7] This probably occurs because of the similarity of name of Menā- *apsarasa* and Menā-mental daughter of *pitṛs*, which was called *yoginī*. The only thing that unites the *apsarasas* from *Vāyu* with future *yoginīs* is their dangerous, uncontrolled sexuality and the ability to take any form.[8]

*Apsarasas* are called mothers, wives of *devas* and sages. They all are beautiful, having complexion of *campā*, they are intoxicated without wine, and they give a lot of pleasure, especially in sexual relations, as they are easily exited.[9] They provoke emission of semen if one only looks at them.[10]

In *Kūrma* we encounter a unique story that gives to an *apsarasa* some qualities proper to a *yoginī*. A king, who had a perfect wife, falls in love with an *apsarasa*.[11] They were engaged in love-play for a long time, and then the king has to go back to his city. *Apsarasa* tries to stop him, telling him that she was not fully satisfied, but the king insists and she let him go after he promises to be faithful to her.[12] The chaste wife of the king understands the reason of worries of her husband by her inner vision and incited him to expiate his sin.[13] Sent by the sage Kaṇva to Himālaya to practice penance, the king, instead, fights with a *gandharva* to take his celestial garland, which would suit to his beloved *apsarasa* Urvaśī. Tempted by other lustful *apsarasas*, the king payed no attention to them and continues his search until he reaches Mānasa lake. He finds his beloved *apsarasa* there and they enjoyed each other's company, but the king tell her about the expiation. Afraid of a curse, *apsarasa*

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[1] SP.1.2.21.129-142. Tr. AITM.
[2] VYP.2.8.122-130.
[3] VYP.2.8.110-111.* VYP.2.8.260-283 – 16 kinds of *piśācas* described.
[4] Simmer-Brown (2001) found a correspondence between the lower class of *dākiṇīs* in Tibetan Buddhism and various kinds of *piśācas*, p. 54-55.
[5] MP.259.22-26. USP mentions *apsarasas* as a group: ed. of Bhattarai: P. 15, 54, 59, 99, 112, 117, 171, 384-385, 432, 464, 573-4, 649, 681, 707, 709, 718, 723, 852 and 902. The text deals also with separated names: Adrikā P.83; Urvaśī P.117, 585, 641, 755; Ghṛtacī 117and 610; Tilottamā 117, 353, 356; Devī, 610 and 357; Pañcacūḍāḥ 7, 160, 163, 164, 166; Purvacittiḥ 177, 610; Manoramā 610; Rambhā 117, 610, 734; Viśvacī 117; group of *vaidikyopsarasaḥ* 160, 573.
[6] VYP.2.18.10-14, VYP.2.19.22ff, VYP.2.32.17-18, VYP.2.39.28.
[7] VYP.2.8.52.
[8] VYP.2.8.58ff. ; 2.29.9ff.
[9] VYP.2.8.62.
[10] VYP.2.37.198.
[11] KP.1.22.1-5.
[12] Ibid., v. 6-12.*
[13] Ibid., v. 15-18.*

sent him repeatedly to go, but he was very reluctant.[1] Then she, able to assume any form, takes one that reminds that of a *yoginī:* ugly, hairy, with red-yellow eyes etc. Detached, the king went to do penance for twelve years.[2]

*Śiva purāṇa* tells the story of the marriage of Ūṣā.[3] Śiva was alone in the city of Śoṇita and he called for Pārvatī. A few *apsarasas* decided to take this opportunity to have an adventure with him by taking the form of his beloved.[4] Further text is quite corrupted, so it is not clear if it was Citralekhā (v. 48), or Ūṣā (54-56 and 57-59) who dared to assume the form of Pārvatī. Pārvatī learns this and says that Ūṣā will be enjoyed by her future husband in dreams.[5] Soon after she was raped by the grandson of Kṛṣṇa, with whom she fell in love.[6] Ūṣā wanted to commit suicide, but was stopped by her friend Citralekhā, who painted all the gods and other beings, and showed the portraits to Ūṣā. Ūṣā recognised her beloved Aniruddha[7] and asked her friend to bring him. Citralekhā went to Dvārakā with the speed of mind. Using her power of *yoga*, Citralekhā took Aniruddha and brought him to Ūṣā by an aerial path. All this happens on the 14th day of the dark half of the month of Jyeṣṭha.[8] Aniruddha is quickly caught in the palace of his beloved, and the father of Ūṣā wanted to kill him. Celestial voice prevents him from doing so. Aniruddha, kept in a cage, remembers Durgā, who personally appears to save him. And, here, the note on the 14th day of the dark half is repeated and this date is called Great night (*mahāniśi*).[9] The fight of the gods (Śiva against Kṛṣṇa) follows. Several kinds of women, called *koṭarīs,* also participated in this fight.[10] Tired of fighting, the gods restored peace and take Citralekhā, the *highest yoginī,* with them.[11]

Citralekhā is the only one among the *apsarasas* who is directly called *yoginī.* She differs from them by her intention to save Ūṣā, by her super-knowledge and especially by her ability to fly. The story of Ūṣā's marriage also occurs in *Agni* but without any detail.[12] *Skanda*, on the contrary, fills the story with the details unknown to *Śiva*. Kumārī, a miraculously born girl, could remember her previous birth. She finds the rests of her previous body and burns it herself. She does not wish to get married, gives her share to her seven brothers and goes to worship Kumāreśa in Guptakṣetra. Lord gives her a boon:

> A woman without a husband can neither achieve heaven, nor liberation as in the case of *vṛddhakanyā(?)* on the splendid banks of Sarasvatī. Hence, o gentle lady of excellent complexion, choose as your husband a person who achieved *siddhi* in this holy spot and who is known as Mahākāla.[13]

She and her husband go to Rudraloka. Pārvatī appoints her as her own friend (*sakhī mama*) and gives her a new name, Citralekhā, because she drew the earth as if in a picture.[14] This is a *purāṇic* attempt to explain the name of the *yoginī* Citralekhā or Citrarekhā.[15] At least two different stories are mixed here: one about Uṣā and Aniruddha, where the *yoginī* Citralekhā takes active part like in *Śiva purāṇa*, and the other one, from an unknown source, about the penance of this *apsarasa-yoginī.* The statement that Citralekhā is a wife of Mahākāla is unique and proper only to *Skanda*.[16]

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[1] Ibid., v. 34-35.*
[2] KP.1.22.36-38.*The ability to change form at will is one of basic qualities of *yoginīs.*
[3] ŚP.2.5.27-29, 30.*
[4] ŚP.2.5.51.44-46.
[5] ŚP.2.5.51. 48-54* and 57-60.
[6] ŚP.2.5.52.29-30.*
[7] ŚP.2.5.52.45b.*
[8] ŚP.2.5.52.50-55.*
[9] ŚP.2.5.53.38-43 and 49-51.*
[10] ŚP.2.5.54.18.*
[11] ŚP.2.5.55.45.* KSS.6.21 also gives the story of Uṣā and Aniruddha, which might be the source for ŚP and SP.
[12] AP.12.43-45.*
[13] SP.1.2.39.175. Tr. AITM.
[14] SP.1.2.39.178-179.
[15] Citralekhā is known as *śakti* to KMT and LP.2.27, and as *yoginī*-like deity in the *maṇḍala* of Kālī in JY.1. App.10.
[16] SP.1.2.39.180-181.* The story of Uṣā, closely following ŚP, is given in SP.4.2.67.

Pārvatī curses *apsarasa* Tilottamā to become ugly, thinking that she seduced her beloved Śiva. The nose of the poor beauty became flat, teeth – long, her eyes became blunted, and her belly - big. All this reminds the physical features of *yoginīs.*[1]

*Skanda* represents the world of *apsarasas* as one which can be achieved by human women in certain conditions: some women observed rituals but broke their chastity few times, so they go here and get all their desires fulfilled; some commit adulterous deeds after taken vows, so they are enjoyed by *devas*; women of great fidelity, but raped; those who had adventure when husband is away. A woman desiring to go there, should give gifts to brahmins and perform special worship; a virgin enjoyed by gods in dreams should meditate on it and shoulds not get married and she will also pass to that world.[2]

The term *yoginī* applied to the *apsarasas* signifies not a nature of these beings, but a kind of rare quality. An *apsarasa* should have special qualities, like super-knowledge or ability to fly in order to be called *yoginī.* This differ from *Vāyu,* where the term *yoginī* applied to Menā for another reason, her relations with *pitṛs*.[3] Both *apsarasas* and *yoginīs* do not have a normal family life. Although it is stated that *apsarasas* are the wives of *gandharvas,* I am not aware of stories from *purāṇas* that prove it. Both *apsarasas* and *yoginīs* are considered to be desirable and dangerous because of their sexuality; both have superhuman abilities; both are feared because sometimes they pursue their own desire; both can appear in dreams, visions, after-death state etc.
However, *yoginīs* are never used just for decoration of the space, they are less musical than *apsarasas* and are fond of meet and wine. *Yoginīs* do not belong to the list of creatures issued from Brahmā, while *apsarasas* do. *Apsarasas* are clearly not from this world: it is possible to be a human and a *yoginī,* but hardly possible to be a human and an *apsarasa*. Contrary to what can be expected, there is no direct relation between the names of the *apsarasas* and of *yoginīs.* All links between these two types of beings seem to be later development, influenced by the inclusion of *śaiva* elements.

The *nāgas*,[4] *guhyakas, yātudhānas,*[5] although ancient, have no direct relation to our subject.

### 2.2.1.6. *Śaiva gaṇas*

This is a group of beings especially close to Śiva, constantly surrounding him. The term *gaṇas* includes *gaṇas, gaṇeśvaras, vināyakas,*[6] and *pramathas.* If we try to summarite the qualities of *gaṇas,* the following features will be the most prominent in lay texts: they are the servants of Śiva; [7] the way they look is very far from the human standards of beauty: they have animal- and bird-heads, asymmetrical limbs, some parts of their bodies are exaggerated; they move in a chaotic manner: jumping, leaping, and flying; they screams, shriek and shout loudly and play all kinds of musical instruments. The best example of this noisy and chaotic nature of *gaṇas* is when Śiva was absorbed in meditation after the suicide of Satī, and the *gaṇas* serving him remained silent and did not shout, which is exceptional.[8] They are said to possess people in some texts.

The story of creation of *gaṇas*/*rudras* permits to link the *gaṇas* and *yoginīs.* Brahmā created first his mental sons and after Arddhanarī, who separated himself into two parts, male and female. The

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[1] SP.6.153.29-35, especially v. 31.*
[2] SP.4.1.8.2-27.
[3] See 2.2.2.2.
[4] Brighenti (2001), p. 35-39 . He states that a woman died a violent death becomes a *nāgī.*
[5] It might be one of the most ancient (*vedic*) general term for all kinds of disturbing spirits. See Kane (1973) on magic and on *kṛtyās,* where he cites the passages from RV, which should protect against this kind of beings. Herbert (1964) p. 268-278, analyses the story of Pūtanā mostly on the basis of *vaiṣṇava purāṇas.* P. 273, a *rākṣasī* can be understood as *yātudhanī (*Pūtanā) who have some magical powers and could assume any shape in order to harm new born children. When Kṛṣṇa sucked out her milk along with her vital power (*prāṇa?* blood?), she died and dying assumed her natural monstrous form. Herbert remarks also that already in *Rgveda* there was a special way to deal with dead *yātudhanas* – they should be disjoined and burnt. Effectively, in *purāṇas* which Herbert uses, "people of Vraja hacked the body, buried the bones and feet, and burnt flesh and skin."
[6] These creatures also possess, see NT.19.62cd-65 and comm.*
[7] In some texts Śiva created them through meditation on Satī. They seem to be created just by further separation (*bheda*). They are equal to Śiva in the way they look and they hold the same powers. Brahma is not happy with such creation of Śiva and he usually asks him to create less splendid and mortal subjects. VYP.1.10.42-51.* See also LP.1.70.303-313.*
[8] ŚP.2.3.11.8-9.*

male one split in eleven parts, from it appeared Rudras who are the leaders of *gaṇas*. From the female part appeared the multitude of goddesses, who are sometimes classified into black and white. The goddesses appeared from black part bear the names of *yoginīs* and appear in similar contexts.[1]

The *gaṇas* appear in lay texts mostly in narrative passages, they are not worshipped and there is no invocations of them to my knowledge.[2] Among non-ritual passages the following important motifs can be distinguished: the destruction of Dakṣa's sacrifice;[3] the context of "paradise", for example, abode of Mahādeva on Devakūṭa mountain,[4] Kailāsa,[5] city of Śiva;[6] the context of fight with demons is especially important. *Gaṇas* fight against Andhaka,[7] actively participate in destruction of the city of demons,[8] restrain Narasiṃha.[9] They are present in the marriage of Śiva[10] and in consecration of Nandin.[11]

Quite early some *gaṇas* become more famous than the others: the absolute favourites of Śiva are Vīrabhadra and Nandin. The last, becoming a leading *gaṇa*, got the following qualities: he became ageless and immortal, always accompany Śiva, became the great leader of *gaṇas (mahāgaṇapati)*, son of the goddess, lord of *yogins*, the leader of *yoga*, the chief among all *gaṇas*, moving everywhere, knowing everything, endowed with great strength etc.[12] In *Ur-Skanda*, Nandin, the great *yogin* praises other *gaṇapatis*.[13] He calls them *yogins*, the leaders of *yogins*, moving at their will. They have terrible forms and compared to time and to death. Nandin qualifies them as having hundred forms, and the forms of mythical beasts, birds and animals, wind, water and fire, some appeared to have mouth on the belly, some have forms of gods, they are auspicious and inauspicious (or beautiful and ugly). All this recalls the qualities of *yoginīs*.

*Ur-skanda* also provides a long list of animal- and bird-faced *gaṇas* and mothers received by Skanda after his *abhiṣeka*.[14] The *gaṇas* play the role of *pāriṣadas*: they fight together with Skanda. They were given to him by Pārvatī. The names of the main *gaṇas* form a stable list. To be noted that their animal faces are the same as those of mothers related to Kauśikī.[15]

In *Liṅga*, *gaṇas* participate in creation of Rudra's chariot to destroy the cities of demons. In this *purāṇa*, like in *Ur-Skanda*, *gaṇas* belong not only to Śiva, but also to the goddess. Kālī goes to fight also surrounded by *gaṇas*, spirits and mothers.[16] There is a direct transition between the names of some *gaṇas* and the names of *yoginīs*.[17]

In *Agni*, *gaṇas* are mentioned generally as servants of Śiva or secondary deities of the *śaiva* pantheon. They are to be depicted with animal faces.[18] In those parts of *Agni*, which reflect *tantric* texts, *gaṇas* loose their importance even in war context and instead of them terrible *tantric yoginī*-like goddesses are invoked.[19]

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[1] VYP.1.9.67-77.
[2] They are mentioned in the hymn of purification in LP.1.82.81-103* and in lotus worship and hymn in ŚP.7.2.30-31.
[3] VYP.1.30.142, LP.1.96.4-5,* ŚP.2.2.31.17-27, ŚP.2.2.32-33. ŚP.7.1.19-20.
[4] VYP.1.40.21-24.*
[5] VYP.1.54.34-42.* In the same chapter we learn that one who knows the story of Nīlakaṇṭha attains all desires here and after death he becomes one of these *gaṇas*. VYP.1.54.107-109,* see also VYP.2.39.315-320.* At many instances KP promises becoming *gaṇa or gaṇeśvara* after *śaiva* death.
[6] VYP.2.39. 255-258 and 259-273.* They have female counterparts here. See also MP.183.63-66.* LP.1.51.11-17.*
[7] KP.1.15.129ff. MP.154.524-536.* Ibid., v. 538-541.*
[8] LP.1.72.
[9] ŚP.3.11.3-5.*
[10] MP.154 ; LP.1.103, especially 13-34, ŚP.2.2.22, ŚP.2.5.33.6-27, ŚP.2.3.40, ŚP.2.3.43.49-56 and elsewhere.
[11] LP.1.44.1-13.* ŚP.3.7.23-29.
[12] KP.2.41.35-38.* It should be noted that PS promises after death the state of *mahāgaṇapati*.
[13] USP.25.40-52.*
[14] USP.164.61-178.* Taken word-to-word from MBH.9.44.
[15] USP.64. The question here would be to discover what is the primary model: Śiva or Skanda surrounded by *gaṇas* or the Goddess surrounded by the smaller goddesses/mothers. I opt for the first variant, because *Ur-Skanda* borrows it from *Mahābhārata*. But the two models seem to co-exist from earliest times. See 2.4.2.
[16] LP.1.72.51 and 65-72.*
[17] Ibid., v. 76-87*, for the list of names, see App.10.
[18] AP.50.40.* As it is known that the iconographical set of chapters of AP.50-52 is taken from PLSS.6, we can try to find more information on *gaṇas*, v. 326. * In PLSS the description of *gaṇas* is followed by that of the 64 *yoginīs*.
[19] There is an essential difference between goddesses and *gaṇas* in this aspect: *gaṇas* are not worshipped as such and they do not interfere into human affaires.

*Skanda* joins the other texts describing *gaṇas* as very strange looking creatures of all colours with animal- or deformed faces.[1] Their forms can be partially explained as a proof of the absolute devotion demanded by gods. Gaṇeśa, a personal *gaṇa* of Pārvatī, had to loose his head for her.[2] Śiva likes to test their devotion by asking them to mutilate themselves[3] and he also includes all the demons he conquers in the group of his *gaṇas*. For example, Andhaka achieved the state of *gaṇa* for the hymn to Śiva which he sang being transfixed by the god's trident.

These creatures not only accompany gods: in the transitional period of the universe, between the destruction and the new creation, it is *gaṇas* and mothers who recreate time by their dances and rhythms.[4]

*Gaṇas*, thus, are very important creatures in *śaiva* context. They are also linked to the goddess in *purāṇas*.[5] Used as a general term, *gaṇas* might have even included *yoginīs* surrounding the goddess.[6] The *gaṇas* of Śiva might well be the prototype of *yoginīs*: (1.) *Gaṇas* and *yoginīs* are both *śaiva* creatures. (2.) They look similar and two kinds of form can be distinguished: one reminding that of Śiva (matted hair, blue throat, three eyes etc.), the other is just physical deformation. (3.) *Yoginīs* and *gaṇas* appear in similar contexts, like that of war, transitional moments of the universe. Moreover, *yoginīs* have tendency to replace *gaṇas* in these contexts in later texts. (4.) They all have some kinds of supernatural powers. (5.) The names of the *yoginīs* are in many cases the names of *gaṇas* in feminine, which proves that such transition was possible.[7] (6.) *Yoginī* and *gaṇas* are the irreversible states of being that can be achieved by human beings through *śaiva* practice. (7.) One of the most important proofs is that *yoginīs* in many way follow the logic of *pāśupatas*.[8] A successful *pāsupata* after death becomes a *mahāgaṇapati*, and even during life-time he acts like a *gaṇa*. All this proves that *gaṇas* might be the prototype of *yoginīs*.

However, *gaṇas* are essentially non-human, they can be encountered only in after-death state, while *yoginīs* can be human and immanent. *Gaṇas* do not practice anything other than service to Śiva, although they are called *mahāyogins*, while *yoginīs*, especially human, do. *Gaṇas* are also free from the violent sexuality of *yoginīs*, the texts underline that all of them are *brahmacārins*; and they are not especially blood-thirsty. The question about the interrelations of these two types of creatures is complicated by the fact that there is no direct male-female logic between *yoginīs* and *gaṇas*: these are different kinds of creatures. *Gaṇas* are never arranged into *cakras/maṇḍalas*, they are countless, not eight, not sixty-four. Vidya Dehejia also compared *gaṇas* and *yoginīs*, and she came to conclusion that although *gaṇas* are without any doubt more ancient, *yoginīs* in iconographical descriptions and images enjoy a higher status: they have many arms, which shows their divinity.[9] Chosen texts do not allow me to establish hierarchical relations between *yoginīs* and *gaṇas*, because they are almost never opposed.

As soon as *purāṇic* tradition meets with *tantric*, the lists of *śaiva* beings explode: they start to include not only originally *non-śaiva* creatures (like those created by Brahmā), but also various kinds of *tantric* beings. The spirits of the dead and the beings occupying dead bodies are also included and they enter *purāṇic* lists simultaneously with *yoginīs*, *ḍākinīs* etc.

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[1] SP.3.3.16.12-18.*
[2] ŚP.2.4.13ff.
[3] ŚP.2.5.19.39ff: one hungry *gaṇa* was told by Śiva to eat himself, so only head left. This *gaṇa* came to be known as *kīrtimukha*, the 'face of glory'. He became favourite of Śiva and his personal door-keeper, as well as the door-keeper in *śaiva* temples. ŚP.2.5.from ch. 45 on, especially ch. 49; SP.3.1.43.38-42. For the *ḍākinīs* offering the limbs of their bodies see Simmer-Brown (2001), p. 2, 75-76, 248.
[4] SP.5.3.15.19-23.*
[5] App.10.
[6] ŚP.2.3.40.38-39.*
[7] App.10.
[8] See 4.2. and 4.3.
[9] Dehejia (1986), p. 23-26. The only confrontation of *gaṇas* and *yoginī*-like sets of goddesses known to me is a story in ŚP, where Śiva cut off the head of Gaṇeśa - the personal *gaṇa* of the goddess, and Pārvatī, being extremely angry, produced a multitude of *śaktis* and neither Śiva, nor his *gaṇas* could do anything (to be discussed further).

### 2.2.1.7. *Vetālas*

The word is of a doubtful, probably Dravidian, origin. It means a kind of demon; ghost, spirit, goblin, vampire (especially one occupying a dead body).[1] *Vetālas* are depicted in *Agni* as having an ugly face.[2] *Bṛhatsaṃhitā,* the text of the VIth century, already refers to the ritual of raising goblins:

> The following asterisms are called *tīkṣṇa* (*dāruṇa* = dreadful): Mūla, Ārdrā, Jyeṣṭhā, Āśleṣā. These are good for success in attack, incantations, rising of goblins (*vetālas*), imprisonment of others, murders, separations of friends and alliance with kings and the like.[3]

They seem to be close to *kṛtyās*, in the sense that both creatures are magically invoked to fulfill some desire of the master. The earliest references concerning *vetālas* belong to Buddhist *Mahāyāṇa* literature, dated approximately by the Vth century A.D.[4] *Skanda* mentions Vetāla or Mahāttara tīrtha,[5] it also refers to the 24 and 64 *vetālas*, protecting Kāśī.[6]

*Pretas* are close to *vetālas*. The word denotes a spirit of a dead person and often a kind of zombi. Both terms are used in iconographical context, where *pretas* and *vetālas* serve as vehicles of the goddesses and *yoginīs*.[7] *Skanda* describes *preta* as big-bodied, shouting loudly, with big belly, but small mouth.[8] *Skanda* also states that *pretas* remember their previous birth, can fly, and possess special knowledge.[9] These creatures can be used as a kind of zombies in *tantric* texts.[10]

Two kinds of feminine beings are used by Śiva himself in order to accomplish special missions, especially those of cruel nature. They are too strong and too dangerous and they are never included in the lists of *śaiva* creatures, as after fulfilling their mission it is better if they disappear directly. I am talking here about *kṛtyās* and *brahmahatyās*.

### 2.2.1.8. *Kṛtyās*

*Kṛtyās* appear only in *Śiva* and *Skanda* among chosen *purāṇic* sources. In *Śiva*[11] in the context of fight with Jalandhara, the demons that were killed were immediately brought back to life by Bhārgava. Śiva becomes furious and creates a *kṛtyā,* who applied a very particular way to disable the general of demons.[12] This *kṛtyā* described as having legs as big as palm-trees (*tālajaṅgha),* having big belly *(udarī),* breaking huge trees with her breasts *(stanāpīḍitabhūruhā).*

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[1] One of the later variants of VPV in the last chapter says that a man impaled by controling his breath managed somehow to stay conscious and his body became that of *vetāla,* hanging on a particular type of tree. See Emeneau (1967). The mother of *vetālas* is already known to MBH.9.45.13c. *Mārk*.8.108-100 mentions *vetālas* and *ḍākinīs*. USP knows *vetāla* and *atitāla*. SV is full of them, but they are not accompanied by *ḍākinīs*. These beings seem to enter the lay texts right before the *yoginīs*.

[2] AP.51.17f* is in fact it is a resumé of information given by PLSS.6 mentioning *vetālas* on two occasions: v. 324* and 177cd-180.* This passage can even be read as the evidence of knowledge od sub-groups of *śākinīs*. Vetālī or Vaitālī is also a personal name in some of the lists of *yoginīs*, App.10.

[3] BS.98.7.* Parāśara, cited in commentary by the translator of BS, gives even longer list: BS, vol. 2, p. 867: ...*narendrābhighātayuddhakalahakūṭasāhasopadhānabhedavañcanavivādacauryānṛtapaśapathakita-vacchalanapaṇa-yantrāyuddha-grahaṇakaraṇadarśanābhicāragadaviyogavadhabhṛtyanigrahacatuṣpadadamanabhaṭaniyogān* / BS.104 especially p. 924-925 show very well the relation between the position of the planets and of particular acts that would be easier to perform during these periods. See also BS.15.4 and 68.37.

[4] Alexis Sanderson, Pers. comm., 22.06.2005. The earliest references are 1. Buddhist *Mahāmāyūrīvidyārājñī,** ed. Shuyo Takubo, Tokyo: Sankibo Book Press, (1972), p. 3-4. The particularity of this passage is in the fact that it lists the beings who possess and the diseases together, which is quite typical for the medical texts; this list as old as IVth century has no trace of '*tantric*' beings. 2. Buddhist *Bhaiṣajyaguruvaidūryaprabharājasūtra* (Bhaiṣajyagurusūtra)* Ed. Nalinaksha Dutt, Gilgit Manuscripts Vol. 1, Srinagar, (1939), p. 13-14. This text was known in China already in the Vth century AD. In this passage the *vetālas* are used for hostile magic.

[5] Thakur (1978), p. 246-267; p. 247, notes.13-17.

[6] These beings appear, for example, on the *maṇḍala* of Kālī in JY.1.

[7] App.7.6.

[8] SP.5.1.53.47.* AP.51.17.*

[9] SP.6.18.52.*Babu (1940), p. 36-37 on the opposition of *pretas* and *pitṛs* in *purāṇas*: the non-returning dead(= almost god) and the returning (=demon).

[10] See for example a method of raising a *preta* in *Vīṇaśikha*, v. 190cd-193, in order to bring *siddhis.*

[11] These creatures are known to BS. Alexis Sanderson found them in AV, *Śaunakīya* recession: 4.9.5.ab and 4.17.4; 4.17.2,4-5.14.3. See also MBH.3.239.18-22 and 12.206.9, 13.40.7, 13.94.41.

[12] ŚP.2.5.20.51-55.*

> Her calves were as huge as palm trees. Her mouth resembled a huge cave. With her breasts she crushed tall trees. She came to the battleground and began to devour the great *asuras*. She put Bhārgava within her vaginal passage and vanished in the sky...[1]

From this incident we learn that *kṛtyā* is a kind *of śakti* that saves Śiva in difficult situation. These creatures of terrible and irreversible power are invoked for any kind of purpose by sages with *atharvavedic* or *saman mantras*, while performing oblations (*homa*) into the fire with some special substance, which might include one's own flesh and blood. *Kṛtyā*, arising from the fire, at the same instant asks the question for what she had been called and stresses her master to give her a task immediately. The origin of *kṛtyās* is non-*tantric.* Stutley, who had studied magic in *Atharvaveda*, states that:

> As blue and red are the colours of hostile witchcraft, the demoness Kṛtyā, who personifies sorcery, is also associated with these colours. Sorcery is also performed in a blue and red vessel, and blue and red threads are 'laid out against enemies'.[2]

Water-plants were used to counteract *kṛtyās*.[3] Other possibility is to use protective *mantras.*[4] The way to produce *kṛtyās* are numerous:

> The *Ṛgvidhāna* (2.9,3) states that a *kṛtyā* may be conjured up from water by means of a hundred thousands 'ash-oblations; in the *Mahābhārata* Vṛṣādarbhi produced from the fire a *kṛtyā* whom he called a *yātudhānī.* The first charm of Book X of the AV also belongs to the sorcery-repelling class *(kṛtyāpratiharaṇāni*) and refers to a *kṛtyā* hand-made by adepts. To counteract such witchcraft the *āṅgirasa* (the appointed priest or purohita) turns the spells in the opposite direction, and slays their senders; he sends the sorcerer's spell 'against the current, up-stream', thus proving his power to be superior. A *kṛtyā* can be hidden in various places, including the grassy seat (*barhis)* prepared for the gods at sacrifices, or in fields, burial grounds or a householder's domestic hearth. […]. In ancient times the anti-gods used *kṛtyās* in an attempt to defeat the gods, but latter dug 'sounding holes' of arm's length and found the magically charged objects which they dug up, so rendering them harmless (Śb. III.5.4.1-14; see also *Tait. Saṃ* 6.2,11). AV.5.31 refers to a number of animate and inanimate things in which *kṛtyās* may be placed. They include a 'raw' (annealed) vessel, mixed grains, raw flesh, a cock, a horned goat, ewe, a one-hoofed animal, animals with teeth in both jaws; cattle, donkey, rootless (plant), a house, assembly hall (*sabha),* gambling-board, dice, arrow, drum, well, seat, human bone etc. The last verse calls upon Indra to slay with his deadly weapon, the witch, those who conceal spells, and the possessors of roots by means of which much sorcery was carried out.[5]

We encounter some variation from this main theme in *Skanda.*[6] Pippalāda, to whom ascends one of the schools of *Atharvaveda*, creates a *kṛtyā* from fire out of anger.

> He concentrated his mind on the fire and created a fire there. He uttered Kṛtyā *mantras* and performed *homa* in the fire uttering "May the Kṛtyā issue forth." At once that girl adorned with clusters of flames and resembling fire came out and said: "What shall I do? Shall I dry up the seas? Shall I smash down the mountains? Shall I envelope the earth? Shall I make the firmament tumble down? On whose head shall I fall? O Brāhmaṇa, whom shall I slay? Let the task to be mentioned quickly. Do not cause waste of time for me."[7]

The particularity of these creatures is that one can invoke them, but no one is able to put them back. It is a kind of uncontrollable, one-way directed burst of energy. In another version Pippalāda invokes *kṛtyā* in order to destroy the gods to avenge his father Dadhīci, dead at their request. Frightened gods seek refuge in Brahmā's presence.[8] Pippalāda goes to Himālaya and concentrates on his task:

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[1] SP.2.4.18.22-24. Tr. AITM. This passage is reproduces by *Padma* and *Skanda*.
[2] Stutley (1980), p. 15. (RV.10.85,28). (AV.4.17,4; 8.8; 8.9,24).
[3] Ibid., p. 36.
[4] Ibid., p. 92, "Another charm (AV.1.28) is used ritually for relief from fear of witches (Kauś.26,26). Here again Agni is urged to 'burn away ' deceivers, sorcerers, *kimīdins*, and to force the *yātudhānī* (witch) to eat her own children. Witches are described as having 'horrible hairs' which may indicate their association with the sinister long-haired 'evil-wailers' mentioned elsewhere in AV."
[5] Ibid., p. 96-97.
[6] See also NT.18.4b*; MBH.1.30.10-15.*
[7] SP.5.3.42.38-41.* Tr. AITM.
[8] SP.7.1.32.95.

> Standing here and thinking of her within my heart I will win over the *kṛtyā*. Either I will bring *kṛtyā* under control or I will go to the abode of Yama. I will desist from food intake day and night, I will remain fearless and free from *dvandvas*. With my left hand I will massage and churn the left thigh and create the great Kṛtyā.[1]

Within a year a mare appeared from his thigh, she gave birth to *vaḍavānala*, the submarine fire that destroys the universe.[2] The Fire asks Pippalāda, calling him "father", what he should do. He is asked to eat up all the *devas*. This is one of the rare examples where *kṛtyā* is a male. Another male *kṛtyā* is found in the story of fight between Indra and Bhārgava, the latter makes *homa* with *mantras*, and a *kṛtyā* appears from the fire. It was an *asura* called 'Mada', intoxicated or intoxicating. The only way to stop the demon was to divide him in four parts, which were given to wine, women, dice and hunting.[3]

Goddess Kumārikā appears from the sweat of bodies of all gods, when they were thinking how to destroy the demon Ruru. She, like a typical *kṛtyā*, asks immediately the purpose for which she was created. Having heard about demon, she laughs loudly and immediately the girls holding nooses and gods appear. They shriek and shout *phaṭ* frightening the whole universe.[4] The demon, losing the battle, created *māyā* of darkness and fled to the sea, the goddess find him and kills him. *Devas* eulogise her as Cāmuṇḍā, Kālarātrī, Māyā, Vidyā, Jayā, Jṛmbhā, Mahāmāyā, Mahākālī, Kālikā etc., and install her for worship.[5] In *Skanda* in most cases a *kṛtyā* after an accomplished mission is installed in one particular place and worshipped as a goddess.

In *Skanda purāṇa* Śiva sees that the army of gods is going to be defeated by the demons, so he invokes a *kṛtyā* with *atharvavedic mantras*.[6] She appears immediately and Śiva orders her to destroy the demon Andhaka. This is the reason why she was invoked in the middle of fire (*samāhūtāgnimadhyataḥ).* She has thousands of forms, and her name is Kelīśvarī. The devotees should worship her in this particular form on the 8th and 14th moon day and all their wishes will come true.[7] It is said also that a king who eulogises her in battle will win even with small forces.[8] Kelīśvarī goes to fight with the group of mothers who are shouting and yelling terribly.[9] Meanwhile, Nārada explains Andhaka that these are not women, they come to fight, and the one with *cakra* in her hand and riding a lion is a *kṛtyā* invoked by Śiva from fire with oblation made with his own blood.[10] These *yoginīs* fight against Andhaka, killing and devouring his army. Even when he discharges his *tāmasa* arm, and everything around is enveloped by impenetrable darkness, in which no one can see except Andhaka (who is blind from birth), the demon managed to kill only few *yoginīs* (here *kṛtyās*, mothers and *yoginīs* are the same), but immediately women of the same shape appeare to replace them.[11] Andhaka has to admit that even being himself a *rākṣasa*, he cannot win in such conditions, he goes to Śukra and asks him to use the same technique against Śiva.[12] Śukra invokes the same goddess Kelīśvarī in a triangular *kuṇḍa* with *atharvavedic* and *rudra mantras*, performing *homa* with his own flesh. The goddess immediately appears and asks for his desire.[13] Śukra asks to bring back to life all killed *dānavas* and the goddess promises to do this. She gives him *amṛtavatī vidyā*, by means of which he himself can make the *dānavas* alive.[14] Further Śukra says that she can be propitiated only by devotion and never by force.[15] Finally, this *kṛtyā* Kelīśvarī was installed in one place and started to receive worship as a goddess.

This passage using interchangeably the terms *kṛtyā* and *yoginī* is unique. Both kinds of creatures appear in the context of fight, but it is important to underline that they are invoked only in situations

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[1] Ibid., v. 101b, Tr. AITM. In SP, Satī produces *yoginīs* and Bhadrakālī by rubbing a tip of her nose.
[2] Ibid., v. 103b-106.
[3] SP.7.1.283.8-10.
[4] SP.7.1.242.11-12.* Very similar story with he same demon in SP.5.2.4.8-22.
[5] Ibid., v. 22-32.* All of them are *kanyās* issued from the main goddess.
[6] SP.6.149.57b-58.*
[7] Ibid., v. 68-71.*
[8] Ibid., v. 72-73. See also SP.6.150.29-30, the king who listens to this story on the 8th lunar day will get back his kingdom and all his enemies will be destroyed, and when the war is inavoidable, his is sure to win.
[9] SP.6.149.74-76.*
[10] Ibid., v. 80-82.*
[11] Ibid., v. 92-99.
[12] Ibid., v. 100-101.
[13] SP.6.150.1-5.*
[14] Ibid., v. 8-10.
[15] Ibid., v. 13.*

where there is no other choice. To address them is to take a risk as these creatures are absolutely indifferent to all notions of “good” and “bad”. Propitiated, they will help the enemies of the one who invoked them first with an equal power. The invocation of *kṛtyā* in this passage recalls the methods of the initiated of the radical traditions to come in contact with *yoginīs* by offering them one’s own blood.[1]

*Skanda* describes the war by means of *mantras* from *Sāmaveda* and from *Atharvaveda*, employed respectively by Viśvāmitra and Vasiṣṭha. Viśvāmitra invokes *kṛtyā* by performing *homa* with terrible *sāman mantras*. A horrible *śakti*, looking like the tongue of Yama, with loose hair, riding a monkey and making *kilkila* sounds manifests from fire. She is ready to annihilate the three worlds at behest of her master.[2] Viśvāmitra asks her to kill Vasiṣṭha, who comes to know about it and paralyses the *kṛtyā* by *atharva mantras*.[3] She asks Vasiṣṭha not to make the *mantras* of *sāman* ineffective. In order to fullfil her mission, instead of killing him, she will just gently touch him. Vasiṣṭha agrees, but asks her not to touch his vulnerable points *(na marma spṛśanam śubhe)*, and stops his *atharva mantras* out of compassion for her.[4] She touches him and falls on the ground. Vasiṣṭha, happily, installs her as goddess Dhārā, to be worshipped on the 8th lunar day of the bright half of Caitra.[5] This *kṛtyā*-goddess was propitiated by a *nāgara* woman who became a widow in her childhood. One who worships her will have sons, good husband, beauty and health. The practice is especially intended for *nāgara* people, women in particular.[6]

*Kṛtyā* Kaṇṭakaśoṣanī is invoked from fire by a brave sage who knew suitable *mantras* in order to kill the demons who were disturbing his *yajña*. Īśvara comments that this *kṛtyā* liberates from *rākṣasas* and *piśācas* and even gives highest *siddhis.*[7]

Kalhaṇa (1148-49) also mentions *kṛtyās*:

> Once upon a time, when the king was proceeding to Vijayeśvara, a woman [whom he met] midway on the road, begged food from him. When he had promised to give her such food as she should desire, she changed her form and disclosed a desire for human flesh. When he who had renounced the killing of living beings, gave her permission to please herself with flesh from his own body, she thus addressed him: "O, king, you must be a Bodhisattva, whose observance of vows is supported by absolute goodness (*sattva*), since you show, O high-minded one, such deep compassion with living creatures." The King, who being a worshipper of Śiva did not understand the Bauddhas' ways of expression, asked her : "O fair one, who is the Bodhisattva for whom you know me? " Again she spoke to the king: "Listen to my case. I have been sent forth [to kill you] by the Bauddhas whom in your anger you have injured." "We witches (*kṛtyakāh*) living by the side of Mount Lokāloka (which divides light and darkness), belong to the darkness' (sin). Putting our whole trust in the Bodhisattvas we long for liberation from the darkness."[8]

The story finished by construction at the order of the king of Kṛtyāśrama Vihāra. In fact these *kṛtyakāḥ* should not be translated as witches, because these beings are of the same kind as *purāṇic kṛtyās*, and they were sent by Buddhists (Bauddhas) to kill the king.

The *purāṇic* stories about *kṛtyās* show how these ancient creatures gain importance in relation to the interests of the kings. Although we find no *kṛtyā*-related stories in *Matsya*, we are told that a king should keep at his household a set of herbs and magical objects protecting from *kṛtyās* and *vetālas*.[9]

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[1] TS.20.61-67* provides its own variant of raising *kṛtyās* from a pot filled with blood. The method is updated: after fulfilling the mission the creature enters the same pot from where it had emerged.

[2] SP.6.168.36-39.*

[3] Ibid., v. 47.*

[4] Stutley (1980), p. 97: “The ritual designates the above objects as *marmāṇi* ‘vital spots’. *Marman* means a vulnerable point, any exposed or sensitive part of the body, or vital organ. According to the *Nirukta* there are 107 such points. This notion is based on on the belief that a man is as vulnerable through his belongings as in his own person. Thus he may be killed by merely stabbing his shadow which is regarded as an integral part of him. Also his possessions, because of their close association with him, become identified with him.”

[5] SP.6.168.48-53.*

[6] SP.6.169.23-33, this goddess is worshipped in order to get rid of feminine problems in particular.

[7] SP.7.1.317.16-17* and 22-23.*

[8] Stein, *Kalh.*, p. 25. 1. 131-137.

[9] MP.218.35ff.*

The *kṛtyās* are close to *yoginīs* for the following reasons: (1.) same substances such as blood are used to invoke them;[1] (2.) both are extremely effective and related in *purāṇas* to the interests of the kings; (3.) *kṛtyās* and *yoginīs* have similar appearance, both kinds are cruel and dangerous; (4.) even their way of attacking a victim is similar: both specialise on "sensible points", and if in relation to *kṛtyās*, the term for these points is *marman,* in *yoginī*-related texts they would be called holes (*chidra)*. (5.) The most important feature, is the fact that both kinds are immanents and are considered as being able to interfere with human life directly.

### 2.2.1.9. *Brahmahatyās*

In *purāṇas* the person who killed a brahmin is often followed by a terrible female creature, called Brahmahatyā, a kind of personified sin. Twelve year long expiation of this sin is linked to the *kāpālika* tradition.[2] *Purāṇas* give numerous variants of this expiation and they also pay special attention to *pīṭhas* that can liberate from *brahmahatyā.*[3]

The sin of *brahmahatyā* appeared when Indra killed Vṛtra. Brahmahatyā took the form of a terrible woman, her body was discoloured, and she spread everywhere bad smell, destroying all power/lustre.[4] The gods had to liberate Indra from her and they could find no better idea than to separate the sin into four parts. These parts were given to the earth, trees, waters and women.[5]

Further development of the story is *śaiva:* Bhairava cuts off the fifth head of Brahmā and for this he has to wander the earth accompanied by a terrible *brahmahatyā* until he reaches Vārāṇasī. All this time Bhairava keeps the *kāpālika* vow.[6] *Kūrma* describes *brahmahatyā* as having terrible fangs and decorated by a garland of flames.[7] As soon as Bhairava entered the sacred city, crying and unhappy Brahmahatyā entered the underworld.[8] Skanda gives more details concerning her image:

> She was clad in red and had red garlands, scents and unguents. She was also red in complexion. Her face was hideous with curved fang-like teeth (*daṃṣṭrākarālā).* The lolling tongue (*lalajjihvā)* made her terrible in appearance. The extremities of her feet were in the firmament (*aṅtarikṣaikapādāgrāṃ).*[9] She was drinking up much of blood.[10] She had a knife and a broken pot in her hand. Her tawny-coloured ferocious eyeballs were bright. She was roaring with rapidity. She was terrifying even unto Bhairava.[11]

*Skanda* names many different sins equal to that of killing brahmin and even if there is a single *brahmahatyā* in the kingdom, good people will die, the king will become clad with the sin, and there will be famine, death and calamities:

> The female fiend Brahmahatyā manifested there. She was terrific and unthwartable. She was evil-faced, wicked, full of Cāṇḍāla impurity and could not be blocked or defeated. The terrible sinner are those who slay brāhmaṇas, those who drink liquor, those who steal and those who defile and outrage the modesty of the preceptor's wife. The means of expiation for these sinners is the utterance of the names of Viṣṇu, since the mind has him for its object. The three-headed fiend with smoke-colored hands rushed forth to swallow Indra. Thereupon (Indra) fled from there out of great fear. […]. Wherever he ran, she too ran after him. If he stood anywhere, she too stood beside him. She behaved in the manner of shadow of his body...[12]

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[1] This fact invites to reconsider the origin and the meaning of the *tantras.* If we consider *tantras* to be the treatises on black magic, then the passages of AV are aware of the same radical practices, like the use of human flesh and blood in the rituals. And this cannot be considered as a distinguishing *tantric* feature.

[2] See Lorenzen (1991).

[3] Penance normally finishes with death in KP.2.30.12-16. But a pilgrimage liberates from *brahmahatyā* in KP.2.30.23-26*. A very short (12 days, might be a mistake, for 12 years) expiation is given in AP.173.8-9.* SP.1.2.41.30-44 gives lists of sins, equal to B.

[4] SP.7.1.224.3.*

[5] In MBH.9.342.53 it was given to women, fire, trees, and cows.

[6] ŚP.3.9.2-3.*

[7] KP.2.31.69-70. * See also ŚP.3.8.62-65.*

[8] KP.2.31.102. *

[9] See 3.3.

[10] The expression is typical for the description of *yoginīs* in TS.16.

[11] SP.4.1.31.54-56.*Tr. AITM.

[12] SP.1.1.15.12ff. Tr. AITM. See also SP.2.7.10.51-55, a king-hunter is afflicted by them.

Common features of *brahmahatyās* and *yoginīs* are the following: they have terrible forms; drink blood; appear to fulfill some missions of *devas*, serve as some sort of absolute justice, while being transgressive in their features.

Thus, *yakṣiṇīs, rākṣasīs, kṛtyās* and *gaṇas* could be the prototypes of *yoginīs*. We have also seen that the term *yoginī* becomes a quality of some of these creatures, especially of *apsarasas.* Now, I propose to look at those figures from the earlier parts of the *śaiva purāṇas* who are directly characterised as or called *yoginīs,* without being, in fact, *śaiva* figures.

## 2.2.2. Non-*tantric* mothers and *yoginīs*

The *yoginīs* and *mātṛs* discussed below have no parallels in *tantric* sources but can be found in every *purāṇic* text.[1] My aim here is to clarify the use of terms *yoginī* and *mātṛ* in non-*tantric* context in *purāṇic* texts.

### 2.2.2.1. Śatarūpā

Śatarūpā is the first *yoginī* appeared in the process of creation through Brahmā. He was not satisfied with his primary mental creation, which did not want to multiply itself, and he practiced *tapas* or prayed to Śiva, or just cast off his body of *rajas* and *tamas*. He split his body into two parts, male and female, Svayaṃbhu Manu and Śatarūpā respectively. They formed the first couple after a long and difficult *tapas* performed by Śatarūpā, who is called *yoginī*. They stay at the beginning of non-mental, sexual creation. Their children gave origin to every kind of living beings.[2]

In *Kūrma* Śatarūpā is eulogised as the primordial matter (*prakṛti*), and she pervades the sky with her greatness. She is endowed with some yogic super-powers (*yogaiśvaryabalopetā)* and with knowledge and discernment (*jñānavijñāna*).[3] In *Liṅga* her title Vairājñī equates her with Virāṭ. Contrary to the other texts, she is not called *yoginī* here, but one of her two daughters is not only a *yoginī*, but also a supporter of the world. Śatarūpā had two daughters and two sons. Her famous daughter, Prasūtī, gave birth to twenty-four daughters and lay the beginning of creation of different species. This is an example of a highly positive and non-*tantric* use of the term *yoginī.*[4] *Śiva purāṇa* underlines the fact that the pair of opposite qualities were created together with this first couple.[5]

I was not able to find the story of Śatarūpā neither in *Ur-skanda*[6], nor in *Skanda.* The later the text is, the less *non-tantric yoginīs* and mothers we encounter. Already in *Agni*, neither she, nor her daughters are called *yoginīs.* Śatarūpā-*yoginī,* is one of the earliest examples of the use of term *yoginī* in *purāṇic* sources and it is belongs only to *purāṇas*. I am not aware of any Śatarūpā in *tantric* texts.[7]

The only common feature between Śatarūpā and the *śaiva yoginīs* is the fact that both appear at the moments of junction between two periods or states, both make transition possible. Contrary to the *śaiva yoginīs*, Śatarūpā is highly respected within *brahmanic* tradition.

Can we suppose that the term *yoginī* was originally *brahmanic*? The following facts do not allow to state it: Śatarūpā is not qualified as *yoginī* in *Vāyu*, she got this title only in texts recent enough to be aware of the cult of *śaiva yoginīs*. There is a contradiction in *Vāyu*, which does not call

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[1] App.2.2.

[2] KP.1.8.6-12. See also KP.1.11 where her name is one of 1008 epithets of the Goddess; KP.1.13.1; LP.1.5.15-22; LP.1.66.61-62; LP.1.70.262ff; MP.3.30-33; VYP.1.10.8-22; AP.18.1; ŚP.2.1.16.10-13; ŚP.5.30.1-4; ŚP.7.1.16.16-26; (not stated as Śatarūpā); ŚP.7.1.17.1-6. I was not able to find Śatarūpā in MBH, thus it should be understood as a *purāṇic* invention. VYP.1.10.8-17.* KP.1.8.1-12*. LP.1.5.15cd-22.* LP.1.70.265ff.* MP.3.30-45a. AP.17.16. AP.18.1. In VYP.1.10.8-13* she is also called Ratī.

[3] KP.1.8.8cd-12.*

[4] LP.1.5.15cd-22.* See also LP.1.70.265ff.*

[5] ŚP.2.1.16.10-16. See also ŚP.5.30.1-4. ŚP.7.1.16.16-26.

[6] In USP.25.26a, *śatarūpa* 'having hundred forms' is the quality of *gaṇeśvaras* .

[7] Inside the *purāṇic* corpus close textual parallels can be marked between LP.1.70 and ŚP.7.1.17 and VYP.1.10 as well as ŚP.5.30. Especially close are VYP and LP; VYP and ŚP.7.1.16-17. We must also mark similarity between KP.1.8 and ŚP.7.1.16 and LP.1.70. ŚP can be considered here as the youngest text, the author of which surely had access to VYP and LP, as well as to KP to some extent. LP probably derives its information from VYP, which is the oldest text among my sources. MP and ŚP.5.30 are similar in ideas, but not in wording.

Śatarūpā a *yoginī*, but attributes this term to her progeny (this can be understood as a later *śaiva* rewriting of the passage.)

### 2.2.2.2. Mental daughters of *pitṛs*

*Pitṛs* are very important beings in *purāṇic* tradition.[1] In *śaiva purāṇas* the *pitṛs* are represented as mental sons of Brahmā, who are celibate, all of them are *yogins*, they procreate mentally and are opposed to the sexual relations. It seems like the state of *pitṛs* belongs to the great *yogins* of absolute self-control, it is a kind of transitional state before final liberation. These *pitṛs* are clearly linked by all our texts to the story of Pārvatī: very often answering the question about the goddess, the author begins by explaining the group of *pitṛs*, naming their mental daughters. Mental daughters of *pitṛs* is a special group of illustrious females, who play important role in creation as well as in the affairs of gods. They are often called *yoginīs*. The *pitṛs* have only daughters.[2]

*Vāyu* mentions Vāsavī already in the first chapter. She, being cursed by *pitṛs*, was to be born from a fish and to become a mother of Vyāsa.[3] Further three unnamed virgins related to *pitṛs* are glorified.[4] *Vāyu* says that Śukra's wife named Aṅgī was the mental daughter of the Soma-drinking *pitṛs* and was very famous thanks to her four sons.[5] This passage also mentions Vāsavī under the name of Gandhakālī and calls her a *great yoginī*.[6] In *Vāyu*, *pitṛs* are said to be of two types: *agniṣvāttas* and *barhiṣadas*. They had two daughters, Menā and Dhāriṇī, who are qualifies as supporting the whole world, knowing the *brahman* and being *yoginīs*.[7] The text names Kālī, Pīvarī and Kirtimatī (qualified as *yogamātā* and *dṛḍhavrat*ā) and lists their progeny.[8] Menā, mother of Umā, was, in fact, also a daughter of *pitṛs*.[9] The daughters of Menā, Aparṇā, Ekaparṇā and Ekapāṭalā, practiced *tapas*. They are said to be sustaining the universe, all endowed with *tapas* and *yogic* powers and eternally young.[10] They were also celibate[11] and knowers of *brahman*.[12] Satyavatī, born from the fish Adrikā, Pīvarī, called *yoginī*, wife of *yogin* and mother of *yoga* (may be should be read as mother of yogin),[13] and her daughter Kīrtimati, all give birth to illustrious children.[14]

*Matsya* is more accurate yet probably more artificial in attributing a mental daughter to each group of *pitṛs*.[15] The mental daughter of *agnisvātta pitṛs* is called Acchodā, she practiced penance for many thousands of years and when *pitṛs* come to congratulate her she falls in love with *amāvasu pitṛ* and looses her powers obtained through penance (*siddhi*). She has to go down to earth and the *pitṛs*

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[1] VYP.2.10.58-65 presents *pitṛs* as the great *yogins* capable of changing their form at will, moving as fast as the wind, who resort to a special world before final liberation, attaining which they disappear like flash of light in the sky. Also SP.5.1.58.13-32. See Babu (1940), p. 24 about the distinction between *pretas* and *pitṛs*, p. 32 about the contradictions in names and order of different classes of the *pitṛs*.

[2] Looking for the possible prototype of the *śaiva yoginī*, I found a confusing passage that mentions mothers in the context of a *śrāddha* ritual. (KP.2.22.96-100. See also VYP.2.48.17-18.) It is said that the female (or mother–related) ancestors should be worshipped first, and *pitṛs* - after. This is unusual as in most of the *purāṇic* texts, the female ancestors are not even mentioned. ( Kane (1930-1968) Vol. 5.2, p. 473 ff: female ancestors are not meant in *śrāddha*, but they occur sometimes, p. 528ff.) The female ancestors are so highly respected in this passage because they were mixed with another group of other mothers, namely, Brāhmī etc., who, along with *gaṇeśvara(s)*, must also be worshipped at the beginning. These (divine) mothers have a ferocious character, and they can get angry with a person and will be violent to him who performs *śrāddha* without *mātṛyāga*. (KP.2.22.96-100.*)

[3] VYP.1.1.40-41. This Matsyagandhā/Vāsavī etc., is known already to MBH.1.57.51-57ff etc. It is possible even to find the assignment of different daughters to the *pitṛs*, but only in interpolated passages. These *mānasa* daughters are the mirror of *mānasa*-sons of Brahmā.

[4] VYP.1.1.127.*

[5] VYP.2.4.75.*

[6] VYP.2.15.74.*

[7] VYP.1.30.27-28.*

[8] VYP.2.9.83-86.

[9] VYP.2.10.2-3. See also MP.13.7-9.* Menā, the wife of Himālaya and mental daughter of *pitṛs* had famous children, devoted to *tapas* and *yoga*.

[10] VYP.2.11.1-14, especially 13-14.*

[11] *Urddhvaretasaḥ*, note the use of the term for women.

[12] Ibid., v. 15ff.

[13] Ibid., v. 70.*

[14] Ibid., v. 74.*

[15] App.4.3.

promise her that she will come back after being reborn from a fish (*matsyayonijā)* and after giving birth to the reincarnation of Viṣṇu, the sage Vyāsa. Her name will be Satyavatī, she will grant all desires and also will be a river.[1] *Barhiṣadas* had a mental daughter Pīvarī. She is called a *yoginī* and mother of *yoga* (*yogamātā).*[2] She practiced penance for a long time and obtained a suitable husband through the boon of Viṣṇu. Her husband is a son of Vyāsa, and they had a daughter named Kṛtvī, also a *yoginī.* This girl practiced penance for a long time and achieved perfection in yoga (*yogasiddhā),* and she became *go* or *gauḥ*, a cow.[3]

*Liṅga* knows Virajā,[4] Kālī who gave son Vyāsa; Pīvarī and Kīrtimati. The last one is called mother of *yoga.* They all are stated as *yoginīs* in other sources, but not here.[5]

*Kūrma* states that *pitṛs* who are sons of Brahmā are of two kinds: *agniṣvāttās* and *barhiṣadas.* They had two daughters, Menā and Vaitaraṇī,[6] both of whom are called *yoginīs* and they are very wise. Kīrtimati is called mother of *yoga* in this text.[7] Kālī is called the daughter of *pitṛs* and the mother of Vyāsa even in *Ur-skanda*, the text does not mention any other mental daughter.[8] *Agni* also calls Menā and Vaidhāriṇī the daughters of *pitṛs* through Svadhā.[9]

*Śiva* consecrates a complete chapter to the story of Vyāsa's birth from sage Parāśara and Matsyagandhā-Yojanagandhā-Satyāvatī-Kālikā.[10] Menā and Dharaṇī are also mentioned as the daughters of *pitṛs* and *Svadhā*, but they are not called *yoginīs* in the passage in question.[11] The text is incoherent in attributing the title: another passage mentionning Menā, Dhanyā, and Kalāvatī calls all three the mothers of the world and *yoginīs*.[12] They did not pay respect to a sage and were cursed to be born on earth, but the curse was softened: they will be famous thanks to their children and will return to heaven.[13]

*Skanda* tells the story of Vyāsa's birth two times. In the first variant,[14] Vyāsa is born from the sage Parāśara and a girl called Satyavatī/Gandhakālī/Matsyagandhā. She is born from a fish and brought up by a fisherman, being in fact a daughter of a king. The sage tells her the story of her birth, liberates her from her fish-smell, and gets marries her after creating by his *yogic* power the sacred fire right on the boat. The girl conceives and immediately gives birth to a boy holding staff and having *jatas*. The girl went home later on, and still being a virgin and she got married to a king. This story is of particular interest for our research as in every *śaiva purāṇa,* except *Skanda,* this girl is called *yoginī.* In the second variant,[15] the mother of Vyāsa is called Acchodā/Kālī, mental daughter of *pitṛs,* who had to come to the earth due to the curse of *pitṛs*. Elsewhere she is called *yoginī*, but not here. By *pāñcarātra* worship on the earth she will regain her divine status as stated in this *vaiṣṇava* passage.

We can conclude that the term *yoginī* was used in earlier texts in non-*tantric* context. *Yoginī* here is linked to *yoga* in the sense accepted by the *brahmanic* culture. In ancient texts we encounter more non-*śaiva yoginīs* than in the texts more modern. Further development is complicated: many unknown females receive this status: for example, all the mothers of incarnations of Umā, Sītā, Radhā are called *yoginīs* and the daughters of *pitṛs* in *Śiva purāṇa.* But *Agni* and *Skanda* tend to exclude all *non-śaiva yoginīs* and include the *śaiva tantric* ones. In *Skanda,* abundant with *tantric yoginīs*, we encounter only the mother of Vyāsa, and even this may only be thanks to her name, Kālī.

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1 MP.14.2-21.*
2 I thank Professor Peter Schreiner for his suggestions concerning the meaning of *yogamātā*: he supposed that it might be *yogeṇa mātā* or *yogāt mātā,* but I was not yet able to find the 'full' variant in my sources. Pers. comm., February 2004. The same composition *(yoginī yogamātā)* occurs also in *Mārk*.23.65cd.
3 MP.15.5cd-11,* v. 12-28.*
4 LP.1.66.61-62.*
5 Ibid., v. 84cd-87ab.*
6 KP.1.13.19-20.*
7 KP.1.19.26.*
8 USP.19.10cd-13.* The basis of the story is MBH.
9 AP.20.16cd-17ab.*
10 ŚP.5.44.
11 ŚP.7.1.17.47-54.
12 ŚP.2.3.1 and 2.7-9.*
13 ŚP.2.3.2.28-33.*
14 SP.5.3.97.
15 SP.2.9.7.14-26.

Like in the case of Śatarūpā, we find *yoginīs* right at the beginning of creation, and although their women's nature cause trouble for them and *pitṛs*, they are treated in a very positive and respectful way. They are perfectly and totally integrated into this cultural context, moreover, they constitute its basis. They have to come on earth at a precise moment, and most of them are sent down by a curse. Their celestial power is transmitted in some way to their children. Here it is important to recall the concept of *yoginībhūḥ* popular in *śākta* traditions of Śaivism.

I came to conclusion that there is no direct relation between these *non-śaiva yoginīs* and the *śaiva* ones, except in the story of Umā, whose mother, Menā, is often represented by *purāṇas* as a *yoginī* of the *non-śaiva* type. Yet this link seems to be posterior to the inclusion of *śaiva yoginīs*, which provoked the reconceptualisation of Pārvatī as one of the *yoginīs* and also of everything related to her.

### 2.2.2.3. Mothers of the world

A group of goddesses bear in *purāṇic* texts the title of 'the mothers of the world', '*lokamātṛs'*. In the majority of cases these are the daughters of Dakṣa from Prasūtī, the daughter of Śatarūpā herself. They are quite often called *lokadhāriṇīs* and are related to *yoga*, being *'yogic mothers'* or wives of the *yogins*. We have a list of the 24 daughters Dakṣa in *Kūrma*.[1] *Liṅga* also gives a later list of 60 daughters of Dakṣa, who likewise are called the mothers of *devas* (*devamātaraḥ).*[2] In *Vāyu* they are called the wives of *yogins* and the mothers of *yoga*.[3]

Thirteen of these 24 were the wives of Kaśyapa and they deserve special attention as they gave birth to gods, animals and different kinds of spirits. Probably it is possible to link them with animal- and bird-headed mothers from *Ur-skanda* and *Mahābhārata*.[4] Among these 13, Bhūtī gave birth to *bhūtas* followers of Rudra, they can change their form, they are *yogins*, they know *brahman*, and their physical description reminds again the *yoginīs*.[5] *Vāyu* says that all these creatures reflect the character of their respective mothers, who are called "the mothers of the worlds" for this reason.

The group of the mothers of the world occupies a quite ambiguous position in *purāṇic* texts. In ancient texts, like *Vāyu*, they enjoy great respect.[6] In later texts they are mentioned together with other groups of mothers (precisely seven or eight) and are still invoked in rituals. The texts like *Agni* and *Skanda* do not pay attention to them, concentrating only on the seven/eight mothers, who started to represent countless other groups of *mātṛs.*

*Matsya* deals with the worship of nine planets in the context of *abhiṣeka* and invokes mothers of the world along with *devas*, *dānavas*, *gandharvas*, *yakṣas*, *rākṣasas*, serpents, *ṛṣis*, cows, divine mothers (may be seven?), trees, *apsarasas* etc.[7] Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Mati, Buddhi, Lajjā, Vapuḥ, Śānti, Tuṣṭi, Kānti are called mothers and *dharmapatnīs*.[8] This ritual should be performed before all the rituals of black magic (*abhicāra*) like *uccāṭana, vaśikaraṇa, vidveṣaṇa* etc.[9] In the same context *Agni* also mentions these mothers, who are in fact wives and mothers of ancient gods and have nothing to do with *sapta* or *aṣṭamātṛkās*.[10] *Liṅga* invokes numerous groups of mothers, including those of the worlds in order to purify a person of sins.[11] In *Ur-skanda* they attend the consecration of Nandin.[12] They also come to the marriage of Pārvatī[13] and that of Nandin and of Śiva.[14] These mothers even give advices to Śiva.[1] *Skanda* refers to the story of marriage

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[1] KP.1.8.15-17,* LP.1.5.20-22.* LP.1.70.282-287.*
[2] LP.1.63.12ff.*
[3] VYP.1.10.24.* They are again twenty-four: Śraddhā, Lakṣmī, Dhṛtī, Tuṣṭī, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapuḥ, Śānti, Siddhi, Kīrti, Khyāti, Satī, Saṃbhūti, Smṛti, Prīti, Kṣamā, Sannatī, Anasūyā, Ūrjā, Svāhā, Svadhā. Ibid., v. 22-32.
[4] LP.1.63.22cd-24ab, 29-34, 38-41.* See also AP.19.14-18.*
[5] VYP.2.8.236-250.*
[6] VYP.1.56.42b-43.
[7] Ibid., v. 55-57.
[8] MP.93.53.
[9] Ibid., v. 140-161.
[10] AP.167.12cd-13, 15-16a.*
[11] LP.1.82.67-70, 83, 87, 96-97, 105-105.*
[12] USP.24.28ff, esp. 32.*
[13] USP.13.68-72ab.* See also LP.1.103.
[14] ŚP.2.3.40.

of Brahmā with a girl proposed by Indra instead of Sāvitrī. Assisting goddesses, *śaktis* and wives of gods, and divine beings are all called *lokamātṛs*.[2] This text includes them among eight *bhairavas*, four kind of wind (*pavana*), six *vināyakas*, twenty-four *devīs*,[3] mothers of *devas* (*devamātaraḥ),* chaste women (*satī pativratāḥ),* mixing *tantric* and non-*tantric* creatures together.[4]

Even if in earleir texts they attend all important events, we should note the tendency to forget these mothers of the world in later texts. The most striking example is the destruction of Dakṣa's sacrifice. The mothers of the world belong to the party opposed to that of *śaiva* deities. It cannot be forgiven, and we find these ancient mothers being molested by the *gaṇas* of Śiva.[5]

All these ancient *non-śaiva* and *non-tantric* mothers and *yoginīs* already possess a set of important qualities that help us to understand the nature of the *śaiva yoginīs:* they appear at important transitional moments of the universe (here mostly creation); at important moments in the life of gods (marriage, etc.); they have the ability to make something essentially new, which was not seen before, (sexual procreation after mental); they shake the established structure by their femininity, their desire, like in case of Acchodā; they link together the stories of gods, thus saving them from demons (Umā had to get married to Śiva to give origin to Skanda in order to kill Tāraka, she had to undergo *tapas* to give origin to Kauśikī), or they becomes mothers of wives of important incarnations of male gods (Kālī in case of Vyāsa); they react very quickly, replying to the needs of their devotees.

Other kinds of mothers can be found in *purāṇic* as well as in *tantric* texts. The essential difference from the previously described kind consists in the fact that not only can they be a prototype of the *yoginīs,* but they are also often represented in hierarchical relations with the *yoginīs.* One of the aims of the next paragraph is to reconstruct the historical development of these relations.

## 2.3. *Yoginīs* in their interrelations with mothers and goddesses

### 2.3.1. Mothers as a special class of beings. Seven Mothers and more

All chosen texts, except *Vāyu*, provide the lists of seven and more mothers.[6] In the secondary literature one can find whole chapters dedicated to the development of the cult of the seven mothers. It is also generally accepted that towards the end of Gupta period the list of these seven became so well-known and evident, that their names were often omitted or presented in the form 'Brāhmī etc.' Having preliminary checked the references I came to conclusion that such group can be found only in a few of the chosen texts and the texts reflect the important variants concerning the number and the names of the mothers. Thus, the concept of "seven mothers" is not at all stable, it is an indological construction. The cases when the names are listed very often propose not seven, but eight or more mothers or introduce the story of the origin of the mothers. In order to avoid confusion, I prefer to call this group 'the mothers linked to the main gods.'

#### 2.3.1.1. *Purāṇic* accounts on the mothers linked to the main gods

Absolute majority of the chosen *purāṇic* texts links the appearence of the mothers and story of the fight with the demon Andhaka. *Kūrma* tells us that Śiva entrusted Pārvatī to the care of Viṣṇu and went to distribute deluding scriptures.[7] Mothers appear in the following way: in fact Viṣṇu took a female form to serve Pārvatī and other gods followed his example.[8] At this time the demon Andhaka decides to take Pārvatī away. All the *gaṇas* and Bhairava fight the demon army. Finding himself in a

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[1] In ŚP.21.23 sixteen celestial ladies come for this purpose to Śiva: Sarasvatī, Lakṣmī, Sāvitrī, Jāhnavī, Aditi, Śacī, Lopāmudrā, Arundhatī, Ahalyā, Tulasī, Svāhā, Rohiṇī, Vasundharā, Śatarūpā, Saṃjñā, Rati.

[2] SP.7.1.165.36-44.

[3] These 24 *devīs* are not the daughers of Dakṣa, but rather 24 *yoginīs*. Same in DP.

[4] SP.5.1.45.6-15.

[5] ŚP.2.2.32-37.vv see also the same context in SP, ŚP.7.1.20.

[6] Although VYP mentions 'mothers' in *śaiva* contexts, it never gives their names. White (2003), p. 36 states that seven mothers is a late construction: it is not until the Vth century C.E. that such a named group of goddesses emerges in India.

[7] KP.1.15.119-121.

[8] Ibid., v. 122-124.*

difficult situation, Bhairava seeks refuge with Viṣṇu who creates goddesses.[1] With the help of these mothers, the army of gods made the demons flee. Meanwhile, after twelve years, Śiva comes back. Mothers and gods come to meet him. They pay homage to Śiva and ask him about the nature of the goddess.[2] The mothers are hundreds, they sing in front of the Lord, and they are called *kanyās* (virgins). The lord replies that he, Ambikā and Viṣṇu are one and the same thing.[3] Then Andhaka reappears, Śiva, Viṣṇu and mothers go fight.[4] Śiva is Bhairava in this battle and he pierces Andhaka with his trident and dances around.[5] Andhaka sings a hymn to the lord.[6] Delighted Bhairava transforms him into the chief of *gaṇas*, and all the creatures including the mothers are happy.[7]
After the battle, Bhairava together with the mothers is sent to netherworld (*pātāla).*[8] What follows is very close to the description of *Matsya*:[9] the mothers are hungry, and they ask Śiva to let them eat everything and start without his permission.[10] Bhairava bows to Narasiṃha, who immediately appears there. Yet, if in *Matsya* Śiva says "I cannot destroy them, they are my creation", here he says "restrain them, they are your creation."[11] The terrible form of Viṣṇu, a mixture of Narasiṃha and Śeṣa, restrains mothers and explains that they should protect and not destroy.[12] Chapter finishes by showing the unity of Śiva and Viṣṇu, and in this absolute the mothers seek refuge.[13] Mothers are not listed in this variant. We see that originally they are the female forms of the gods and are not linked to the number seven.

Same Andhaka is linked to the appearance of the mothers in *Śiva purāṇa.* This blind demon practiced a terrible *tapas* and obtained a boon from Brahmā that he could be slain only by the most excellent lady who is like a mother to him only if he desires her. He also regained his eyes, got great power and snatched all beautiful women from the three worlds. He desires Pārvatī and comes to kidnap her. Śiva is not present at this moment because he has to regain his power of *tapas,* lost due to sexual enjoyment with Pārvatī.[14] Pārvatī was staying in the cave on Mandara mountain, protected by Vīraka, she remembered Brahmā and Viṣṇu who immediately appeared there assuming female bodies. Other creatures (*ṛṣis, siddhas, nāgas and guhyakas)* acted similarly.[15] They did so because males could not enter the part where the wife of a king lives. These women, actually mothers, go fight against Andhaka.[16] Śiva comes back before the final battle.[17] Andhaka creates his clones that fill the earth, on seeing this, Viṣṇu assumed a female form and drank up the blood of *daityas* and devoured their flesh.[18] Transfixed by the trident of Śiva, Andhaka eulogises Śiva as one served by *śākinīs*.[19] Again, the mothers in this story are innumerable.

*Matsya* 179 is an important chapter, listing mothers of many kinds: pertaining to Śiva and those created by Viṣṇu. They again appear in the context of fight with Andhaka. Śiva himself tried to kill him, but from the blood of the demon appeared countless other demons. Lord created about two hundred divine mothers to drink his blood.[20] These mothers quickly got satiated and the demons began to multiply again. Śiva had to ask Viṣṇu for help. Viṣṇu created Śuṣkarevatī, who drank up all the blood immediately and became even more dry and thirsty.[21] The mothers asked Śiva's permission to eat up all worlds along with *devas, asuras* and men, he replies that their mission is to protect, not to

[1] Ibid., v. 134-135.*
[2] Ibid., v. 147-150.*
[3] Ibid., v. 166-167.*
[4] Ibid., v. 170* and 174.*
[5] Ibid., v. 180-185.
[6] Ibid., v. 187-208.
[7] Ibid., v. 209.*
[8] Ibid., v. 219.*
[9] MP.179, see next page.
[10] KP.1.15.222-224.*
[11] Ibid., v. 225-226.*
[12] Ibid., v. 227-230.*
[13] Ibid., v. 231-237.*
[14] ŚP.2.5.45.11-13.
[15] ŚP.2.5.45.24-28a.*
[16] ŚP.2.5.45.30-37.* Similar story can be found in USP.171.
[17] ŚP.2.5.46.
[18] ŚP.2.5.46.34b-36.*
[19] ŚP.2.5.49.9cd and 11cd.*
[20] MP.179.1-8. List of mothers: v. 9-32, it was also included in App.10
[21] Ibid., v. 33-37.*

destroy the creation. They disobey and start destruction, assuming terrible forms. Śiva recalls Narasiṃha who immediately appears, blazing with his energy and looking as terrible as the mothers (his tongue is like a lightning (*vidyujjihvaṃ),* he has big teeth (*mahādaṃṣṭraṃ),* flaming face (*jvalānanaṃ)* etc.)[1] Śiva asks him to destroy the mothers.[2] Narasiṃha creates another set of mothers from his own body (the process recalls *nyāsa*).[3] These mothers are extremely powerful and they are able to create and destroy the triple world. They could subdue the mothers created by Śiva, because the splendour of their eyes was extremely terrible (*dṛṣṭitejaḥ sudāruṇam*).[4] Viṣṇu orders them to protect the universe, his and Śiva's devotees, and in return they will be worshipped with sacrifices and will have special relation with *raudrī* and *parā(murtis?),* whom they will surround and protect. They will grant all desires to those who worship them. The mothers created by Viṣṇu will stay with him. People willing to have children should worship Śuṣkarevatī.[5] Raudrī was installed in the middle of these mothers and this place became a *pīṭha*.[6] Seven *mātṛkās* formed a group with Ardhanarī. All other mothers, except seven, disappear from vision.

The list of mothers from *Matsya* puts together goddesses of various traditions. Among them we find (1.) the mothers from the list of seven, Brāhmī etc.; (2.) mothers of gods Diti, Aditi etc.; (3.) four sisters of Tumburu, Jayā etc.; (4.) *tantric yoginīs*: Daṃṣṭrālā etc.; (5.) some deities belonging to Kashmiri traditions: Jvālāmukhī, Vyomacāriṇī and Kāmasaṃkarṣiṇī, which is probably should be emended to Kālasaṃkarṣiṇī (there are such variants in *Matsya*), the main goddess of Krama; (6.) numerous *purāṇic* goddesses. Could this list be seen as an evidence that in one region at the time of composition of this chapter of *Matsya* so many different mothers were known? Or, is it rather a list from the memory of different people, inserting the names of goddesses known to them in different periods? The list is quite chaotic, it could not be created by an initiated of a radical *śaiva* tradition, because the links that exist between distinct sets of these deities in the texts of the initiated are non perceptible in the chapter in question. On the other side, the list of these mothers is essentially different from that of *Mahābhārata*, where only one kind of them is present, namely, the mothers of *bhūtas* of the pre-Gupta period. *Matsya* should be seen as the evidence of many ways of incorporation and conceptualisation of the feminine beings in *purāṇas* coming from many different sources, including the traditions of the *śaiva* insiders. The most important is the fact that this chapter provides the example of the reduction of numerous heterogeneous “mothers” to a single fixed and precise kind: the seven mothers.

*Skanda* also links the creation of the mothers by gods to the fight with Andhaka. The *devas* got in trouble from the beginning and decided to create women.

> Brahmā himself created a woman who had assumed his own form with four faces and arms. The splendid lady was seated on a swan. She is Brahmāṇī. Kumāra created the woman Kaumārī with peacock as her splendid vehicle. Her garlands and clothes were red in colour. She held a cock and a *śakti*. After creating Kaumārī with the excellent lord of birds as her vehicle, Lord Kumāra created Cāmuṇḍā with the vehicle of Dharmarāja (god of death) as her host vehicle. She was dark-complexioned with awful teeth. She was capable of pounding down the bodies of *daityas*. She held a staff and a *mudgara*. She had an eye on her forehead. A skull embellished her hands. She was bluish dark in colour. She was clan in the hide of a lion. She was adorned with all the ornaments. She held *kartrī,* sword, *kheṭa* and a *khaṭvāṅga*. Her body was covered with bones, skin and hair. These *lokamātṛs* were created in the vicinity of Vaṭa (holy fig tree). Hence they are visible to people and became famous as *Vaṭamātṛs*.[7]

They drank the blood of the demon as asked by Lord.[8]

> When the blood of the Rākṣasa no longer remained after being drunk, the face of Cāmuṇḍā became red and resplendent. When Andhaka blazed, her terrible teeth and lips became dark similar (to those of ) the death at the end

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[1] Ibid., v. 40-51.
[2] Ibid., v. 52-61.
[3] Ibid., v. 63-72.* The main and the most terrible of Vaiṣṇava mothers, Śuṣkarevatī, has probably her origin in a text belonging to the same tradition as JY. Śuṣkā is describes in JY.2, f.36r8-v4, v. 64-68, according to 'Iconographical notes' of Alexis Sanderson.
[4] MP.179.74-76.* See Masilamani-Meyer (1994), on the power of the eyes; creation and destruction by the third eye.
[5] Ibid., v. 82.*
[6] Ibid., v. 88.
[7] SP.5.1.37.21cd-24.* Tr. AITM.
[8] Ibid., v. 30-38.

> of the kalpa. The eyes with blazing filaments (as it were) became quiescent. She shrieked and howled with loud gruff tome of terrible volume. She had a coronet made of the feathers of *garuḍa* and her face shown awfully, with sharp curved fangs of teeth bursting out like shoots. With angry face she placed the tip of skull therein. Caṇḍī embellished with fierce brawny arms drank his blood.[1]

The power and virility leave Andhaka with each drop of blood, and seeing that his end is close, he eulogises Śiva.[2] Śiva bestowed his boons on Andhaka and on the mothers: he turned Cāmuṇḍā into his own partner called Śivā and established these blood-drinking mothers in the Āvantya region, where these *āvantyamātaraḥ* give boons to devotees.[3]

As these examples show, the term *mātṛs* can signify very different classes of creatures in *purāṇas*. These mothers are an original product of a deeper contact of *brahmanic* and non-*brahmanic* (local village or tribal) worlds. These mothers, that emerge by hundreds, crossing the borders and entering the *purāṇic* texts, are essentially local goddesses/spirits and they do not bring with them any conceptualisation, thus the simpliest way would be to call all of them mothers. At first, they are hardly linked to any known *purāṇic* god, so to connect them to Skanda or Kauśikī (who themselves are new and quite marginal deities in *purāṇas*) is to give them the possibility to enter. Skanda is called everywhere the son of mothers and he remains linked to many kinds of them in late texts.[4]

### 2.3.1.2. *Bhūtas* and their mothers

On the basis of chosen sources, however, it is hardly possible to answer the question of when and how Skanda becomes linked to all kinds of mothers, because already *Mahābhārata* lists several groups of female divinities linked to Skanda in *Āraṇyaka parvan*.[5] Among them can be distinguished (1.) The mothers of the world (*lokamātās)*, the daughters of Dakṣa; (2.) An unnamed divinity born from the anger of the previous group; (3.) The blood drinking and cruel daughter of the Red Sea, Lohitāyanī, who should be worshipped in the *kadamba* tree; (4.) The powerful girls destroying babies and kids born from Skanda himself, who was struck by *vajra* of Indra. (5.) Some maidens who came out of fire; (6.) Kākī, Hālimā, Rudrā, Brahalī, Āryā, Palalā and Mitrā, who are some sort of possessive spirits, known also to *Skanda*; [6] (7.) Six wives of the seven sages, the *kṛttikās.*[7]*;* (8.) The *lokamātas* (probably n.1) wish to be the mothers of Skanda, he accepts. They also express their wish to be replaced by the older *lokamātās*, who according to them should not be worshipped anymore. He grants them the responsibility of inflicting disease upon the children of mortals, till they are sixteen years old. Further, Skanda grants them his terrible aspect called Skanda Apasmāra, who becomes a *graha* terrible to children, surrounded by female seizers such as Śakuni (*grahā*), Pūtanā (*rākṣasī)*, Śitapūtanā (*piśācī)*, Revatī and Mukhamaṇḍikā, who is also identified as Diti, the mother of *daityas*. Śakuni destroys the children of earth travelling around seated on the cow named Surabhi. The mother of dogs, named Śaramā, the mother of trees named Karañjanīlayā are also described as destroying children. It is prescribed that those who wish to have children should worship *karañja* tree. Apart from them, eighteen more *grahas* are stated without names. All of them are described as having preference for flesh and wine and remain at the labour room for seven days. Kadrū (often belonging to the list of the 'mothers of the world') is mentioned as assuming subtle body so as to enter the womb of pregnant women and eat up the foetus, as a result of which a snake comes out of the womb. The mother of *gandharvas* and *apsarasas* (also a mother of the world) is mentioned as taking away the foetus. These goddesses are represented as dangerous to children until they are sixteen years old, and they are the *grahas* of Kumāra (Skanda). They are to be worshipped with *dhūpa, dīpa* and the bath for appeasement, a *bali* should be offered in the name of Skanda.[8]

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[1] SP.5.1.38.1-5.* Tr. AITM.
[2] Ibid., v. 6-10.
[3] Ibid., v. 34-38.
[4] USP.10.24-25.*
[5] Panikkar (1997), p. 35ff.
[6] SP.1.2.29.174-179. The text is not original, but a corrupted MBH.3.219 story.
[7] In USP Skanda is the son of many different beings, including the *kṛttikās* USP.20.24-25.*
[8] This list shows important similarities in names and behaviour with *grahās* described in AP.299. App.4.2.

This résumé of the passage of Shivaji Pannikar proves that *purāṇas* should not be considered as the primal stage of integration of different kinds of the non-*brahmanic* beings. It also shows that there is no clear border between mothers and possessive spirits harming children. Skanda brings with them into the lay texts these *graha*-like mothers, but also his war-companions who gave origin to the mothers of a different kind.

These ancient kinds of mothers, with the heads of animals and birds, show a lot of similarities with *grahās*, who are a particular kind of ancient beings that possess humans.[1] These *grahās* can be kept away by recitation of the names of the goddess as we learn from *Vāyu*,[2] stating that Bhadrakālī will protect one who recites her names from dangers such as tigers, thieves, and evil spirits. An amulet with these names will protect a child from planets and bad spirits among whom Pūtanā and mothers of unknown kind are listed.[3] *Liṅga* repeats the idea of *Vāyu*, telling that all goddesses appear from one, who is originally a dark left part of Ārddhanarī.[4] Their names should be repeated in dangerous places and situations, especially when children are afflicted by planets or mothers of evil spirits etc.[5] The mothers which are meant here are not the seven, but more ancient, known from *Mahābhārata*, who harm children.

*Agni* preserves the material probably belonging to *bhūta tantras*, dealing with the possession by evil spirits and planets.[6] Chapter 299 deals with female spirits called *grahās*, possessing infants and children until the age of eighteen.[7] In the text these spirits are called *bhūtogrās*, which send us back to the concept of *bhūtas*. The text tells us the time of possible possession of the child, the symptoms, the *bali* to be offered to the spirit and the fumigation to perform to keep it away. The style is that of medical texts, and does not give a lot of information on these *grahas*:

> The Pāpinī spirit possesses the child on the day of birth. Would have trembling of the body, It would not take food and would toss about its neck. These are the reactions due to above spirit. It would also take away the strength of the mothers. (An offering consisting) of fish, meat, wine, edibles, perfumes, garlands, incense and lamps (should be made to appease this spirit). The child should be besmeared with a paste of *dhātakī* (myrobalan), *lodhra*, *mañjiṣṭhā*, *tāla* and *sandal*.
> The spirit known as Bhīṣaṇī (frightful) on the second day after birth. An incense made of *mahiṣākṣa*. A child possessed by this spirit would have cough with hard breathing and writhing of the body again and again. The body of the child should be besmeared with urine of goat together with black pepper, *apāmārga* and *sandal*. An incense made of cow's horn, tooth and hair should be offered. Offering as before.[8]

*Agni* represents a more developed stage of the recipes for exorcism than *Liṅga* or *Vāyu*. *Agni* invokes Cāmuṇḍā and the mothers.[9] The possessive *grahās* in many of our texts are also called mothers. Skanda takes the place of Cāmuṇḍā in invocation against the spirits that harm small children in *Netra tantra*.[10]

Skanda was linked to the *mātṛs* in multiple ways, as we have seen it already in *Mahābhārata*. He receives mothers as gift from mothers themselves.[11] Fourty-eight names are given and Skanda is said to receive many more, all of them are very auspicious and pervade all the three worlds with mobile and immobile beings:

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[1] These mothers-*grahās* are known to MBH.3.218-219vv. MBH.3.219.20-45, they harass mostly children; from the age of 16 all kinds of *grahās (deva, gandharva, rākṣasa, yakṣa)* afflict men. The signs of possession are given, and even the indefinite kind (the rest) of *grahas* is separated into three groups: *bhoktukāma* etc. Other kinds of *gaṇas* surround Skanda during *abhiṣeka:* MBH.3.220.21-27. MBH uses the word *graha* in two senses: planet (with *nakṣatras* etc.); 'seizer' is often précised: *devagraha* etc.
[2] VYP.1.9.82-85.
[3] VYP.1.9.87-89. Stutley (1980) proves that similar practice existed in AV: P. 38: "One of the *mātṛnāmani* charms (those containing the names of the divine mothers) is directed against insanity (AV.6.111)".
[4] LP.1.70.322-339.
[5] Ibid., v. 340-343.*
[6] AP.300.1-8.*
[7] AP.299.1.*
[8] AP.299.1-5.
[9] AP.299.50cdff.*
[10] *Skandagrahas* possess people in NT.19.78cd-80ab. In case of possession by mothers the seven mothers are to be addressed.
[11] SP.1.2.30.62-71. App.10.

They dwelt on trees and quadrangles; they had their abodes in the places where four roads meet; they lived in caves and cremation grounds and they had mountains, cascades [...?] as their regular dwelling places. They had different kinds of dress and ornaments. They assumed different kinds of forms. They spoke different languages and they wielded different kinds of weapons. They surrounded Guha there.[1]

Skanda also has particular relations with the *kṛttikās*.[2] These *kṛttikās*, participating in the birth of Skanda, are sometimes called *yoginīs* and the particles of primordial nature.[3] This shows that Skanda is not necessarily linked to the *grahā*-like mothers, but the story of his birth serves as one of numerous doors permitting all kinds of beings to enter the *purāṇic* stories.

The origin of both seven mothers and the *yoginīs* are those mothers that have *bhūtas* and *gaṇas* are their counterparts in *Mahābhārata* and the *Ur-skanda*. Tiwari summarises the character of *bhūta*-like mothers in *Mahābhārata* in the following manner:

The malevolent character of the *mātṛs* is clearly indicated in a graphic description of their forms and appearance in the *Śalyaparvan* of the *Mahābhārata*. Though also said to be generally of straight forms and sweet features, fair complexioned, endowed with youth and decked with ornaments, they are described at length as ugly, ferocious-looking beings, with long nails, long teeth and protruding lips. They are skeletal (*nirmāṃsagātryaḥ)* and some of them have long ears, long breasts and stomachs. While some are said to be white in colour, others are tawny, coppery, green or dark like clouds and smoke. Their favourite haunts are trees, open spots, crossroads, caves and cremation grounds, mountains and springs, all of which, named together, have to be regarded as equally inauspicious places, and were often conceived as playgrounds of all kinds of demonical beings like *rākṣasas, piśācas, bhūtas* etc.[4]

Already *Mahābhārata* shows its knowledge of the names of many different groups of mothers, their stories are forgotten, and these groups were simplified and classified as beings related to Skanda. What we see in *purāṇas* is the next step of this uniformisation, classification and simplification. The mothers are the ancient *bhūtas* and mothers (even of harmful sort) are transformed into conditionally benevolent creatures through contact with gods. Fulfilling the missions of gods demon-like mothers aquire an elevated status and new qualities, like eternal youth, immortality, and a share in worship. This can also be the way for *purāṇic* authors to integrate local spirits of different kinds. A sub-variant of the same schema is to assign the lordship over these kinds of beings to a figure already accepted by tradition, but still marginal in many aspects, like Skanda or Kauśikī. This logic is proved not only by the *purāṇic* texts, but also by the inscriptions providing some information on the deities worshipped by the kings. Early inscriptions from Deccan plato show that the mothers linked to Skanda and Kauśikī are of unknown kind in the VI-Vth centuries, but in later inscriptions the mothers are clearly referred to as seven.[5]

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[1] SP.1.2.30.70-7.* Tr. AITM. This is a passage from MBH.

[2] SP.1.1.28.18b.

[3] ŚP.2.4.2-4, especially 4.63.* The explanation of this use of the term *'yoginī'* here is the following: (1.) the ancient link between *yoginīs* and *nakṣatras,* probably the most ancient use of the term *'yoginī'* in MBH is the junction of stars, Kṛttikās are the stars; (2.) In *tantric* texts there are six most powerful *yoginīs* who produce all the rest (TS.16.1-48, for example); the more in YSP.11.1-5ab,* the six *yoginīs* are linked to the faces of Skanda (appear from his six faces in YSP.11.13cd-16), and same in *purāṇas*, when Skanda assumed six faces to be cared for by six mothers simultaneously. And still, the relation between the six faces of Skanda and the yogic practice might have a different meaning as we learn from Vasudeva (2004), p. 272, who describes the yogic practice called *ṣaṇmukhīkaraṇa* from SVT.12.152-153b.* According to Somadeva it is unlikely that *ṣaṇmukha* means Skanda, it might stand for *mukhaṣaṭka* in the context of yoga as suggested Sanderson.

[4] Tiwari (1985), p. 124f.

[5] I thank Alexis Sanderson, Pers. comm., 02.03.2005, for attracting my attention to the inscriptions can be found on the website of D. N. Lielukhine, http://indepigr.narod.ru/epigr/Start1.htm.

(1.) The following evidences provided by Sanderson can be interpreted as the case when Skanda is linked to mothers who are not yet seven: “the Kadamba dynasty of Vaijayantī (Banavāsi), Ucchaṅgi and Triparvata, IVth to VIIth centuries: *svāmimahāsenamātṛgaṇānuddhyāta*- `devoted to [*anudhyāta-]* Svāmi Mahāsena [=Skanda] and the band of Mothers’. The earliest occurrence of the formula is in an inscription of Mṛgeśavarman (ruled c. 475-490), Lielukhine’s inscription no. 9. Thereafter it is standard. These Mothers are those associated with Skanda, because in one of these inscriptions we see *anudhyāya senāpatiṃ mātṛbhis saha* `having shown devotion to Senāpati [=Skanda] with the Mothers. This occurs in the Tālaguṇḍa inscription of Kākusthavarman (ruled c. 430-450), Lielukhine’s no. 6, with reference to Kaṅgavarman of Banavāsī (ruled c. 370-395).”

(2.) Here we have evidence that the number of the mothers already becomes fixed, the inscriptions refer to the seven mothers: “The royal connection with Skanda and the Mothers is also seen in the same region in the inscriptions of the Cālukyas of Vātāpī (Bādāmī) (550-). See, for example, the Vakkaleri copper-plate inscription of Kīrtivarman II of 757 AD, line 3 (Sircar, *Select Inscriptions Bearing on Indian History and Civilization*, volume 2, p. 452): *saptalokamātṛbhis saptamātṛbhir*

*Ur-skanda* witnesses the transition from the innumerable mothers to the ordered list later crystallised as seven. *Ur-skanda* tells us that Kauśikī is the mother of *bhūtas*,[1] but in fact we do not find *bhūtas* with her: she is surrounded by mothers. Among the sciences that Nandin learned from Śilāda, there was 'behaviour of *bhūtas* and mothers'.[2]

Who are these mothers who appear from Kauśikī? The best study I could find on this subject is the book of Yuko Yokochi.[3] Yokochi proposes a classification of the feminine in *Ur-skanda*, which can be presented as follows: on the top level - Umā, the mother of the universe, second – her "daughter" Kauśikī, who is the mother of *bhūtas*, including mothers; third – the mothers themselves.[4] This also represents a degree of *brahmanic* purity of these goddesses: Umā is well integrated in *brahmanic* tradition; Kauśikī finds herself on the limit, she is a marginal goddess fond of meat and wine; mothers are considered to be at the same level as demons, and one addresses them only when there is no other choice.

Yokochi remarks that among other things, Kauśikī might mean "lady owl", although no special connection between this goddess and the owl can be found yet.[5] She says that already in *Harivaṃśa*, the text of approximately the VI$^{th}$ century, Vindhyavāsinī is said to be accompanied by terrible spirits (*bhūtas*), who dance and laugh;[6] animal sacrifices are offered to this goddess and she is fond of wine (she is represented with a cup of wine in Kaṃsa episode). She is worshipped by bandits with *mahāpaśu*, which is glossed here by Yokochi as a reference to human sacrifices.[7]

Yokochi reserved one paragraph of her research to the analysis of mothers in *Ur-skanda*.[8] They appear from the body of Kauśikī in chapter 64 in the context of war with Śumbha and Niśumbha, and she assigns them to different places in chapter 68. In chapter 164 Kauśikī gives the mothers who appear from her body to Skanda. Kauśikī and the mothers were participating as in other texts in the fight with Andhaka.[9]

More than 200 names are mentioned in ch. 64, 65, 68, 164. The list of *Mahābhārata* where Skanda is also surrounded by *mātṛs* and the list of Ur-skanda where Kauśikī is surronded by the mothers correspond to each other, slight variations occurred probably due to corruption.[10] The group of mothers in *Mahābhārata* 9, whose names are derived from male gods does not have correspondence in mentioned chapters of the *Ur-skanda*. This passage dealing with these mothers is unique in *Mahābhārata*, and, according to Yokochi, it might be interpolated.[11] She writes that the standard set of seven mothers, including Brahmāṇī, Maheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Aindrī, Cāmuṇḍā, have no archaeological evidence before the beginning of the V$^{th}$ century. In *Ur-skanda*, however, the idea that mothers appear from the respective male gods is well established in ch. 171. Yet even here Cāmuṇḍā is replaced by Bahumāṃsā and the set is not limited to seven: the gods produce thousands mothers.

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*abhivarddhitānāṃ kārttikeyaparirakṣaṇaprāptakalyāṇaparamparāṇām (... cālukyānāṃ* [line 5]) `the Cālukyas, .... who were made to prosper by the seven Lokamātṛs (or the Mothers of the seven worlds), by the seven Mothers, who attained an unbroken continuity of good fortune through the protection of Kārtikeya [=Skanda]. […]. It is also seen in the inscriptions of the Cālukyas of Mānyakheṭa and Kalyāṇa, as for example in the Nīlguṇḍa copper-plate inscription of Vikramāditya VI of 1087 and 1123, lines 4-5, referring to the kings of this lineage (Sircar, op. cit., p. 525): *kauśikīvaraprasādalabdha-śvetātapatrādirājyacihnānāṃ saptamātṛkāparirakṣitānāṃ kārttikeya-varaprasādalabdhamayūrapicchakuṃtadhvajānāṃ* `who had obtained the white parasol and the others emblems of sovereignty as a boon bestowed by Kauśikī's favour, who were protected by the seven Mothers, who obtained their banner of the lance and peacock feather as a boon bestowed by the favour of Kārtikeya'."

1 USP.2.12.*

2 USP.20.37.* Two recessions of the USP, namely A and R say that there were *tantras* related to mothers and *bhūtas (mātṛbhūtaṃ mahātantra*). See n. 118 in the first volume of USP edited by Isaackson and Bakker. See also USP.20.41.* The references to these *tantra*s are also in DP and NT.16.76.

3 Yokochi (2004).

4 Ibid., p. 49.

5 Ibid., p. 94, n. 43.

6 HV, 47.45a and 47.51a.

7 Ibid., p. 97 (HV.48.33 and 35). Same term meaning "human victim" is used in *tantras*. See 3.7.2.

8 Yokochi (2004), p. 99-113.

9 USP.165.28.

10 The list of USP is a copy of that of MBH.9.45. App.10.

11 Yokochi, Ibid., p. 101-102. MBH 9.45.34-37.

Yokochi notes that some names of mothers signify that their character can be turned to benevolent: all the names finished with - *dā* (giving), with *-bhagā* and *-ānandā* etc.[1] This "turning" character from malevolent to benevolent (if propitiated) is proper to already seen *grahās*. The most ancient recording of their propitiation can be found in *Mahābhārata*.[2] Some mothers from *Ur-skanda* bear the same names as those of ancient *grahās* from *Mahābhārata*: Pūtanā who is *rākṣasī,* Mukhamaṇḍikā (Diti), Śakuni (Vinatā), Śarama, mother of dogs, Śītapūtanā who is *piśācī.* These mothers, the diseases that they provoke in children, and the treatment, is a well-known subject in medical literature.[3]

I propose to look in details at these mothers from *Ur-skanda*, combining features of *grahās* and *bhūtas* in order to see how they got transformed when they entered the proximity of Kauśikī.[4] In ch. 64 demons prepare war and Śumbha and Niśumbha start their march towards the place where Kauśikī was stationed. Having met the messenger of the demons, Kauśikī produced a set of females by means of *yoga*:

> A host of terrifying women spring from her limbs. They are wielding weapons and wearing protectors on their arms and fingers. Each of them leads a troop of women with heads of birds or animals. […] other also spring from Kauśikī, leading troops of armed women of various appearances.[5]

Kauśikī gives them the order to kill the demons promising the mothers that they will be ageless and immortal.[6] This fact is very important, it means that originally they do not have these qualities and we are dealing here with some kind of transformation from mortal to immortal. Also, if in ch. 64 they are addressed as just females, women, in ch. 65 they are already called *devīs, devatās*.[7] Mothers shout and terrify demons by their noise.[8] The manner of fighting of these goddesses is described in detail and it fits exactly the descriptions of *yoginīs* in similar context in later texts.[9]

Two facts concerning these mothers are particularly important. First, they emerge from the body of Kauśikī, who expands herself by her power of *yoga,* and in later texts the Goddess produces the *yoginīs* in the same way; second, these goddesses appear not alone, but at the heads of groups of animal and bird-headed women.[10] The leading goddesses themselves have theriomorphic appearance.[11] Yokochi on the basis of archaeological sources states that the animal and bird-headed goddesses were popular in Kuṣāṇa period. Their names also suggest their animal-like appearance and the *grahās* are said to be the mothers of respective kinds of animals, like Śaramā - mother of dogs etc.[12] In Gupta period, when a fixed list of seven mothers related to male gods becomes popular from the V$^{th}$ century on,[13] the animal-headed mothers disappear, except Vārāhī, who enters the set of seven.[14] Dehejia remarks that the animal-headed goddesses appear one more time in the X-XI$^{th}$ century already as

[1] Yokochi, Ibid.
[2] MBH, *Āraṇyaka*, 3.213-3.221, and especially v. 43-44.
[3] Yokochi, Ibid., p. 103-104, n. 74.
[4] Yokochi, p. 184ff.
[5] USP.64.18-20.* Yokochi, Ibid. App.10.
[6] Ibid., v. 30-35.
[7] USP.64.32-35.*
[8] USP.64.43-50.*
[9] USP.65.1-12.*
[10] USP.64.20-62, Yokochi (2004), p. 104. App.9.
[11] USP.64 ; Yokochi, p. 105. Stutley (1980) notes that the animal-featured and deformed deities were participating in battles from the times of AV, p. 76: "to gain a victory the two battle-demons Arbudi and Nyarbudi, the companions of Indra, are invoked (AV.11.9). To them were attributed magical powers of illusion *(māyā)* by which they confronted the enemy with terrifying apparitions and phantom armies. Arbudi is also urged to distract the enemy with hosts of celestial nymphs (*apsarasas)* accompanied by their dogs, or by demonic beings capable of assuming theriomorphic and anthropomorphic forms, the latter usually of a deformed nature. Similar apparitions sometimes appear as the spirits of ancestors when offerings are being made during funerary rites."
[12] Yokochi (2004), p. 105. ; Joshi (1987).
[13] Yokochi, Ibid., p. 105, n. 76.
[14] Ibid., p. 106, n. 78.

*yoginīs* in *yoginī*-temples.[1] This gives five to six century long gap between two sets of the animal-headed deities.[2]

The second set of mothers known to *Ur-skanda* are the female counterparts of male gods crystallized later in the set of seven mothers. Yokochi summarizes *Ur-skanda* 171:

> In the forest where the gods entered, Gaurī was practicing *tapas*. Consequently, all the gods became transformed into women due to the power of her *tapas*. When Devadeveśa asked them the object of their coming, they complained of the demons' oppression, and then begged him to restore them to manhood. Deveśa ordered them to go to the demons as women, because the demons could only be killed by women. He continued that they would be restored to manhood after creating the mothers, the embodiments of their female shapes. The gods asked him to create a female embodiment of himself, with whom they could destroy the demons. Then, Deva created the mother Rudrāṇī and, taking a deformed shape, the second mother Bahumāṃsā. By his order, Viṣṇu created the two mothers, Vārāhī and Vaiṣṇavī. Brāhmī was born from Pitāmaha, Śarvāṇī from Śaṃkara, Kaumārī from Ṣaṇmukha, Vaiṣṇavī from Viṣṇu, Vārāhī from Mādhava, Māhendrī from Purandara and Bahumāṃsā, the greatest among the mothers, from Vṛṣadhvaja. Subsequently, thousands of mothers, Vāyavyā, Vāruṇī, Yāmyā, Kauberī, Mahākālī, Āgneyī, and so on, emerged from the bodies of other gods, each bearing the shape and power of her male counterpart. Then, these goddesses went to the town (i.e. Koṭīvarṣa). They killed the demons and relieved the town of them.[3]

Yokochi remarks that almost all of them are listed twice and, according to her, it is to underline the correspondence with the standard icon of seven mothers. Bahumāṃsā, however, is an atypical name for the seventh mother. In later lists the seventh and the most powerful *mātṛ* is Cāmuṇḍā, but Yokochi notes that one of the most ancient references to the worship of Cāmuṇḍā is the *Harṣacarita* of Bāṇa, belonging only to the VIIth century. She suggests that the name of the most powerful *mātṛkā* was not equally accepted everywhere as Cāmuṇḍā. This idea can be proved with our sources. For example, in *Matsya* 179 it is Śuṣkarevatī etc.[4] Yokochi translates Bahumāṃsā as 'well fleshed lady',[5] but it is also possible to understand it as 'one who likes a lot of meat' or 'on who has a lot of meat', which would correspond more to the character of the most powerful and insatiable mother.

The general conclusion of Yokochi is that the animal and bird-headed goddesses belonging to the Kuṣāṇa period were replaced by the mothers issuing from male gods during the Gupta period. Yokochi calls this a "hinduization of the mothers" and she states the date for this "probably not much earlier than AD 400."[6]

Yet the mothers were not completely reduced to the standard set of seven mothers controled by male gods. Even the latest *purāṇic* texts preserve intact the malevolent and ambivalent feminine figures. The double nature: of the mothers is underlined: they are malevolent, when stated rules are not respected, and benevolent, when people follow moral norms. In *Skanda purāṇa*, Ambā and Vṛddhā, two *grahā*-like mothers, receive as food everything devoid of due auspiciousness: they can eat the child if the fire in the room where he is lying becomes extinguished, if the room is devoid of auspicious decorations, if the birthday of the child is not marked by auspicious rites.[7] An adult also offers himself to them as food if he does not take a bath after anointing himself with oil, if he is polluted by the remnants of food, if he stands at the crossroads, if he has sexual relations with a woman in her menstruation, if he sleeps or takes bath naked, if he sleeps with his head to the south, or urinates and defecates towards the north at night and towards the south at daytime etc.[8] Brahmins lost

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[1] Dehejia (1986), p. 67, Sharma (1979), plate 2.

[2] I'm going to prove the absence of this temporal gap: the animal and bird-headed goddesses (at least as we can judge by their names) were present during this intermediate period in *tantric* texts, such as TS and SYM, *yoginīs* take these forms when they appear in front of a *sādhaka*.

[3] USP.171.100-124.* Yokochi (2004), p. 107. Sanskrit according to Bhattarai. In fact, USP.171 is an answer to the question of Vyāsa, how the mothers were created. After the creation of different kinds of beings, Brahmā was in a distressed state for a long time, saw a beautiful place, and decided to make a city there called Cakrapura (Cakrapura is known to KSS.18.4.213 and related to *yoginīs*; Mallmann (1962), p. 173 notes that according to RT.4.213, Cakramardikā, a favourite of Lalitāditya, founded a city named Cakrapura), related to Aṭṭāṭṭahāsa on the river Mandakinī, and he wanted special beings to live there: the perfect ones, but deluding scriptures were propagated in the city: slaughter of *brahmanas*, destroying of *yajñas*, the end of *devas* and *asuras*, etc. So, we find, in fact, a well-known story of the city of demons.

[4] Yokochi. Ibid., p. 108.

[5] Ibid., p. 109.

[6] Yokochi, Ibid., p. 110, see n. 83 for the evidence of early inscription concerning mothers.

[7] SP.6.88.48-50.* Tr. AITM.

[8] Ibid., v. 52-57.

many children because these goddesses could always find fault somewhere. They pray, and out of compassion Ambā leaves her sandals in the cave to be worshipped with meat and wine.[1] Like in case of *Agni*, some transgressive rituals are involved.

The story of Bhūtamātā (the mother of ghosts) provides a possible connection between mothers and mothers as *grahās*. *Skanda purāṇa* explains why one should worship her: Skanda assigned the food for hungry spirits, which consisted of everything offered to fire without *vedic* worship, or whatever was done in anger or without faith. But the ghosts do not stay long within the limits of decency and start to swallow *devas* etc. From the anger of Guha, out of his front appears a twelve-eyed female creature, blazing and hard to look at. who She present herself as Śakti of Skanda and asks what she should do. Ghosts, struck by her, begin to worship her and she became Bhūtamātā. People should worship her on the new moon day in *Vaiśākha* and all their adversities will completely vanish.[2]

Another chapter of *Skanda* provides a description of the village where the main goddess is Bhūtamātā, and where people worshipping her exhibit all signs of possession: they run round, sing, dance, laugh, say indistinct words, move around furiously, and drag with them others as if they were dead bodies. They seem intoxicated etc.[3] The goddess asks Śiva why and how this strange phenomenon appeared. He says that when they were making love, a woman was born from her secretion and a man from his. These gave birth to *bhūtas* and *mātarās*.[4] The female one is described in detail: she is so fine at the waist that her belly appears to be like cave (*gahvarodarā),* she is black (*kṛṣṇā)* with an ugly face, with fangs (*karālavadanā),* reddish eyes (*piṅgākṣī),* disheveled hair (*muktamūrdhajā),* decorated by a garland of skulls (*kapālamalābharaṇā),* holding *khaṭvāṅga* and bones with skulls, wearing tiger skin, a girdle, playing *ḍamaru*, and shouting *phaṭ*. This creature called Śivā was surrounded by *brahmarākṣasīs*, main of whom are four: Raktavarṇā, Mahājihvā, Akṣayā, Pāpakāriṇī, living on *śleṣmāntaka* trees and palms, dancing and laughing. All these are said to be the original leaders of spirits (*bhūtānāṃ mūlanāyikāḥ).* They are very dark (*atikṛṣṇā)* and move in the air, on top of trees etc.[5]

The food assigned to by Śiva them depends on certain rules. They can enter houses where things are kept in disorder, where people speak harsh words, where women sit where they like, where men with defective limbs make fire, where human bones are kept, where people do not worship Śiva, where inauspicious kinds of trees are growing or where there is a crow's nest, where people are dirty or cohabit with prohibited women, commit adultery etc.[6] Śiva assigns 14th and the new-moon days in *Mādhava* (Vaiśākha) as the days of worship for this goddess and asks her not to possess (*mā viśa*) the people who live according to the rules.[7] A man who worships her under old or broken trees will get health, children, etc., and neither *śākinīs* nor *piśācas* nor *rākṣasas* will harass him.[8]

All this is followed by an almost ethnological description of the festival of the goddess, where people play different kinds of sins and aberrations, as well as punishments for them, in humorous way.[9] One of the scenes depicts a woman with her face half-black, disheveled hair, dancing, making sounds with her anklets, having her eyes moving in crazy way, surrounded by children, with a basket, wandering from house to house. She is said to be like a *yoginī.*[10] All this is followed by a mask-parade, where people show faces of *bhūtas, pretas, piśācas, śākinīs, mātṛs*, Caṇḍikā etc.[11]

Śiva tells that on another occasion different kinds of *piśācas* were born from perspiration of Bhūtamātā. They are big, their faces are wrathful (*kruravadanā),* they have burning tongues (*jihvājvālā)* and thin bellies *(kṛśodarā),* their hands are like vessels or leaves of trees used for this

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[1] SP.6.89.18-19.
[2] SP.1.2.47.84-93.
[3] SP.7.1.167.3-5.*
[4] Ibid., v. 13-30.
[5] Ibid., v. 14-22.
[6] Ibid., v. 36-62. verses 43-50 provide the list of the trees that attract *bhūtas*: kanyā=creeper, *rohī, agastya, bandhujīva flower, karavīra, nandyāvatra, mallikā, tāla, tamāla, bhallāta, tintiṇīkhaṇḍa, bakula, kadalīkhaṇḍa, kadamba, khadira, nyagrodha, aśvattha, cūta, uduṃbara, panasa, biṃba etc.* These rules explained in v. 36-62 can be considered as further development of LP.2.6 and they are close to NT.19.
[7] Ibid., v. 63-69.
[8] Ibid., v. 70-77.
[9] Ibid., v. 81-96.
[10] Ibid., v. 93-95.*
[11] Ibid., v. 97-99.

purpose (*pāṇipātrāḥ),* their veins are visible, they are clad in animal skins, they have mortars on their girdles *(ulūkhalairābharanaiḥ).* At night, their big mouths are blazing like fire. They live in the chambers where women give birth (*sūtikāgṛhavāsinaḥ).* This is *aṅgāraka* kind. Another kind is called *viṣādanas,* their feet are turned backwards and they eat dead bodies after battles. All of them can change their form at will by mercy of Śiva. They roam about in two moments of junction: before sunrise and in the evening darkness.[1] They live in the same kind of dangerous places where one can encounter the *mātṛs or yoginīs*: empty houses, abandoned shrines, roads, crossroads, doorways, attics, all kinds of exits and entrances, rivers*, tīrthas,* trees etc.[2] One who accepts this goddess along with her *bhūtas* will be free from fear.

This chapter of *Skanda* shows that there is no clear border between the mothers and all kinds of malevolent and possessive spirits. Both kinds are produced by Śiva and the goddess and controlled by them. This chapter points at some sort of male-female correspondance between the male *bhūtas* and female mothers. Bhūtamātā fulfilling the order of Skanda and pacifying the demons is essencially non-different from these demons, but she get a higher status, becomes a goddess through her accomplished mission.

The transformation of goblins into mothers is war against demons is from far the most popular way to integrate them, it takes place even in later texts. Śiva was playing with a piece of skull, presumably that of Brahmā, the lustre of which attracts *devas* as well as demons. One of them Hālāhala, attacks the assembly and is killed by Śiva.

> In the meantime, O Vyāsa, all the greatly terrible mothers with fiery mouths, came out of that Kapāla. They rushed towards that place with fierce weapons. After intimating to Mahādeva, they tore and pierced the Daitya and ate him up. Those deities of great strength are therefore called Kapāla Mātaraḥ. Being of such a nature it is glorified as Mahākapāla.[3]

A variant of the appearance of *kapālamātṛs* can also be found in *Ur-skanda,* where *piśācīs* having eaten buffalo-demon became *kapālamātṛs.[4] Skanda* lists numerous varieties of mothers:

> When a great festivity went on like wherein the vast crowd of Pramathas agitated like a sea, all the Mātṛs stationed in the nether worlds came there. [...]. Those who are fond of eating food placed on Vaṭa leaves should be known as Vaṭamātṛs. Those who eat out of the palms of their hand are indeed Carpaṭamātṛs. The 96 Mātṛs who had assembled at the time of *paulabhojana* (Bulky meal–Buffet dinner) of Satī in order to play with Śaṃbhu are the Paulamātṛs.[5]

These unusual kinds of mothers, *kapāla*- and others, can also be seen in *tantras* like *Siddhayogeśvarīmata*.[6] *Yoginīsaṃcāra* also gives a list of different kinds of mothers (together with their *mantras)*: *khamātrīṣ/vyomamātṛs, kapālamātṛs; guhyamātṛs; bhūtamātṛs.* These sub-kinds of mothers have nothing to do with the seven mothers, they should be regarded as a variant of the conceptualisation of the ancient countless hordes of local spirits.[7] And if the *purāṇic* texts tend to reduce them all to the group of seven mothers, the *tantric* texts conceptualise them in a different way and we can suggest that one the groups of the "mothers" received the name of *yoginīs.* Here, we are in the heart of darkness, in absolutely unknown territory where the local and tribal spirits become *brahmanic* deities, where the terms of the lay texts join those from the *tantras* of the most radical kind. The only thing we know is that this territory lies in space and in time in proximity of the emergence of the cult of the seven mothers.

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[1] Ibid., v. 104-111. Very similar story about the appearance and the qualities of spirits is told in NT.19.
[2] Ibid., v. 112-114.*
[3] SP.5.1.9.15-17. *Tr. AITM.
[4] USP.7.18-24.*
[5] SP.5.1.34.80 and 82-83.* Tr. AITM.
[6] SYM.8.29-38.* See also DP.86.4 - goddess surrounded by *pātālamātaraiḥ;* v. 6 *yogamātaraiḥ;* v. 8 *kapāla-* and *agnimātṛbhiḥ;* v. 10 *kapālamātaraiḥ;* v. 11 *utpalamātaraiḥ;* v. 14 *bhaginyāḥ* ; v. 15 *ūcchuṣma mātarair,* v. 21 *mātṛmātarāḥ,* v. 25 *pratyaṅgiramātaraiḥ.*
[7] YSP.2.60-70.

### 2.3.1.3. Early accounts of the worship of the seven mothers

As for the textual sources that might point at the time of the appearance of the concept of the seven mothers there is no such group in *Rāmāyana* of Vālmiki. As for *Mahābhārata*, the only occurrence must be considered as an interpolation.[1] The majority of occurrences of the seven mothers belong to *purāṇic* literature. As for the time of emergence of the set of seven mothers, Mani came to a conclusions similar to those of Panikkar Shivaji and Joshi:

> …evolved nature of the cult of the *mātṛkas* during the sixth century and the rapidly crystallising feature of their iconography. […]. This group of images is thus a veritable iconographic document affording us a point of departure from the twilight of pre-Gupta *mātṛka* worship to the limelight of Gupta Saptamātṛka cult. [2]

The problem with the mothers is that already the very first historical notes on their worship are linked to the practices of *śaiva* initiated, and we do not know and will probably never learn what kind of mothers was worshipped in these early documents. For example, one of the early accounts on the worship of the mothers (probably seven) is found in the *pāśupata* inscription dates by 355-356 A.D., where the land is granted to support the shrine of the mothers (*mātṛsthānadevakulam*), founded by a *pāśupata* officiate (*pāśupatācāryaḥ),* named Lokodadhi.[3]

Dealing with the installation of images of different deities, *Bṛhatsaṃhitā* states that those who install those images should be proficient in worship of corresponding deities:

> The priests who should install an idol of Lord Viṣṇu should be Bhāgavatas; of the Sun-god, the *maga-brāhmaṇas*, of lord Śiva, the [*pāśupatas*] who are smeared with the holy ashes, of the divine mothers, those that are adepts in the methodology of the *maṇḍala-pūjā,* of Brahman, brāhmaṇas, of the Buddha, all benevolent, and of serene mind, the *śākyas;* and of Jīnas, naked jain monks. The installation of the different deities should be got performed by priests who are devoted to the respective deities, according to the rules peculiar to each sect.[4]

This passage might mean that already in the VIth century, if not before, we have a group of people specialised in the worship of the feminine deities as a distinct group, which cannot be attributed to the ancient *śaiva* or *vaiṣṇava* tradition.[5] This text describes also royal ablution where many gods are invoked:

> On the afore-named ground the learned priest should draw a circle and therein mark the Earth along with the various oceans and the various other regions. He should place the serpents, yakṣas, gods, manes, gandharvas, nymphs, sages and siddhas in their respective compartments. He should also draw in their proper places the planets with all the stars, the Rudras along with the **seven mothers,** Skanda, Viṣṇu, Viśākha, the protectors of the quarters and the celestial damsels, with various coloured powders (appropriate to each) that are attractive and sweet-smelling and worship all

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[1] MBH.9.45.36ff.*

[2] Mani (1995), p. 36ff.

[3] Sanderson, *Śaivism, Society and the State.* Oct. 21, 2004. (Incomplete Draft), the inscription first published in Ramesh and Tewari (1990), p. 4-6.

[4] BS.58.19.* There are problems in translation: the text does not mentions *pāśupatas*, neither it talks about installation.

[5] Banerjea (1987), p. 230. "...Varāhamihira also is silent about the number and names of these goddesses, and simply says that mothers are to be made with cognisance's of the gods corresponding to their names (Bṛhatsaṃhitā, ch. 57, v. 56). Utpala, while commenting on this passage, names them as Brāhmī, Vaiṣṇavī, Raudrī (Maheśvarī), Kaumārī, Aindrī, Yāmī, Vāruṇī and Kauberī in the first instance: then he says that there are other *mātṛgaṇas* like Narasiṃhī, Vārāhī and Vaināyakī, which are to be understood (*evamayāsāṃ nārasiṃhī-vārāhī-vaināyakīnāmāpyuhyam*). It appears that side by side with the common concept about the stereotyped number of the mothers or Śaktis of seven or eight gods there existed a belief about the Śaktis of other gods or their aspects." *Mārk.* 88.12ff: "In the next couplet the Purāṇakāra generalises their form in this way, 'the *śaktis* of the individual gods (are each characterised by the) respective forms, ornaments and mounts of those gods (*yasya devasya yadrūpaṃ yathā bhūṣaṇavāhanam / tattadeva tacchaktiḥ...*) In the verses following are described successively the iconographic features of Brahmāṇī, Maheśvarī, Kaumārī, Vaiṣṇavī, Nārasiṃhī and Aindrī (v. 14-20). In verse 22 we are told that 'from the goddess's body there came forth Caṇḍikā's Energy (Caṇḍikāśakti) most terrific, exceedingly fierce, howling like a hundred jackals. The emanating goddess came to be called Śivadūtī, for she appointed Śiva himself as her messenger to the Asuras, Śumbha and Niśumbha. The number of emanatory Śaktis in this context is eight, seven in the first lot in which Nārasiṃhī takes the place of Cāmuṇḍā, while Caṇḍikāśakti Śivadūtī is the eight one. But we know from the preceding chapter of the purāṇa that Kālī who came out of Ambikā's forehead furrowed with wrath against the demons Caṇḍa and Muṇḍa, the mighty Asura generals of Sumbha, was given the name Cāmuṇḍā by the Devī, for Kālī killed these mighty demons in battle and brought their heads to her (ch. 87, v. 25)." Ibid., p. 127ff.

> the deities with perfumes, garlands, scented pastes, eatables and dishes of various kinds as well as with varieties of roots, fruits and meat and attractive drinks such as liquor, milk and wine.[1]

The early evidences do not prove the existence of the cult of the seven mothers unless the mothers are named. They might still be the mothers of *Mahābhārata*-type, like in the following example provided by Vidya Dehejia:

> The dramatist Bhāsa, writing his *Cārudatta* in the IInd or IIIrd century A.D.,[2] refers to the ritual offerings of food that were made to the *mātṛkas* at the crossroads. The playwright Sūdraka, whose *Mṛcchakaṭika* is based on Bhāsa's Cārudatta, repeats the observance of this custom, implying that shrines of the mothers were frequently built at the crossroads.[3]

*Mātṛmaṇḍala*, occurring already in the early evidences, deserves special note. It seems to be an arrangement of mothers for worship. How it should look exactly it hard to say, according to my evidences it must be a circular arrangement of mothers in a particular order around a central figure, which differs in the texts. The most important is that this arrangement plays an important role in both non-*tantric* and *tantric* texts, and in most of the cases the seven or eight mothers are meant to constitute it. The term is known already to *Bṛhatsaṃhitā* and *Devī purāṇa*, where ritual should be performed by someone proficient in *Devī-śāstras* and in the installation of the *mātṛmaṇḍala.*[4]
*Mātṛmaṇḍala* occurs in a number of other texts, for example, *Pratiṣṭhātantra Devyāmata*.[5] The work itself must be earlier than at least the late X$^{th}$ century, according to the evidences provided by Alexis Sanderson. *Devyāmata* says that the *vīras* (initiated of the higher level) should satisfy mothers, whose qualities are described. The text goes on giving images of the seven mothers from Brāhmī to Cāmuṇḍā, which proves that it is quite old. The *vīra* aims to occupy the central position among all these mothers.[6] No wonder the quality of being surrounded by mothers belongs in *purāṇic* texts to Śiva or to his Bhairava form. In Trika texts the accent is put on *siddhis* obtained by coming in contact with this arrangement of mothers.[7]
An inscription of the VIth century mentions the same concept.[8] The circle of mothers is also a particular place where special kinds of rituals should be performed.[9] The *mātṛmaṇḍala* and *mātṛcakra* are probably synonyms.[10]

In *purāṇic* texts the seven mothers in the majority of cases are related to Śiva. It seems that their relation to the goddess is of *tantric* origin, especially of its *śākta* variety.[11] One of the most important

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[1] BS.68.24-28.*The text says *saha* and not *sapta-*, thus the translation is misleading.
[2] The date given by Dehejia is uncertain.
[3] Dehejia (1986), p. 68. C. Tripathi, *Cārudatta.* Allahabad, (n.d.), Act 1, p. 46: g*accha catuṣpathe balimupahāra mātṛbhyaḥ.* Kale, *Mṛcchakaṭika of Śūdraka.* Bombay, (1962), act 1, p. 24: *gaccha tvamapi catuṣpathe mātṛbhyo balimupahāra*.
[4] DP.32.42.* Also DP.51.4-6.* Tiwari (1985), p. 99: Bāṇabhaṭṭa in his *Harṣacarita* mentions *mātṛmaṇḍala*: *kvaciddīpikā-dahyamāna-kulaputraka-prasādyamāna-mātṛmaṇḍalam,* translated by Cowell and Thomas as "… there young nobles were burning themselves with lamps to propitiate the mothers." The concept of *mātṛmaṇḍala* seems to be connected to royal powers already in the very first references. It has probably something to do with the concept of the universal king as *cakravatin*, the more the 'region' in Sanskrit can also be called *maṇḍala.* TS.21.2-16 gives an example of what can be *mātṛmaṇḍala*, it is used for bringing under control and *sādhaka* becomes "beloved" of these mothers.
[5] "Witnesses: A NAK 1-279, NGMPP A41/15 *aniśvāsākhyamahātantrā.* A; palm-leaf; incomplete; 121 folios; brittle and much damaged; undated but probably no later than the eleventh century; B NAK 1-1003, NGMPP B27/6. *pratiṣṭhātantra*; palm-leaf; incomplete; 107 folios; in good condition; dated Saṃvat 254, = AD 1136; C London, Wellcome Institute for the History of Medicine, Ms. Sansk. 607; *aniśśvāsākhyamahātantra*. This is an apograph of B. It has the beginning, which is lacking in my microfilm of B. Extent: c. 5000 verses." Alexis Sanderson, Pers. comm., November 2004
[6] *Vīreśa,* f. 71v32ff,* reference is provided by Alexis Sanderson.
[7] TS.16.143.* The awakening of the circle of mothers can be achieved by *tapas* and the person gets the highest *siddhis.* TĀ.4.57c-58:* one can get *kaulikasiddhis* as well as knowledge related to Kula by awakening mothers through *tapas*, visualisations, *yoga*, repetitions of their names, *mantras* and *vratas. Mātṛmaṇḍalasaṃyogaḥ* in SYM.28.40c.* SYM gives a variant *saṃyoga* instead of *saṃbodha*, the union or junction with mothers, achieved by the invocation of their names and partaking of *caru*. Alexis Sanderson, Pers. comm., November 2004.
[8] *Epigraphicaindica* 18, p. 125-127. Ref. of Alexis Sanderson. See also UCL *Pārameśvara* Ms, 53b (in the *Bhairavavīvardhamānaka): bhrātaraiḥ putrakaiḥ mātṛmaṇḍaladīkṣitaiḥ,* telling about the initiation into the circle of mothers.
[9] NT.19.74ab.* Bhaṭṭa Vidyākaṇṭha, *Vṛhad Mayasaṃgraha* 5.152 (concerning the positioning of subordinate deities around or on the outer walls of a Śiva temple) glosses *mātṛmaṇḍalam* as *mātṛcakram*.
[10] Not specially circular, but any ordered arrangement, see Heilijgers-Seelen (1994), p. 33-38.
[11] *Jayadrathayāmala* relates the circle of mothers as dear to goddess in 4.2.16ab* and 4.2.25ab.*

references to *mātṛmaṇḍala* in *purāṇas* can be found in *Agni*. [1] It is an invocation of Cāmuṇḍā, who is invited to enter a *maṇḍala* along with the mothers. M*ātṛmaṇḍala,* in general, can be seen as one of the essential aspects of the *Bhairava*-system.[2]
*Rājataraṅginī* of Kalhaṇa, text of the XIIth century,[3] says that Īśānadevī, wife of the king Jalauka, put the *mātṛcakras* at the 'doors' of Kashmir etc.[4] We do not know what kind of mothers are meant here.

> Īśānadevī placed "circles sacred to the Mothers" which were distinguished by their spiritual power at the "gates" and other places.[5]

Stein thinks that *mātṛcakras, śrīcakras* and *rājnīcakras* are synonymous and all related to *tantric* practices.[6] Witzel remarks that *mātṛkās* of an unknown number were limiting the territories of *śaiva* temples.[7]

> The exact nature of a unique class of objects of worship called Mātṛcakras,…, is yet to be determined.[…] on the basis of analogy Stein believes them to be related to a kind of mystical diagrams used in the modern worship of the *Tantric* mother-goddess cult. Goetz goes to the extent of assuming them to be « round temples of the Mothers ». Whether they were circular temples or circles of images, or just mystical drawings on stone slabs of considerable dimensions, nothing has been discovered to date that can be attributed to such an ancient period.[8]

The king of Kashmir called Baka, son of Mihirakula, also said to make a circle of *mātṛkās,* and even served as a victim for the ritual in the circle of goddesses performed by a *yoginī.[9]*

To summarise, at least three meanings of *mātṛcakra* must be distinguished according to my sources: (1.) the circle of mothers of unknown kind; (2.) circle of seven and later of eight mothers, also called *mātṛmaṇḍala*, that we saw in *purāṇic* invocations; (3.) circle of phonemes or special arrangement of letters of the Sanskrit alphabet, used for the encoding of *mantras* and for *nyāsa*,[10] especially in the texts of Trika, where it might mean (a.) a cycle/circle of *devatās* (f); (b.) a night assembly of the initiated; (c.) the *maṇḍala* formed by channels in subtle body; and (d.) a support of practice, for example, an image employed in meditation.[11] The *cakra or maṇḍala*, in this composition, hardly has any relation to the *cakras* in human body and most probably should be translated by "ensemble, arrangement, union, collection" of superhuman beings.[12] In *Kramastotra*, an early Krama text, *mātṛcakra* signifies a circle of blood-thirsty deities.[13] It is possible to link *mātṛcakra* and *śakticakra*.[14] The last term, if we put aside the personal aspect of *śakti*, can be translated as a circle of power. But, when *śaktis* are personified, the meaning seems to be very similar. What signify exactly the *tantric* expression of the type "*mātṛmaṇḍalaṃ saṃbodha*" is hard to guess, and it is only tradition of Abhinavagupta that can bring some clarification. *Parātrīśikālaghuvṛtti* represents it as a process of

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[1] Will be discussed later. AP.135 corresponds word to word to DP.9.
[2] TĀ.13.305cd.* Ref. of A. Sanderson. *Saṃbodha* here might mean the same as *saṃyoga* - receiving mystic knowledge or *siddhis* through union with the circle of mothers. *Mātṛmaṇḍala* is also one of the first things that Bhairava mentions while explaining to the Goddess the assembly of *yoginīs* in JY.3, YSP.1.8-9.*
[3] Numbers of pages are acc. to Stein (1961).
[4] Stein, Kalh.: 1.122, 348 ; 3. 99: 5. 55: 1.33, 1.335.etc. See also Mallmann, p. 173 for other ref. to *mātṛcakras* in RT.
[5] Stein, Kalh., p. 23; RT.1.22,* ed. Vishva Bandhu, Hoshiarpur, (1963), p. 16. T.1, 122.
[6] Stein, Ibid., p. 23.
[7] Witzel (1991), p. 18. Mothers were installed near the temples of Bhairava, according to RT.5.55-58.
[8] Pran Gopal (1986), p. 17, describing the time of the king Jalauka, he makes it clear that there were no independent images of the mothers before Kuṣāṇa period.
[9] Stein. Kalhaṇa, 1. 325, sq.
[10] SP.4.1.42.13-14* refers to the body and the three eyes as *mātṛmaṇḍala.*
[11] Ibid., p. 108, n. 233.
[12] Flood (1993), p. 86, found out that in non-dualistic traditions, the composition *śakticakra* can also refer to the body: "This body is also referred to as the universal form (*viśvarūpa*) and the body of play (*krīdaśarīra*). Other terms which refer to the totality of the cosmos and which will be presently examined are the wheel of power (*śakticakra*) and wheel of the mothers (*mātṛkācakra*). These, along with terms we have already come across such as 'appearance' *(ābhāsa*) and 'way' (*adhvan*), also imply body in the sense of a contained, integrated homeostatic system."
[13] *Kramastotra* (ancient) verset 2.*
[14] Silburn (1990), p. 44. *śakticakra***:** the first verset of *Spandakarika* represents Śiva as a master of the wheel of energies. See also Silburn (1975) , p. 57.

initiation when the mothers and the *śākinīs* give to the practitioner the highest perfection.[1] Abhinavagupta takes mothers to be the divinized energies of Śiva.[2]

The issue of *mātṛmaṇḍala* invites us to reconsider the dates of radical *śaiva* traditions and their interrelation with popular practices. Panikkar Shivaji says that "tantrism" "originated in the outer, tribal circle and not in Madhyadeśa" and the date of the Vth century seems to him to be plausible.[3]
The animal and bird-headed mothers from Kūṣaṇā period, as reflected in *Mahābhārata*, are not linked to *tantric* practice in any explicit way.[4] But we cannot say it anymore about the seven mothers known from the Gupta period on. The emergence of seven mothers and the first evidences of *tantric* practice seem to be very close in time.

### 2.3.1.4. The images of seven mothers

What could be an original idea of these seven mothers? Suppose that, originally, they were only three or four and probably not called 'mothers'. *Agni*, following *Somaśambhupaddhati*[5] represents *sandhyās* as special moments suitable for worship. It lists four: Brāhmī, Vaiṣṇavī, Raudrī and one secret without name, we can call her Parā.[6] Our idea is not without basis, as the descriptions of the first three *sandhyās* suit the of mothers bearing the same name. The other source, mentioning a list of names similar to those of seven mothers and including most of them is the list of *śāntis*.[7]

The earliest datable literary source dealing with the images of the seven(?) mothers is *Bṛhatsaṃhitā* stating that: "the group of Divine Mothers should be represented with the characteristics peculiar to the Gods whose name they bear."[8]

*Matsya* already witnesses a stable list of mothers and it describes Brahmāṇī, Māheśvarī, Kaumarī, Vaiṣṇavī, Vārāhī, Indrāṇī, Yogeśvarī, and Cāmuṇḍā.[9] It seems like more than seven mothers are suggested in the list, and the fact that Yogeśvarī is mentioned may refer to a Kashmiri origin of the text. The mothers should be accompanied by Vināyaka.

*Devī*, dated between the VIth and VIIIth centuries, also provides a description of mothers.[10] These mothers are not given their 'classical' names, but their origin from main male gods is clearly stated. We do not find seven mothers here, but nine, from whom at least three are from Śiva, one from each of the following gods: Brahmā, Skanda, Viṣṇu, Vāraha, Indra. Last one, called Māhābhairavī, does not have clearly stated origin. The description and epithets of those related to Śiva bear a strong influence of the cremation-ground imagery.

*Agni* describes the images of seven mothers, accompanied by those of Vināyaka and Skanda. [11]

*Skanda* spreads the iconographical features of the mothers to the *yoginīs* appearing from them when it describes how Mahiṣa was slain by Durgā. The goddess is in a state of incontrollable anger, her lips are throbbing, her fingers move in a chaotic manner, and she roars like a lion.[12] The mothers create thousands of powerful *yoginīs* in a circle from their limbs to please the goddess.[13] Four-faced and on swans seem to be creation of Brāhmī. The ones with tridents and on bulls are coming from

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[1] PTLV (tr. Padoux), versets 11, 15-16, p. 32, 54.*
[2] See PTV, p. 35-61 et PH, verset 20, comm.
[3] Panikkar (1997), p. 165.
[4] Sanderson (1990) describes a few animal- and bird-headed goddesses in Krama. Mothers/spirits looking in similar way might have been invoked in *kāpālika* tradition, preceding all later *tantric* groups, but it is hard to prove: the relation of JY and concrete cremation-ground practices is still to be discovered. Probably JY is a later conceptualisation of simpler and earlier practices. The direct transition from the *bhūtas*-mothers to *yoginīs* with animal heads from *yoginī's* temples is possible, although Dehejia dates the latter group not before the IX$^{th}$ century.
[5] SSP, vol. 1, p. 46-47. Mallmann (1962), p. 167ff have compared the images of mothers and of *saṃdhyās* in AP.72.
[6] AP.72.26-31.*
[7] AP.262.7-9ab.*
[8] BS.58.56ab.* Utpala in his commentary, ibid, BS, vol. 2, p. 561 mentions besides seven mothers (Vārāhamihira does not specify the names at all), some more such as *yāmyaḥ, vāruṇyaḥ, kauberyaḥ, nārasiṃhyaḥ, vaināyakyaḥ* etc. He might follow USP.171 also mentioning these names. App.4.4.
[9] MP.261.24-38.*
[10] DP.87.24cd-34.
[11] AP.50.18-23ab.* recast of PLSS.6.159-167.*
[12] SP.1.3.2.19.22.*
[13] SP.1.3.2.19.23-31ff.*

Maheśvarī. Those created by Kaumārī hold *śaktis*, sit on peacocks and have six faces. Those flying on *garuḍas* with conchs and disks are from Vaiṣṇavī. Those holding ploughs can be identified as belonging to Vārāhī. The *yoginīs* belonging to the family of Indrāṇī are on elephants and have hundreds of eyes and hold *vajras*. The last kind, riding horses and keeping swords and clubs cannot be identified for sure. We can only suppose that the eighth mother is Cāmuṇḍā.

In later texts, where the list of the seven mothers (plus the additional eighth) becomes stable, there is no more need to mention their names, as they can be easily recognised by their features and arms.

If we compare the significance of the symbols related to the mothers in *purāṇic* and in *tantric* texts, we shall see that the implements which the mothers in *purāṇas* hold in their hands, in *Tantrasadbhāva* become secret signs to be displayed by *sādhaka* in order to recognise and please the women-*yoginīs* who bear characteristics of a particular family of mothers.[1]

Now, what set of mothers is more ancient: that of seven or of more ? The question is not easy: in *Ur-skanda* and *Matsya,* which are the earliest evidences of the stories of the origin of the mothers in chosen *śaiva purāṇic* texts, we see lists that largely surpass seven. On the other hand, stable lists of eight mothers are later than the lists of seven.[2]

I propose the following stages of formation of the group of seven mothers: endless lists of local goddesses and spirits were conceptualised while being accepted by *purāṇas* where these deities become linked to the main gods of *brahmanic* tradition. The narratives of this inclusion and conceptualisation prove that the list was not originally limited to seven: all gods "produce" groups of mothers. The "hordes" of mothers were then reduced to seven, related to the most popular gods. All the rest entered the "etc." category. Although most of the sources accept number seven, the names of the seventh differs: Bahumāṃsā/Cāmuṇḍā; Cāmuṇḍā/Yogeśī, etc. In fact, the early sources representing the "classical" list of the seven mothers, in the form of Brāhmī, Maheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and Cāmuṇḍā are rare and most of the texts deviate from this list. This "classical list" is rather an exception than a rule. This list was further transformed to suit the arrangement for *śaiva* worship (lotus with eight petals), which is the same in the *purāṇic* and the *tantric śaiva* tradition, and which requires the eight and not seven equal elements around the centre. This basic structure knows many variants: eight elements and the centre (Śiva and eight mothers); nine elements, of which ninth is superior (eight *śaktis* surrounding Śiva and Manonmanī, like in *Somaśambhupaddhati*); the sets of eight and nine mothers completely independent by name from the original arrangement of seven visible in *Agni* 51 (eight *ambās* from cremation ground), and in schools where the worship is based on nine (*śrī-cakra*). The group of eight mothers will play important role in the appearance of the lists of the 64 *yoginīs.*

### 2.3.1.5. The central figure of the mothers

The central figure, or the leader of mothers, can be a male or a female. When it is female, in most cases, it is Cāmuṇḍā or a Cāmuṇḍā-like mother.[3] It is often the only figure among mothers describes in details. The special position of Cāmuṇḍā in a non-iconographical context can be seen in the passages where a leader is assigned to every group of beings. The mothers in questions are probably seven, Brāhmī etc., ruled by Cāmuṇḍā, who enjoys special respect, as it is said that every *deva* bows down to her.[4]

In the context of prescription of *liṅgas* of different material for various kinds of beings, Cāmuṇḍā is the only mother whose name is stated.[5] In the same context in *Śiva purāṇa* we find Brahmāṇī (no other mother mentioned), with jewel *liṅga* and *yogīs* (unclear, might be also *yoginīs)*

[1] The *gotra* of human *yoginī* in accordance with her complexion and colour preference: YSP.9.120-127: 7 *gotras*: Śivā, Brahmā, Vaiṣṇavī, Aindrī, Kaumārī, Vārāhī, Bhairavī. There are seven here, but there are eight in the context of arrangment for worship.
[2] App.4.4.
[3] See Bahumāṃsā in USP, in Yokochi (2004).
[4] LP.1.58.5-8.*
[5] LP.1.74.2ff.

with the ash *liṅga*.[1] These lists are prior to the passage dealing with the same subject in *Skanda*, which mentions *yoginīs* worshipping a *liṅga* of red lac, *mātṛs* worshipping that of three metals, *siddhayoginīs* – of sandal wood, and *ḍākinīs* – of meat.[2]

*Agni* provides an invocation of Cāmuṇḍā to secure success in battle. Her qualities are as follows: she lives in cremation ground (*śmaśānavāsini)* and holds the attributes typical for *kāpālika* tradition (*khaṭvāṅgakapālahaste).* She rides a ghost and she has a kind of chariot (*mahapretasamārūḍhe mahāvimānasamākule).* She is terrible like the night of annihilation *(kālarātri)*, surrounded by great *gaṇas* (*mahāgaṇaparivṛte),* she has a big head or mouth *(mahāmukhe)*, many arms (*bahubhuje),* she is making noise with bells, drums, and her terrible laugh (*ghaṇṭādamarukiṅkaṇī aṭṭāṭṭahāse).* She has terrible teeth (*daṃṣṭrāghorāndhakāriṇi),*and is very noisy *(nādaśabdabahule).* She wears an elephant hide (*gajacarmaprāvṛtaśarīre),* the meat is all over her *(māṃsadigdhe)*. She licks with her terrible tongue (*lelihānograjihve).* This great demoness *(mahārākṣasi)*, having terrible tusks (*raudradaṃṣṭrākarāle),* roars with laughter *(bhaumāṭṭāṭṭahāse)* and shines like a lightning (*sphuradvidyutprabhe).* She has bird's eyes *(cakoranetre),* a red tongue *(lalajjihve)*, frowning (*bhrukuṭīmukhi),* she terrifies with her *huṃ (huṃkārabhayatrāsani)*. This goddess, decorated with a garland of skulls *(kapālamālāveṣṭita),* having matted hair decorated with moon (*jaṭāmukuṭaśaśāṅkadhāriṇi),* destroys all obstacles *(sarvavighnavināśini*). She is fond of meat, blood, and liquor *(rudhiramāṃsamadyapriye).* Her eyes are sunken *(koṭarākṣi),* her hair standing up *(ūrdhvakeśi)*, she has face like an owl *(ulūkavadane),* she is holding bones, and a necklace made of it *(karaṅkiṇi karaṅkamālādhāriṇi).* In this invocation she is invited to occupy the centre of *maṇḍala (maṇḍalamadhye praveśaya)*. She controls all gods and all planets. Her lips hang *(pralambauṣṭhini)*, she has a burning face *(jvalāmukhi)*, red eyes *(raktākṣi)*, which are half closed *(cakṣurmīlaya).* She is asked to release possessive spirits, like *ḍākinīs* and *skanda*, and also fevers *(dvyāhikaṃ tryāhikañ cāturthikaṃ ḍākinīskandagrahān*). Mothers and other goddesses are also invoked *(brahmāṇi māheśvari kaumāri vaiṣṇavi vārāhi aindri cāmuṇḍe revati ākāśarevati himavaccāriṇi rurumardini asurakṣayaṅkakari ākāśagāmini),* they are also invited to enter *maṇḍala (maṇḍalaṃ praveśaya).*[3] This invocation is followed by a description of Cāmuṇḍā, which can be used to make her image. She has 28 hands and all kinds of arms.[4] She is the only figure described in details in the invocation, the mothers, whose list is not limited to seven or eight, are only named.

In *tantric* texts, all mothers are more or less equal in their importance, though the most terrible of them, like Vārāhī, Cāmuṇḍā, and Yogeśī, are said to give the most powerful and the most dangerous *siddhis*. In Kashmiri tradition, where we find eight mothers (seven + Yogeśī), the function of the chief seems to go to Yogeśī, who is represented as very thin and never satiated with blood. Cāmuṇḍā, in this tradition, is more peaceful and presented as fat.[5]

In the drama of Bhavabhūti of the VIII[th] century we encounter Cāmuṇḍā/Karālā as an independent goddess not surrounded by mothers, but by spirits, such as *vetālas* and *kaṭapūtanās*. She accepts human sacrifices.[6] In the context of the sacrifice of Mālatī, a poetic description of Cāmuṇḍā is given.[7] Bhavabhūti links Cāmuṇḍā with the states of the universe, namely when it is shaking in destruction, represented by the circle of fire. Cāmuṇḍā is surrounded by the *gaṇas* of Śiva. Her image is deeply influenced by *kāpālika* symbolism: skulls, a bleeding elephant's hide, the atmosphere of a cremation ground with its ghosts.[8] She is also linked to human sacrifice: a human victim is needed for the final stage of the practice of Aghoraghaṇṭa, who wants to offer a jewel among women to his

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[1] ŚP.2.1.12.28-36.

[2] SP.1.2.13.152-176.

[3] AP.135.1. It is not a simple description of Cāmuṇḍā, but her codified invocation as well as the conditions to make this invocation successful. Same is in DP.9.57-62. App.2.6. AP.135 does not provide the conditions of practice, explained by Bhairava to Devī in DP.9.69-75. The wording of DP.9, concerning the preparation of the ritual, is very similar to JY.3, YSP.8, explaining different *vratas* as post-initiation practice. I thank Alexis Sanderson for his corrections of the text of DP.9.

[4] AP.135.2-6.*

[5] Alexis Sanderson. Pers. comm., August 2004.

[6] *Bhavabhūti's Mālatīmādhava* (1967). The variants of reading are given in brackets according to Grimal (1999). Especially important for our research is act 5. The blood-thirsty character of the goddess is also reflected in *purāṇas*: SP.1.2.26.13-19, MP.154.436cd-437.*

[7] Tr. M.R. Kale (1967).

[8] MMadhava, act 5, v. 22-23.*

goddess. The author tries even to reconstruct the invocation of Cāmuṇḍā, though probably he was not initiated. We do not see in the text his knowledge of the *mantras* of this goddess.

Cāmuṇḍā is not obligatorily linked to mothers even in late texts: in *Skanda* she is an independent goddess worshipped by all gods with buffalos, flowers, and is surrounded by *bhūtas* etc., but no mothers mentioned.[1]

In the same part of *Skanda,* Garuḍa propitiates Cāmuṇḍā with *vedic* and popular hymns (*vaidikalaukikaiḥ*). He did it in the same *tīrtha* as in *Matsya*.[2] The name of the place is Kanakhala (v. 1), Kanakeśvara (v. 40) or Kanakhaleśvara (the colophon of the chapter). Cāmuṇḍā is eulogised as a goddess, *yoginī,* one who has achieved perfection in yoga (*yogasaṃsiddhā),* one living in a cremation ground *(śmaśānavāsinī)* and fond of flesh and wine *(vasāmāṃsāsavapriyām*).[3] She is said to be in Siddhakṣetra, the place mentioned in the same context with Jalandhara, Kaulīna, and Uḍḍiśa. In this hymn she is clearly surrounded by mothers and *bhūtas.*[4] She is further eulogised as the absolute that protects and destroys universe and gives source to three main gods. By this hymn, Garuḍa obtained immortality, freedom from old age, invincibility etc. It is also said that one who will take bath in *tīrtha* described in this chapter, will get *yogic siddhis* and will be accompanied by groups of *yoginīs (yoginīgaṇasaṃyutaḥ).*[5]

This passage, together with that from *Matsya,* can be regarded in another light with the help of *Brahmayāmala*, which describes the post-initiation practice of *śaivas* related to Cāmuṇḍā.[6] In this precise case, a *sādhaka* should (after preliminary practice) come to one of the sacred places (*prayāgādi*, v. 93) and stay in a cremation ground (or similar place). He should be decorated with five signs (those known from *kāpālika* tradition), wearing black, red or multi-coloured clothes, perform ash-bath and make a *tilaka* on the front, decorate his feet and arms with red lac, etc. He should then start to behave in the same way as *yoginīs*, namely, make strange noises with his voice, play *ḍamaru* and tinkle all bells with which his clothes are decorated. He dances with *yoginīs* in a cremation ground for a month and obtains in such a short period a high status by this *vrata*. *Brahmayāmala* is an early text and thus, historically, it is not impossible that *Skanda* and even *Matsya* could have witnessed similar practices.

*Devī purāṇa* also pays special attention to Cāmuṇḍā, who once saved Viṣṇu from demons. She is called the highest Śakti, able to create, protect and destroys the universe. Viṣṇu and Brahma sing hymn to her.[7] She is eulogised as everything: animals and plants, gods and time-particles, the essence of all teachings, *vedic* and *tantric*, even *garuḍa*, and of course, this hymn offers protection against harmful spirits,[8] and destroys all sins, including the most terrible. Cāmuṇḍā is not yet surrounded by *yoginīs* in this text, but already related to *ḍākinīs.*

The central figure of mothers can be also a male, for example, Bhairava in *Agni* 52, or Śiva/Mahākāla in *Śiva* and *Skanda*. In the chapters dealing with the constructions of *śaiva* temples, the mothers are often accompanied by Vināyaka or Bhairava.[9] In *Śiva*, the mothers can also be led by Vīrabhadra, or by Nandin, like in *Liṅga.* The seven mothers in later texts can be centred around any *śaiva* personage, but they are also represented as an independent group.

### 2.3.1.6. Functions and importance of the mothers

The *siddhis* that each mother brings independently are listed in *Yoginīsaṃcāraprakaraṇa*. They are situated in the second layer of the *cakra* of worship, which shows their high position.[10] But in most of cases, the mothers are represented as a group and their particular functions are not known.

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[1] SP.5.1.43.35-40.*
[2] MP.193.69-71.*
[3] SP.5.3.186.11cd-15.*
[4] Ibid., v. 16-32,* v. 20-21 address Cāmuṇḍā as Kanakeśvarī
[5] Ibid., v. 41.*
[6] BY.56.90-101.*
[7] DP.6.31-45.*
[8] Ibid., v. 51-55.*
[9] LP.2.48.45-48, LP.1.48.29-30.
[10] YSP.3.68-84. App.4.5.

The most important function of the mothers as group is a fight against demons. This is also probably the most ancient and the most popular context of their appearance. Mothers and *yoginīs* accompany the goddess in her fight with Mahiṣa. All of them are happy to drink blood and devour flesh.[1] However, not every story of killing Mahiṣa mentions mothers and *yoginīs*.[2] From this we can conclude that the motif of killing Mahiṣa and the female retinue of the goddess were not always linked together. They began to be connected in *purāṇas.* I suggest that in the most ancient stories of Mahiṣamardinī, known from the very beginning of our era, there were no *yoginīs* or *mātṛs*. The participation of mothers in the fight against the enemies of gods is the way to integrate them in *purāṇas.* The more, such context permits them to keep for some time their originally malevolent nature.

The other basic function is the protection of children. A queen practiced *vrata* related to Gaurī in order to get a super-child. The son was born under the Mūla star and, as it was considered to be very inauspicious, the queen was requested by the ministers to abandon her child.[3]

> She summoned the nurse. The queen spoke this to her, "There is the *mātṛkā* deity named Vikaṭā in the great Pañcamudrā's *mahāpīṭha.* Dear nurse, place the child in front of her and submit thus, "This child is granted by Gaurī. He has been placed in front of you by the queen who desires the well-being of her husband and who has been urged by ministers." [...]. Then goddess Vikaṭā summoned the *yoginīs* and said, "Take this child immediately before the Mātṛgaṇa and do as they bid you to. Protect this child with great effort."[4]

The *yoginīs (yoginīcakra)* instantly took the child through the sky and presented him to nine mothers: Brahmāṇī, Vaiṣṇavī, Raudrī, Vārāhī, Nārasiṃhikā, Kaumārī, Mahendrī, Cāmuṇḍā, and Caṇḍikā. The mothers said to the *yoginīs* that the boy is marked with excellent characteristics and deserves a kingdom. They send him together with *yoginīs* to the goddess Pañcamudrā in Kāśī.[5] Performing penance, the boy returns as a sixteen-year-old accomplished person.[6]

Another closely related function of the mothers is the protection of devotees. One who goes to the holy place of mothers in Bhairaveśvara and performs worship on the 14th of the dark half will get the protection of the *yoginīs* and *mothers,* as if he were their son.[7] In *Skanda purāṇa,* Śiva explains a special worship, which, although not related to any particular *śakti* or goddess, promises to the man who performs it the protection of *yoginīs (rakṣyate yoginībhiḥ).*[8] *Agni* states that the names of the divine mothers, Brāhmī etc., should be repeated on the eighth day (*aṣṭamīvrata*).[9]

Mothers gain special importance in transitional moments, like the creation and destruction of the universe. In *Skanda,* Mahādeva asks the goddess to annihilate the universe, but she feels very reluctant to do so. She refers to her innate woman's nature and to the fact that she is the mother of all this. Śiva gets angry and pronounces a spell "*Oṃ hum phaṭ tvaṃ sa*" transforming instantly the beautiful goddess into terrible monster-like Kālarātrī. She shook the entire universe with her loud *hūṃ.* In many aspects she is compared to lightning (*saudāminī, vidyut*): increasing in size, speed, fury, having the ability to multiply itself. She looks like a typical *yoginī* with disheveled hair *(muktakeśī),* burning eyes (*vidyudagninibhekṣaṇā),* thin belly (*kṛśodarī)* and neck (*kṛśagrīvā)* signifying extreme hunger, and having a typical decor of serpents, tiger skin and poisonous creatures. She grows even more, destroying the universe (*vyavardhata mahāraudrā jagatsaṃhārakāriṇī).* She laughs terribly (*aṭṭahāsā),* deforms her nose (*durnāsā),* and her eyes are compared to fire pits *(vahnikuṇḍasamekṣaṇā).* The universe with all its mobile and immobile beings is burnt.[10] The goddess further multiplied herself into 9-10-64-100 etc., without limit. *Mātṛs* accompanied by *vināyakas* also actively participated in the destruction.[11] They are not independent here, but described as *śaktis*

[1] SP.1.3.1.10.96a,*100-105, SP.1.3.2.19.20ff, 31-41, 42-80.
[2] SP.3.1.6.
[3] SP.4.2.83.23-25.
[4] Ibid., v. 26-30. Tr. AITM.
[5] SP.4.2.83.31-43.
[6] Same in SP.5.2.46.142-162.
[7] SP.7.1.228.1-3ab.*
[8] SP.7.1.17.197a.*
[9] AP.184.1ab.*
[10] SP.5.3.14.45-46.*
[11] Ibid., v. 47-57. They are described in SP.5.3.15.1-10.*

pertaining to a particular god or having an identical form with them. The universe is burnt after by twelve suns and in chaotic order it entered consciousness or, more precisely, assumed the form of consciousness, only Śiva preserved his own form.[1]

> Accompanied by most of the *mātṛgaṇas, yakṣas, uragas and rākṣasas,* the goddess Harilocanā ("having green eyes "or "having leonine eyes") merged in Mahādeva. Like the flame of fire that has become quiescent, the goddess attained the state of extinction.[2]

The importance of the worship of mothers in *tantric* text can be seen in *Netra*.[3] It is stated that they are called 'mothers' because they protect the world like mothers; they also participate in creation and destruction, and during the period of destruction, they keep the world inside them. They also bestow all *siddhis* being related to *bījas* (play of words: *bīja,* seed syllable of the *mantra*, means also seed). In *Netra* everything can be achieved by *mantras*; the mothers are said here to bestows seeds, flowers, and fruits, the last (*phala*) being the highest realisation.

Mothers help not only in everyday problems, but also give *siddhis* to the devotees. In *Skanda,* a king along with his queens, invokes *mātṛkās* and Cāmuṇḍā to get a son. In this invocation, he names all *mātṛs* and says that they go through the sky and that everything depends upon them.[4] Places related to mothers are considered to be extremely propitious for the achievement of *siddhis.*[5]

Mothers accompany important *śaiva* personages especially in transitional moments like birth, marriage, war. However, they keep their ambiguous and independent nature. *Skanda* tells about the confrontations of spirits fulfilling commands of Śiva and the mothers. Śiva askes the spirits to put dust particles on some demonic *liṅgas* to hide them, as they are destructive, but the mothers create wind which does not let it happen. Finally, Śiva asks the mothers to divide themselves in sixty-eight separate groups and assigns them to sixty-eight holy places. This story is a variant of the incorporation of feminine goddesses into the *śaiva* pantheon.[6]

The following three aspects: (1.) the context of the appearance of the mothers; (2.) their functions and (3.) their importance, differ in our texts according to reflected tradition. The difference will depend upon the degree of *tantric* influence and upon time.

**Group A:** Mothers are accompanying deities among all other *śaiva* creatures in *saiddhāntika* and early non-*tantric śaiva* pantheon. If mentioned at all, they do not have much importance, listed on the periphery among lesser spirits. They are marginal and are clearly subordinated to all male representations.[7]

**Group B:** Mothers surrounding the great goddess and participating with her in war. The mothers are important deities, sometimes direct representations of the absolute. They define cosmic and other hierarchies and they give birth to *yoginīs*. There is nothing inaccessible to them and they give to devotees all desired things, even superhuman capacities (*siddhis*).[8] The context is very particular, in most cases it is related to the interests of the kings.

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[1] SP.5.3.17.25.*
[2] Ibid., v. 26-27. *Tr. AITM.
[3] NT.12.6cd-15.*
[4] SP.5.3.169.12b-14a.* Compare: Bāṇa in *Kādambarī* describes various rituals performed by queen Vilāsavatī of Ujjayinī in order to get a son (cited acc. to Lorenzen (1991), p. 16): "She slept within the temples of [Caṇḍikā], dark with the smoke of bdellium [*guggulu*] ceaselessly burnt, on the bed of clubs covered with green grass [...]; she stood in the midst of a circle drawn by [great magicians, n. 20: *mahānarendra*]. In the place where four roads meet, on the fourteenth night of the dark fortnight [...]; she honoured the shrines of the siddhas and sought the houses of neighbouring Mātṛkās [...]; she carried about little caskets of *mantras* filled with birch-leaves written in yellow letters; [...] she daily threw out lumps of flesh in the evening for the jackals; she told pandits the wonders of her dreams, and at the cross-roads she offered oblation to Śiva." Tr. Ridding, p. 55-56. Ed. Kane, vol. 2, p. 42-43.
[5] SP.7.1.13.34 and SP.7.1.16.23-27.
[6] SP.6.106.29-32.*
[7] AP.39.10cd-13ab.* AP.40.18-22.* See also AP.105.13.* AP.33.2-3 ; AP.43.6 ; AP.63.7-9 with Bhairava. LP.2.48.45-48.* LP.1.76.55cd-58.* ŚP.5.1.37.* ŚP.4.8.19. ŚP.4.8.20-21. ŚP.5.50.28-30.* ŚP.7.2.30.35-36. ŚP.7.2.30.68cd-69. ŚP.7.2.30.70-72. ŚP.7.1.33.49-52.* The ancient non-*tantric* canon shows much resistance, and even when the practice was already *tantric*, the texts and the iconographical rules were still from previous tradition.
[8] This integration is visible in the hymn of purification from LP.1.82 as well as ŚP.7.2.31, AP.133.27-33,* AP.219.243,* AP.269.22, 27-28*, AP.315.13cd-14.*

**Group C:** Narratives often of humorous character reflecting popular knowledge about mothers. The context of the marriage of Śiva is the most popular.[1] Here, the problems occurring due to the contact of pure and impure creatures in the context of a universally important event are displayed.

If we try to re-establish a relative chronology of the functions of the mothers, we will see that the most ancient and important function is protection of the universe against different kinds of demons from approximately the Vth (already visible in *Devīmāhātmya* and the earlier *purāṇas*); next is probably the exhaustion of desires and human application of the first function: invocation of the mothers by kings in war and in the rituals of black magic belonging to the period of the VI-VIIIth. The link between mothers and superhuman abilities is *tantric* and we do not find it in our texts, except in late *Skanda* and *Agni.*

The set of seven mothers after its first appearance in *purāṇic* texts in approximately the Vth century, gains quickly importance, and this process is linked to the rise of the warrior goddess.[2] From the celestial missions, the mothers come down to earth, and their cult becomes linked to royal power and corresponding problematic: the mothers have to secure a victory in the war and destroy all enemies. Soon afterwards the cult becomes all pervading.

Mothers ascend in their importance also from tradition to tradition: they are marginal and not very important in *siddhāntika* tradition, their cult is more represented in *purāṇas* reflecting the same ideas as Vidyāpīṭha texts. The mothers are especially important and have a maximum of functions in later texts of the initiated, and the most important that they become linked to the *yoginīs*.

To summarise, the term 'mothers'- *mātṛs*, can signify in *purāṇas* at least four different groups of feminine deities: mothers as ancestors, especially in *śrāddha*; mothers related to Skanda/Kauśikī; mothers as the goddesses, wives and mothers of the gods (Lakṣmī, Kīrtī etc.); and, finally, the group of seven, eight or more mothers, Brahmī etc. The second and the fourth groups of mothers played a special role in the appearance of the *yoginīs.*

### 2.3.1.7. *Yoginīs* in their interrelations with mothers

The aim of this paragraph is to analyse the multiple interrelations between *yoginīs* and mothers. Both kinds of feminine beings are included into same hierarchical structures. The change of these structures in time can be a valuable factor for the dating the texts as well as for attribiting them to a particular *śaiva* tradition of the insiders.

As it was shown in the previous paragraph, there are two types of mothers with whom the *yoginīs* have particularly close relations. The closest, by description and behaviour, to the *śaiva yoginīs* as they are depicted in the *purāṇic* texts are the animal-headed mothers from *Ur-skanda* and *Mahābhārata*.[3] The other important group, that of seven or eight mothers, forms the basis of some *yoginī*-classifications, like in *Agni* and *Tantrasadbhāva*. The *yoginīs* are subordinated to the seven or eight mothers.

Vidya Dehejia states that the lists of *yoginīs* excluding mothers[4] have the tendency to present the *yoginīs* as dangerous and blood-thirsty, while those that include mothers give the impression of dealing with more tempered creatures. But I cannot agree with the idea that when mothers are included in the lists of *yoginīs*, it changes the character of the whole group. *Tantrasadbhāva* 16 and *Jayadrathayāmala* show that when *yoginīs* are linked to seven mothers (Brahmī etc.), mothers and *yoginīs* represent different kinds of creatures, and the mothers cannot be included in the list of *yoginīs* by definition, being a kind of super-*yoginīs*. Thus, the essential difference between the two mentioned groups of the mothers lies in the fact that the first group might be the direct source of the *yoginīs*, and that this group of ancient wild animal-headed creatures does not have relations with the *yoginīs* based upon some hierarchy.

It is important to note that, in *purāṇas*, the *yoginīs* start to be linked to mothers only when mothers became eight or more in number. However, in ancient *tantric* texts, like *Brahmayāmala*, *Yoginīsaṃcāraprakaraṇa* and *Tantrasadbhāva*, the mothers (while still being seven in TS) are already

[1] ŚP.2.3.39.36.*
[2] Term of Yokochi (2004).
[3] USP.64ff and MBH.9.45.
[4] The group of 7 or 8.

clearly linked to *yoginīs*. These ancient texts do not show direct influence on *purāṇic* tradition and they were probably composed in the period when *tantric* tradition was limited to a small circle of initiated. Soon, the Kaula variety of *tantric* worship became all-pervasive and eight mothers (and 64 *yoginīs*) will be found in both *purāṇic* and *tantric* texts. This shows that the concept of 64 *yoginīs* is of a quite late date.

The 64 *yoginīs* emerge only in connection to eight mothers and not to seven. This 'transition' between seven and eight mothers cannot be taken in the sense of time (seven being is older than eight), but it is rather related to the context: we encounter seven mothers most often arranged in line and flanked by Vīrabhadra and/or Gaṇeśa, but as soon as we deal with circular formation (for example, typical *śaiva* lotus with eight petals and the centre), we shall find eight mothers.

We should now establish the variants of the interrelations between the two terms, mothers and *yoginīs*, reflected in different texts and contexts. Chapter 50 of *Agni* deals with the images of *tantric* goddesses: Rudracarcikā, Rudracāmuṇḍā, Siddhayogeśvarī, Bhairavī etc., who are said to be the eight mothers: (*ambāṣṭaka*).[1] The term 'mother' - *ambā* (but not *mātṛ)* is applied to this original arrangement of *tantric* goddesses-*yoginīs*.

The chapters of *Agni* dealing with the Kubjikā tradition show that the mothers are essentially different from the *yoginīs* and control them. The main goddess, Kubjikā, is to be worshipped along with eight "classical" mothers (and not seven).[2] Another passage from *Agni* also mentions eight mothers, but instead of Caṇḍikā here we find Mahālakṣmī.[3] The creatures that are called *yoginīs* in this passage are not linked directly to the mothers, but to the six bodily centres (represented by *ḍākinī* etc.), thus showing that the mothers and *yoginīs* are two independent groups, although included in the same arrangement of worship. Chapter 146 of *Agni* gives the names of the 64 *yoginīs* arranged according to their origin from eight *mātṛkas*. The names of *yoginīs* follow the invocation of mothers, of whom Cāmuṇḍā clearly occupies a leading place.[4] This model of hierarchy consisting of a central figure (here unknown), eight mothers and the 64 *yoginīs* related to them, although having *tantric* origin, became extremely popular in lay texts. No wonder that, even for scholars, this mathematically beautiful arrangement represented the totality of the "*yoginī*-cult."

Chapter 52 of the same text was wrongly considered as representing a different vision of the *yoginīs*, compared to chapter 146 in the works of Mallmann and Dehejia. Both come to a conclusion about possible equation of mothers and *yoginīs* in *Agni* 52**.**[5] Now, when the source of both ch. 52 and 146 is clear, it is also becoming evident that these chapters describe precisely the same formation of *yoginīs*. Chapter 146 follows more closely *Ṣaṭsāhasrasaṃhitā* 15, while ch. 52 is a free and contracted reproduction of the same source but mediated by *Pratiṣṭhālakṣaṇasārasamucchaya* 6. The links of mothers and *yoginīs* are not evident in ch. 52 as they are not needed anymore and are not important for the compiler.

Dehejia gives a summary of one story from *Kathāsaritsāgara*, where the *yoginīs* are linked to the mothers:[6]

> In the middle of the night, he (Candrasvāmin) saw a circle of mothers (*mātṛcakra*), headed by Nārāyaṇī (an alternative name for Vaiṣṇavī). The *mātṛkās* had with them a variety of gifts to present to Bhairava for whom they were impatiently waiting. Bhairava, Lord of the circle of Mothers, arrived just as Nārāyaṇī finished explaining the reason for his delay. The *mātṛkās* presented their gifts to him, after which he danced and sported with *yoginīs* (*tāṇḍavena kṣaṇam nṛtyannakrīḍayoginīsakhaḥ).*[7]

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[1] AP.50.30-37. This Siddhacāmuṇḍā is probably the same as Siddhacaṇḍikā, worshipped in KAP.64.84-84. Nāṭī is known to KMT, Bhairavī and Mahālakṣmī are known already to early *tantric* and *purāṇic* texts. Siddhayogeśvarī is supposed to be the main Trika goddesses. Some varieties of Cāmuṇḍā (Rakta-. etc) are known to TS.21.138ff. This list of *Agni* is borrowed from PLSS.6.167-177ab.

[2] AP.143.6.*

[3] AP.144.27ff.*

[4] AP.146.1.* For the origin of this *mantra*, (KMT.5.1-12ff, itself most probably coming from TS.6.2-33), App.2.7.

[5] Dehejia (1986), p. 31: "A similar usage of these words seems to occur in the 52nd chapter of *Agni purāṇa."*

[6] Dehejia (1986), p. 28.

[7] Tawney (1880), p. 552ff, Also Sarasvath K.S. and Ojha, P. *Kathāsaritsāgara*. 3 vols. Patna, (1961), ch. 6. vs. 76-106. KSS.9.6.100ff.

She states that it would appear that the circle of mothers, the *mātṛcakra*, included also the *yoginīs*, and that the word *yoginī* is used here as a synonym for *mātṛkā*. But we should distinguish here at least three levels of arrangement: Bhairava in the centre surrounded by the mothers and the whole group encircled by *yoginīs*, which is a simplified structure of the *maṇḍala*. Thus, the two groups of the feminine beings, representing two different layers of the arrangement, cannot be the same.

> The second story suggests a connection between the *yoginīs* and *mātṛkās*, but also reflects a slight confusion between the concept of *yoginī* as goddess and *yoginī* as sorceress. The tale told by Kandarpa contains an incident in which a collection of yoginīs apparently emerges from a group of mothers.[1]
> It was late at night and the circles of flying beings (*khecarī-cakra*) had begun to move about in the sky. Kandarpa, lost and miles from home, found a deserted temple of the mothers (*mātṛdevagṛham śūnyam*), entered it, saw the brightness and power of the *mātṛkas* and prayed to them for protection. A little later, Kandarpa saw a collection of Yoginīs emerging from within the group of *mātṛkas*. The phrase used (*mātṛgaṇantarāt nirgatya yoginīgrāmaḥ)* indicates that the *yoginīs* emerged from the mothers, and not from within the temple of the mothers, thus apparently indicating the divine status of the *yoginīs*. The rest of the story seems, however, to suggest the human-like aspect of the *yoginīs*.[2]

This passage might refer to a more ancient model of interrelations of the mothers and the *yoginīs*, where a number (not 64) of *yoginīs* is derived from the mothers.[3] Here are the other examples of Dehejia where the terms *mātṛ*s and *yoginīs* are used interchangeably: [4]

> Another description of Bhairava, repeated in more than one *Kaula tantra*, also suggests the synonymous use of the terms *yoginī* and *mātṛkā*. Bhairava is pictured at the centre of the circle of *yoginīs,* surrounded by the *maṇḍala* of mothers (*yoginīcakramadhyastham mātṛmaṇḍalaveṣṭhitam*).[5]

I do not see any interchangeability of terms here. The chapter of *Kulārṇava tantra* gives, in fact, the structure of the *maṇḍala*, where, the further we go from the centre, the more elements we find in every layer. Thus, here we see Bhairava in the centre, surrounded by eight *bhairavas* represented in union with the eight mothers, and the next circle would be the circle of the 64 *yoginīs*. This chapter, deals with the worship of 64 *yoginīs, ḍākinīs* etc., it also knows the 64 *pīṭhas* of the goddess. It mentions the 64 *yoginīs* beginning with Akṣobhyā, represented in *maithuna* (with whom, is not known); they originate from eight mothers here linked to eight *bhairavas* (*Asitaṅga* etc.).[6] It must be the same list as that of the *Agni*.

Thus, we have two variants of interrelations of *yoginīs* and mothers: (1.) *Yoginīs*=mothers in some of the *purāṇic* texts, which have a tendency to call 'mother' any representation of the feminine (mostly *Skanda*). The late *purāṇas* use the term *yoginīs* only when it is clearly linked to the circular formation or to the number 64. (2.) *Yoginīs* appearing from mothers, and belonging to their 'families', which is closer to the variant reflected in *tantric* sources.[7] *Yoginīs* here are a step more further from the centre than the mothers in the context of worship and they occupy a lower position in comparison with the mothers.

I would propose a hypothesis that the number 64, in relation to *yoginīs*, is not crystallised before the appearance of the list of eight and not seven mothers.[8] The mathematically beautiful structure of

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[1] KSS.17.4.207-225, p. 1156-1159.
[2] See TS.21.201ff,* where one sees the mothers in animal forms having partaken *caru*, in the "house of the mothers."
[3] Like in TS.16.
[4] Dehejia, Ibid., p. 31.
[5] KT.8.32. Also *Meru tantra* in Dhana Sham Sher, *Bṛhat-puraścaryārṇava,* 4 vols. Kathmandu, (1968), vol. 3, p. 426. Must be a misunderstanding here: in the *tantric* texts such as BY, TS, JY(YSP), NS, KT.10.84-85* even if a *maṇḍala*-like formation of mothers is given, the mothers and the *yoginīs* are never mixed up: they are on different levels and represent different kinds of principles; in the case of syllables the *yoginīs* can be reduced to the mothers and thus 'appear' from them. This goes againts the suggestions of Dehejia, Ibid., p. 62.
[6] The lists of the *yoginīs* starting with Akṣobhyā are from Kubjikā tradition: AP.52 and 146, SSS.15, KT.10.84-85.
[7] The *yoginīs* are related to different families from Brahmāṇī to Yogeśī. In TS.16 is one of the most important differences between the cosmic and the "earthen" *yoginīs*. The cosmic ones seem to have no relation to *mātṛs*.
[8] The only possible exception might be the *vṛndacakra* of Krama tradition (in the representation of Maheśvarānanda), consisting of 64 *siddhās(=yoginīs*), where I was not able to find any clear relation to the eight mothers: MM.38* (v. 43 in kashmiri ed.) Silburn (1995), p. 137. TS.13 gives an idea that the number of 64 was originally that of *bhairavas*, having *yoginīs* as their counterparts.

eight times eight breaks the ancient concept, deriving an unlimited number of *yoginīs* from seven mothers. For example, *Tantrasadbhāva* 16, one of the early and authoritative texts of *Trika*, derives 77 *yoginīs* from seven mothers, number of *yoginīs* per mother varies from 7 to 13.

## 2.3.2. The goddess(es) and the *yoginīs*

The aim of this paragraph is to try to see if there is any border between the goddesses (*devīs, devatās*) and the *yoginīs*. Neither Indology nor History of Religions provide any coherent hierarchy of Indian goddesses or other forms of the feminine.[1]

I propose here an extremely simplified but working variant. The main distinctions are between the Mahādevī, that is the solitary absolute in most cases like Durgā or Kālī, and the other, less important goddesses. These goddesses forming groups, consisting of three like Sarasvatī, Lakṣmī and Kālī, are all considered to be the partial emanations of the central, Super-goddess. The group can also comprise seven or eight elements in case of the mothers. So, the main distinction can be made here between one (and without second) embodied absolute, having no particles, and her eventual manifestations in the numerous limited forms. They (these smaller goddesses) are the aspects of the Absolute and that is why they are subordinated by definition.

But this apparently simple structure of the 'chinese boxes' or 'multiplying bacteria' is complicated by the fact that the absolute can manifest at any moment in any of these goddesses, belonging to any level, they are all one. All of these goddesses might have one or more *yoginī*-like qualities: they give knowledge, they save in difficult situations, they appear in dreams, they bestow the highest realisation etc. Moreover, almost all names of the goddesses can be found in the lists of *yoginīs*. The question is to prove that there is no difference between them or the contrary. We should pay particular attention to the appearance of the multitude of goddesses in a space-time-context, their relations with the source of their manifestation. The cases where masculine is opposed to feminine or Śiva is in conflict with the goddess are particularly important.

*Vāyu* tells about the birth of Arddhanārīśvara, its separation into two parts: male and female. The female is more complicated: first, she divided herself in white and black parts, out of which appear the sixty goddesses, who are listed, their names are given according to *yugas*.[2] The 'ambiguity' of the feminine (black and white sub-parts appear from one and the same part) will become more elaborated and linked to the three *guṇas* in later texts. In *Vāyu*, it is the goddess who is more 'productive', dividing herself into a bigger number of parts than Śiva, whose creativity is solidified in the classical form of eleven *rudras*, always regarded as positive. The majority of the names of the 60 goddesses from *Vāyu* became those of *yoginīs* in later texts. There is also another link: the names of the goddess (=*yoginīs*) protect one who recites them from all dangers, including possession by spirits. An amulet with these names will protect a child from planets or seizers (*grahas*) and bad spirits, among whom Pūtanā and mothers of unknown kind are listed.[3] These harmful beings were also seen as *yoginīs* in later texts.[4]

The logic that the male appears from male and female from female is contradicted in *Vāyu* where Umā, Sītā, Sinīvālī, Kuhū, Gāyatrī, Lakṣmī, Kīrti, Dhṛti, Medhā, Lajjā, Kṣānti, Vapus, Svadhā, Puṣṭi, Kriyā, Sarasvatī, Vāṇī, Sandhyā, and Rātrī are said to be born from Śiva.[5]

The ability to have a large number of aspects is considered to be a part of the feminine nature in *Kūrma*, where the female part of the god also has inside herself the dual nature, black and white,

[1] Dual structures of tame-angry; married-unmarried, goddess of the breast-goddess of the tooth and the like were proposed. The other possibility is to classify the goddesses on the basis of sources: *vedic* goddesses, countless *purāṇic* goddesses and the emergence of the Great Goddess. I decided to establish a structure on the basis of the relations between the different manifestations of the feminine.

[2] The same idea in TS.16.136-141, LP.1.41.43-47ab.*

[3] VYP.1.9.87-89.*

[4] DP.1.30* describes the incarnations of Devī in different *yugas*. LP.1.70.322-339,* and 340-343 development of VYP.1.9. The names should be repeated in dangerous places and situations, especially when children are afflicted by planets or mothers.

[5] VYP.1.55.42-43. Of course, most of them are from the 'white' list of VYP.1.9.

peaceful and terrifying etc.[1] The 1008 names of the goddess protect from the bad influence of planets and some female creatures, beginning with Pūtanā.[2]

The goddess Pārvatī, as she presented by *purāṇic* texts, can hardly be linked to the *śaiva yoginīs* directly. She needs either to be in her own 'black' form like that of Kālī, or have an intermediate deity, who in many cases is Kauśikī. This Kauśikī, although to my knowledge is never called directly a *yoginī*, possesses a set of special qualities, which let her play this intermediate role between the mild Goddess and the blood-thirsty mothers-*yoginīs*. *Liṅga* speaks about Yoganidrā *alias* Kauśikī, who appeared when Umā changed her colour from black into golden.[3] It tells also the story of Kṛṣṇa's birth, saved by his "sister" Kauśikī, who, having originated from the body of Umā, enters the womb of Yaśodā.[4] When Kaṃsa attempts to kill her, she flies away, predicting his death in a loud voice from sky.[5] In *Skanda,* Brahmā invokes the goddess Night, who should enter the womb of Menā and make Pārvatī dark. She will regain her colour by penance. The Night itself will kill Caṇḍa and Muṇḍa, and will be known as Cāmuṇḍā. Night is eulogised as Gāyatrī, Ūrjitā, Bhūti, Śivā, Kṣānti, Dayā, Nīti, Upāyā, Lakṣmī, Prāṇā, Yukti, Gati, Rati, Prīti, Kānti, Śānti, Bhrānti, Phalā, Līlā, Saṃbhūti, Sthiti, Kālarātrī, and Vibhāvarī. It is the Night that serves here as the intermediate between the pure goddess and the aggressive small goddesses needed to destroy the demons.[6]

Only in *Śiva purāṇa,* is mild Pārvatī is shown as performing violent acts herself: kills demons, gives an order to Viṣṇu to seduce their wives, turns *apsarasas* into monsters, and produces multitude of terrible *śaktis* directly from herself. The reason for this is the general apprehension of the Goddess in *Śiva* as an absolute. Throughout the text, a celestial voice gives advise to the gods and even to Śiva, and only at the end do we discover that it is the voice of the goddess. The goddess appears to Menā after 27 years of worship. Menā calls her *siddhā* and *hiṃsā* from *Atharvaveda*, who creates and destroys universe and gives birth to the three main gods.[7] Nevertheless, even here Kauśikī as an intermediate is present. The gods need a virgin of special qualities to slay Śumbha and Niśumbha, they arrange that Śiva calls Kālī "black".[8] Angry, Kālī decides to practice penance. During her difficult penance, a tiger appears with an intention to devour her, he becomes the chief of *gaṇas* called Somanandin.[9] Brahmā appears and tells her that this is all a divine play and she could change her colour without *tapas.* However, he asks her to cast off her skin anyway and Kauśikī appears. She is said to be surrounded by many similar *śaktis* and linked to the region of Vindhya.[10]

The mothers do not cause any troubles to Kauśīkī, by or from whom they were created in the already discussed *Ur-skanda.* But, any male god who invokes them is likely to be tested by these creatures like in *Kūrma* and *Matsya*. Direct confrontation with countless feminine powers in the forms of monsters *karālīs* etc., created by Umā in anger, even made Śiva change his decision concerning the head of Gaṇeśa. Umā herself did not have any troubles with these *yoginī*-like creatures, and it is not stated in the texts, but seem that they appear from her and dissolve easily in the goddess.

Can we consider the goddess as being immune to the *yoginīs*? The Kashmiri variant of the origin of the Śivarātrī festival does not let us reply simply 'yes'. *Yoginīs* had magically extracted Pārvatī from Śiva's heart and sacrificed her to him in his Bhairava form without his knowledge.

> When Śiva saw that before him, understood it, and reflected upon it, he became greatly disturbed, contemplating his heart that was now empty of Pārvatī. Then when Viṣṇu had learned that this had come to pass he arrived in the form of a child, playing, two-armed, wearing a golden turban and a red robe, riding Garuḍa in the form of a ram. Narasiṃha [came] too. Accompanied by his Narasiṃha form Nārāyaṇa emitted a deep and terrifying roar [rushing] to and from amid the band of Yoginīs, causing them to quake [with fear]. [11]

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[1] KP.1.11.1-12.*
[2] KP.1.11.332.*
[3] Yokochi (2004).
[4] LP.1.69.49-50.
[5] Ibid., v. 56-59.*
[6] SP.1.2.22. especially v. 53 and 55-61.
[7] ŚP.2.3.5.
[8] ŚP.7.1.24.24-32. Scenario is similar to MP.
[9] ŚP.7.1.25.8. Story of tiger is in ch. 27.
[10] ŚP.7.1.25.38-42 and 45-46.*
[11] Sanderson (2004b), p. 285ff summarises the story from *Haracaritacintāmaṇī 31.44ff.*

The *yoginīs*, eight in number, meditate on the eight mothers - their sources. Mothers and *yoginīs* together sing a hymn to Śiva. The terrible Śivādūtī then arises to devour the *yoginīs* and a celestial voice calls on Śiva to remember his own true nature. When he does this, immediately the Supreme Śakti emerges in her terrible, universal aspect (as Kālasaṃkarṣaṇī[1]). Evidently this is the true nature that Śiva had forgotten. The *yoginīs* restore Pārvatī; a second Śakti of Viṣṇu (in addition to Śivadūtī) comes forth to serve her. Śiva and Viṣṇu are rewarded by the goddess with the honour of residing on her person as ear-pendants.[2]

According to the evidences provided by Alexis Sanderson, this was not the only time when Pārvatī had to pass through *yoginīs*:

> On the bright fourth sacred to Umā in the mouth of Māgha, the hordes of *yoginīs* first devoured her and then re-created her with Gaṇas that were partial incarnations of their own bodies.[3]

Bhairava himself is without protection in front of these dangerous creatures:

> O Goddess, by dancing there [in the cremation ground] I made myself vulnerable to [their] entry. [So] the Mothers extracted you [from your hiding place within me] and offered you up to the Cakra of the Goddess. The Yoginīs devoured you. Then the deities were delighted and danced with me for the next two days. Then they all ceased and I thought of you [, believing that you were still hidden] in my heart, and when I could not see you there I was greatly astonished.[4]

Bhairava in his rage smashes the *cakra* of the sacrifice. The terrified *yoginīs* propitiate him with offerings and finally restore the dismembered Goddess to him whole. He is delighted and founds the Śivarātri festival to commemorate these events.[5]

> With eyes wide with joy [the Yoginīs] extracted her [Pārvatī ] from [her hiding-place in] the interior of his lotus-like ear and offered her up [to Bhairava] out of their love for him, as the sacramental fumigant [prepared from her flesh].[6]

These Kashmiri examples provided by Alexis Sanderson show that the goddess masters completely the situation to the point where Śiva thinks she is destroyed. All this is performed to make him remember his higher form. These passages are the examples of how the goddess uses transgressive means to achieve a desired result (which is positive): she uses here typical methods of *yoginīs*.[7] Nevertheless, the situation is complicated and *yoginī*-Parvati cannot come in contact with *yoginīs* (related to Śiva or Bhairava) easily. Thus, the *purāṇic* stories of the great Goddess guiding *yoginīs* to fight must be late.

These examples also show that in *purāṇic* texts there at least two independent structures or hierarchies of the goddess(es): the first one is a purely *purāṇic* invention where the Mahādevī manifests herself in forms of other goddesses - most often Lakṣmī, Kālī and Sarasvatī. The second hierarchy is the similar in *purāṇas* and in *tantras* and we see it when the goddess finds herself on the top of the many-layer structure, where every higher level has fewer manifestations than the previous and, by consequence, these manifestations are considered to be more powerful than the lower ones (Goddess – mothers - *yoginīs*).

The only distinctions we can make between *devīs* and *yoginīs* are quite subtle and secondary.[8] The term *devī* signifies an independent, unique and self-sufficient being, while *yoginīs* are mostly a

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[1] Sanderson, Ibid., remarks that she is not named in the texts, but Śiva worships her offering her the time as a sacrificial victim. The name of the main Krama goddess is 'One who retracts the time.'
[2] Adopted from A. Sanderson, ibid.
[3] Sanderson, Ibid. *Ādipurāṇa-tithikṛtya,* 11.2145, 2147.
[4] Sanderson, Ibid. *Dūtīmara f.*71v11-12.
[5] Sanderson, Ibid., n. 141.
[6] Sanderson, Ibid., n. 142, see also notes 143-144 for other sources. *Śarvāvatāra f.12.*
[7] See chapter 4.
[8] Foulston (2002), p. 172-18 classifies the goddesses on account of deity type, character, form, degree of purity, temple type, worth+merit, diet, marital status, priesthood, possession, disease associations, scriptural sanctions, caste relationships, negotiability; subordination; rites; temple position; relation to the earth etc. See *Wild Goddess,* p. 22-23 table on oppositions and classifications regarding goddesses. Their characteristics include character, appearance, mobility, sex, kinship, social status, hierarchy, location; type of worship, time of worship; place of worship; etc.

group of deities and are in plural. The *yoginī* acting alone is very likely to be called *devī* or addressed by her personal name; it is possible to study one *devī,* but not one *yoginī* among those surrounding Śiva. *Devī* is a more general term which can be applied to any manifestation of the feminine, including *yoginī(s).* We see it in *Agni* where the chapters dealing with *yoginī*s are variously named 'eight times eight *devīs'* or the '64 *yoginīs*.' The *devīs* prove to have more stable lists, forms, features of behaviour and functions; while *yoginīs* re-emerge anew in any particular situation. The *devīs* are more or less always present; the *yoginīs* appear and disappear. Finally, *devīs* are a part of the crystallised order of *purāṇic* tradition, while the *yoginīs* appear from time to time as uncontrollable and dynamic *tantric* chaos. So, it is practically impossible to say that a particular goddess is a *yoginī* or the contrary. *Skanda*, for example, gives a list of about forty goddesses-protectors of Kāśī. It includes the leading goddesses of the radical *tantric* traditions such as Siddhalakṣmī, Kubjā, Amṛteśvarī; some local goddesses of unknown origin, like Bandī; most of seven mothers; *yoginīs* such as Yamadaṃṣṭrā. The name of the whole group is *'devīs'*. The goddess in this list can be distinguished from a *yoginī* if she is said to be surrounded by *yoginīs*, like Siddhilakṣmī.[1] It is only on the basis of a particular tradition that a feminine being is called a goddess or a *yoginī.* For example, in *Skanda,* the goddess Śākalaṭaṅkaṭā has all qualities of *yoginīs*, but is not called as such.[2] In the same text a *yoginī* Karmamoṭī is represented as surrounded by crores of *yoginīs*. One who worships her will achieve his aims and will enjoy all pleasures with some celestial creatures. In other texts she is called sometimes a goddess or even a mother.[3]

We can conclude that the *yoginīs* can be identified as such only when they are opposed to Mahādevī or when they are represented as a group surrounding her or Śiva. Taken separately, goddesses and *yoginīs* cannot be practically distinguished. Even when the goddess has lesser deities around her, the difference in power is very subtle: *purāṇas* do not bother to make distinctions between sisters, friends and servants of the goddess.

### 2.3.2.1. The friends, sisters of the Goddess and the *āvaraṇa* deities

All women surrounding the goddess in *purāṇas*, whether her sisters, friends, or servants, can be considered as close to the *yoginīs;* they have the same names and qualities. To gain this proximity with the goddess can also be seen as a spiritual success for a women.

*Devī* describes door-keepers and female attendants with special *yoginī*-like qualities, who form a kind of *maṇḍala* around the place of Śiva.[4]

*Liṅga* narrates the birth of Pārvatī. It is said that she, at the age of twelve performed *tapas* together with her sisters.[5] Among her servants or friends Mālinī, Sāndyā, Jayā and Vijayā are named.[6] In *Skanda,* the girls who practiced *tapas* with Pārvatī are numerous: Jayā, Vijayā, Mādhavī, Sulocanā, Suśrutā, Śrutā, Śuki, Pramlocā, Subhagā, Śyāmā, Citrāṅgī, Cāruṇī, Svadhā etc.[7] From all these girls Jayā and Vijayā are found in all *yoginīs*-lists. They, together with Ajitā and Aparājitā, form a group of four sisters of the Tumburu-form of Śiva. This formation of four (originally belonging to the Vāma tradition) entered all posterior *śaiva* sources. In *purāṇas,* these girls are the closest friends-servants of the goddess, her door-keepers etc.

*Śiva* describes an expiatory practice performed by a lustful woman in order to escape hell: she wore bark and had matted hair, wore *rudrākṣa*, performed ablutions, repeated the names of Śiva, and regulated her speech and diet. As a result, she could cast off her body without any difficulty and she was taken up in a celestial chariot and assumed the body of Gaurī, and saw Śaṅkara; she even became a friend of Pārvatī.[8] *Liṅga* provides a special note for women-devotees, by performing a special *vrata*

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[1] SP.4.2.70. The same can be applied to the term *śakti in* KP.1.46.25-26,* 31-33, 37-41* and 42-45.*
[2] SP.7.1.168.1-5.
[3] SP.7.1.189.1-2.
[4] DP.7.23-25, until v. 44.*
[5] LP.1.101.3cd-7.*
[6] LP.1.102.23-27.*
[7] SP.1.1.21.138-139.
[8] ŚP.0.4.35-36, especially v. 38 and 49.

they achieve *sāyujya* with the goddess.[1] In *Skanda,* the girl whose parents died was performing penance for Śiva, and became a friend of the goddess (*sakhī)* along with others.[2]

Thus there is no unsurpassable border between human women and the friends of the goddess, who are themselves often stated as *devīs* or *yoginīs*. The same ambiguity persists on the highest level of the universal arrangement: the main goddess is often qualified as *yoginī.*

### 2.3.2.2. *Yoginī* as a quality of the goddess

The most important question here is for what qualities Pārvatī is considered to be a *yoginī.* In all *purāṇas,* Pārvatī had a miraculous birth from special parents, who propitiated the gods in order to have children. In some texts, they practice austerities in order to obtain the bliss of having the great goddess incarnated through them. A newborn girl already knows who she is and rememberes her previous life, the life of Satī and her death,[3] and it is one of the aspects of Pārvatī linking her with *yoginīs*. Pārvatī consciously practises hard *tapas* in order to obtain Śiva as her husband. Tested by him, she passes and they get married. All this, in fact, was organised to do a favour to gods harassed by Tāraka, who is to be slain by Skanda, the "son" of Śiva and Pārvatī.[4] After getting married, Pārvatī does not perform anything important for our study, except some *tapas* when she changes her colour from black into golden and gives birth to Kauśikī, and when she created Gaṇeśa from the dirt of her body.

The most important aspect of the story of Satī-Pārvatī's nature is her *yogic* self-immolation at the sacrificial feast of her father. In *Vāyu,* we find the story of Satī, who burnt herself by means of *āgneyī dhāraṇa*.[5] This ancient text already ascribed a *yogic* death to Satī. In *Kūrma,* there is no mention of *yoga* in this story,[6] the other particularity here is that goddess herself (supposed to be just burnt) incited Śiva to destroy the sacrifice of Dakṣa.[7] In *Matsya* the yogic death is not accentualised. In *Ur-skanda,* Śiva creates Svarṇakṣī from the half of the splendour of his body.[8] This girl became the daughter of Dakṣa and she is eulogised as *yogāddevī* (a goddess (appeared?) through *yoga*), Satī and *atiyoginī* (the first *yoginī).* She and Śiva seem to mentally procreate thousands of deathless *rudras*, to the unhappiness of Brahmā.[9] In this ancient text, Satī already recites or concentrates on the *dhāraṇa* of fire.[10] After her death, Himavan gets a daughter, who, with her two sisters, practices the hardest *tapas.* They are said to have the powers of *yoga* and to support the world. They are called 'the mothers of the world and all three are *brahmacārinīs.* Umā is the greatest of them, she is endowed with special *yogic* powers *(mahāyogabālopeta*)[11] and obtaines Mahādeva as her husband. In *Śiva* there is a tendency to represent the goddess as absolute. Brahmā tried to create various beings, but did not multiply and Brahmā prayed to Śiva and the goddess. Delighted, Śiva and the goddess appear and the goddess gave him a particle of herself to be incarnated as the daughter of Dakṣa and merged in the body of Śiva. Creation started to go through copulation.[12] The story of the death of Satī occurs few times in the text and the variants differ considerably. Satī goes to sacrifice in a kind of flying machine accompanied by women-musicians, *rudrakanyās,* Sumālinī, Śubhāvatī etc.[13] She angrily talks to her father, abandons her body (no fire) and goes to Himālaya.[14] But another variant gives more details on how Satī cast of her body. The flame from her body was a benefactor to all the world and the deity that appeared from there became Jvālāmukhi, a goddess liberating from sins.[15] In the third variant the process is given in details: she sits facing the north, takes some water for purification, covers her body with a cloth, closes

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[1] LP.1.84.6, 13cd-14ab, 17-18a, 21cd.*
[2] SP.4.1.47.46-50.*
[3] Mertens (2002), p. 359-376 defines 6 stages, dated by the IV$^{th}$ –XVI$^{th}$ centuries.
[4] On the birth of Skanda see the paragraph on mothers and White (2003).
[5] VYP.1.30.54-55.*
[6] KP.1.13.59-60.*
[7] KP.1.14.34-36.
[8] USP.9.17-22.*
[9] USP.10.4-8.*
[10] Ibid., v. 23-25.*
[11] USP.11.24-32.*
[12] ŚP.7.1.16.16-18* and 23-26.*
[13] ŚP.7.1.18.19-30.
[14] ŚP.7.1.18.50.* ŚP.2.1.16.41* also tells that Satī cast off her body (without fire) and went to her region.
[15] ŚP.2.2.1.41-43.*

her eyes, and enters a special state. She stabilizes then *prāṇa* and *apāṇa*, lifts up *udāna* centre by centre until the middle of the brows (the last step before death). She remembers the lord and her body is reduced to ashes by the *yogic* fire.[1] In *Kālikā* the *yogic* suicide of Satī is also described in detail, and it differs from other *purāṇic* texts: she goes out of her body by closing nine doors and producing indistinct sound, her spirit left body by breaking up the tenth door.[2]

What can be the *yoga* here? Peter Schreiner formulates an idea that the *yoga* is death-oriented,[3] and thus it can also be understood as oriented to 'the other world', to the overcoming of the human condition. David White writes on the basis of *Mahābhārata* that humans "yoke themselves to yoga" for this purpose.[4] If a yogic suicide is a reason to call the goddess a *yoginī*, then we should see this term as coming from already *pāśupata* tradition. However, other women also cast off their bodies, but they are never called *yoginīs;* and no *śaiva yoginī* is said to cast off her body. Thus, the yogic suicide cannot be the reason to call someone a *yoginī* (provided that these terms are linked together).

Another aspect that particularises the goddess is her ability to create beings. In *Śiva purāṇa,* Pārvatī creates from the dirt of her body her proper *gaṇa* to protect her door after being disturbed by Śiva in the middle of her toilet.[5] The newly appeared creature asks her like a typical *kṛtyā* what he should do. She calls him her son and orders him not to let anyone in the apartments. Immediately after birth he beats up Śiva who tried to enter. Śiva's *gaṇas* fight with Pārvatī's *gaṇa* and to help him Pārvatī created two *śaktis*.[6] These two *śaktis* entered future Gaṇeśa.[7] He could not be conquered, until Śiva cuts off his head with his trident. Furious, Pārvatī created hundreds and thousands of *śaktis,* who ask her what they should do. She sends them to eat up all the gods etc. They were of different kinds: *karālīs, kubjakās, khañjās, lambaśīrṣās,* etc.[8] The gods eulogise Pārvatī and she stops the destruction only after Gaṇeśa is restored to life with holy water and *vedic mantras*.

The preliminary conclusion is that Satī-Pārvatī is so special because she is devoted to Śiva; remembers her previous birth; can multiply herself in an unlimited number of forms, abandon her body and enter another one; can easily create and reabsorb her *śaktis*; plays an important role in the cosmic game, helping to destroy the demons etc.

However, Śiva's point of view of why Pārvatī is a *yoginī* is different. Śiva put some conditions to the gods before marrying Satī: he wants a girl equal to him in splendour, able to receive his semen, *yoginī* able to change her form at will, devoted to *yoga* when he is *yogin* and full of desire, when he is in such state. More, she should not stop in any way his highest meditation.[9] It is the only passage where Satī is called *yoginī.* The same text states that Śiva is a great *yogin* whose semen flows up, and only Pārvatī can make it move downwards, no one else.[10]

It is not enough to practice *tapas* (many women and goddesses made austerities) or participate in the creation of the universe (*lokamātṛs*); *yoga* itself is not enough, and even *siddhis* are not decisive

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[1] ŚP.2.2.30.2-8.*

[2] KAP.16.48-49.* The term used *'sphoṭa'* means also 'breaking the skull'. A *rākṣasa* named Kapālasphoṭa in KSS.5.2, obtained this state by swallowing the human brain from a head that exploded in fire.

[3] Schreiner (1988), 3-4, p. 12-18 and (1999), p. 141.

[4] White (2003-2004), p. 613 discusses in details the ability of yogins to enter another body. White links on p. 620 the *paraśarīrapraveśa,* the initiation of a disciple, when the guru enters his body, and *utkranti*-like invocation of *yoginīs* in KMT.23. *Utkrānti,* as death, should be distinguished from *saṃkrānti* - the yogic ability to enter another body. See MVT.21.9.19, White, ibid., p. 623. White comes to the conclusion that this definition of *yoga* (related to the transfer of consciousness in another body) "has remained remarkably unchanged from the time of the *Upaniṣads* down through the *Tantra*s", p. 627.

[5] ŚP.2.4.13.20.*

[6] ŚP.2.4.15.44-47.*

[7] ŚP.2.4.16.14.*

[8] ŚP.2.4.17.7-16.* The same terms used in the description of the *yoginīs* in the texts of insiders.

[9] ŚP.2.2.16.38-41.* Compare KAP.9.47* which doesn't have the idea to oppose *yoginī* to *kāmarūpiṇī* according to the states of Śiva. Here we learn just that Śiva wants a *yoginī,* who is able to change her form at will and to bear his semen. But KAP.9.48* does this opposition, which became confusing in ŚP: when Śiva is in yogic state, she should be *yoginī,* but when he is overpowered by erotic love, she should be *mohinī* - 'enchantress'. KAP gives also more details on the supreme light on which Śiva is meditating (and which is nothing else as goddess) and the expression here is much softer: it is said that his wife should not create obstacles in his meditation, see KAP.9.49-50.*

[10] ŚP.2.3.16.31.*

to call someone a *yoginī.* The only thing that counts for *purāṇas* is a direct relation to the Absolute, the exercising of its will or the preparation for its coming.[1]

Among *purāṇic* texts only two give absolute priority to the goddess herself.[2] *Kūrma* describes the goddess as very high, equal to Śiva if not superior to him.[3] The question of the nature of the goddess is considered to be secret (*rahasya).* It is the highest knowledge, here given in terms of realisation of the *brahman* and the essence of Sāṃkhya, and it is also the only way to escape *samsāra*.[4] Many times the goddess is related to emptiness (*vyoma*), the term used presupposes the emptiness of consciousness, rather than just *śūnyā*. The goddess transcends the *guṇas*; she goes from one into the multitude.[5] Manifestation of the goddess in her higher form, which frightens Himavan, is brilliant, having eight arms and four heads, devoid of the *sat* and *asat*, which mean not only the distinction between existing and not existing, but also between good and bad. The reaction of Himavan recalls that of Arjuna, beholding the cosmic form of Kṛṣṇa. The goddess first gave to Himavan the divine vision and he saw:[6]

> shining like the crores of suns, the sun disk, incomparable, decorated with thousands of flaming garlands and equal to hundreds of circles of fire, having a face terrible with its teeth, hard to look at, and surrounded by a circle of (her own) matted hair, terrible and fear-inspiring, holding a trident, and (at the same time) peaceful, having a gentle face, with infinite wonder, having a sign of a half-moon, shining like crores of moons .[7]

Himavan, moved by fear, started to recite the hymn of goddess, consisting of 1008 names.[8] Himavan uses the terms which might belong to some Kālī hymns from non *purāṇic* traditions: he insists on *vyoma* and *ākāśa;* characterises her by opposite qualities present simultaneously; calls the goddess the mistress of vital breath; relates her to *yoga* (*yogasthā, yoga(yoginī)mātā, yog(vāg)eśvareśvarī mātā, mahāyogeśvareśvarī, yoginī, paramā kalā(kulā), yog(e)īśvarī*); links her to sound and to speech; and gives her the functions of creation etc. Her qualities and form are expressed by the opposite qualities (*bahurūpā surūpā ca virūpā rūpavarjitā; bandhikā bhedyā bhedābhedavivarjitā; abhinnābhinnasaṁsthānā vaṁśinī vaṁśahāriṇī; sarvaśaktyāsanārūḍhā dharmādharmārthavarjitā).*[9] Among the terms we also find the feminine classes of beings like *vidyādharī, kūṣmaṇḍī, mātṛkā,* etc.; different kinds of words in composition of the type knower-object of knowledge-knowledge.[10]

The term *yoginī* is applied not only to Parvatī, but also other goddesses in *purāṇic* sources. In *Kūrma,* it is a quality of Sarasvatī.[11] She is called *mahādevī, parameśāni,* the great Goddess, the deity of the speech, which is her thoroughly accepted feature, but she also described as *anādyantāmīśvarīṃ,* the goddess (one who governs) without beginning or end, and which is again the typical character of the Absolute. The term *brahmacāriṇī* is quite ambiguous, as we know from other sources that Sarasvatī is the wife of Brahma. Another important point to prove her supremacy and independence is the fact that she is called the source of the universe (*jagatāṃ yoniṃ*) and is the mistress of the Golden Egg *(hiraṇyagarbhamahiṣīṃ),* the mother of the three worlds (*trilokamātā).* We deal in this passage with an unusual form of Sarasvatī. It is possible to say that the passage reflects *śaiva* influence. Sarasvatī possesses the physical features of Śiva: she has three eyes and decorated with the moon on the crown of the head (*trinetrāṃ candraśekharām).* She is also called *paramā kalā,* which does not

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[1] It is typical that the goddess is addressed as Yoginī or Yogeśvarī in the texts of the initiated. App.3.2.

[2] The concept of *śakti* as a celestial voice (some kind of super-intelligence, giving advices even to Śiva, and disclosing its identity with the Goddess, as well as with that highest form of Śiva, on which he is meditating all the time) deserves a special study. ŚP.2.2.25.54 celestial voice, appearing for the 1st time, advises Śiva to keep his promise, which would be to abandon anyone who would censure Viṣṇu. Satī happened to do it. This is the explanation of ŚP for the real reason for her abandonment of her body. ŚP.3.22 again a celestial voice that advises to the gods to churn the ocean.

[3] KAP.41.20ff is close to KP.1.11 in meaning and even in wordings.

[4] KP.1.11.19-20.*

[5] Ibid., v. 21-22.*

[6] Ibid., v. 65-66.*

[7] KP.1.11.67-69* and v. 73.*

[8] KP.1.11.76-210.

[9] Kālī is described with opposite *dvandvas* in *Devīpañcaśatika/ Kālīkulapañcaśatika.*

[10] KP.1.11.226.*

[11] KP.1.23.19-21.*

signify "the supreme Art", as it was translated by A. Bhattacharya[1], but is a *śaiva* term for the Absolute. Sarasvatī is also characterised as the highest bliss (*paramānandāṃ).* The term *kalā* is used also to describe her as a particle (or power) of consciousness, *citkalāṃ,* which refers again to the Absolute and its energies, the highest of them is sometimes called *cicchakti.* The words used to show her supremacy, *īśī, īśānī, īśvarī,* reveal also their *śaiva* origin.

Frightened king prays to this goddess, asking her to protect him from the mortal danger represented by *rākṣasa*.[2] This situation is quite typical in interactions with *yoginīs*: one is able to see them only in modified states of consciousness: by special practice, by love or devotion, through fear, in life-death situations, or in dreams or visions. This passage, though bearing *śaiva* influence, cannot be described as *tantric,* as we find neither *yoginīs* in plural, nor the description of the practice. The *rākṣasa* was killed by a creature sent by Sarasvatī.[3] Knowing the complicated nature of *yoginīs,* we may ask if the attack of *rākṣasa* was not an invention of the goddess in order to establish her worship in the city of the king.[4]

In *Skanda,* Sāvitrī is called *yoginī*.[5] Mārkaṇḍeya characterises her as accomplished (*siddhā*), very fortunate (*mahābhāgā),* mother of Vedas *(vedamātṛkā).* The visualisation and *mantras* are all *vedic,* and prohibition to worship her and recite Vedas is given for *śūdras*. This is an example of adaptation of the *tantric* term *yoginī* in a non *tantric* context.

In *Kālikā* the goddess to whom the text is dedicated is called *yoginī.*[6]

The most mysterious '*yoginī*' I found in *purāṇas* was the sister of Bṛhaspati. She already has all the qualities of *yoginī:* superhuman abilities, high level of realisation, she travelled at the speed of mind in all universe in *Mahābhārata*.[7] The *purāṇic* references are just borrowings from *Mahābhārata*: *Vāyu,* describing the race of Dharma, mentions a sister of Bṛhaspati called or characterised as *yogasiddhā*. She moved across the whole universe. She became mother of illustrious sons.[8] *Yogasiddhā* may also signify a level of accomplishment as well as a certain kinds of *yoginīs* who have achieved it (*siddhayoginī* in *Tantrasadbhāva* 16).

It is possible to see that *'yoginī'* in all these examples means quality and not an 'essence' of the goddess. The occurrences where the *yoginīs* represent not quality but rather an essence of the being can be classified into two groups: those linking the *yoginīs* to the number 64 and those that are not attached to any particular number.

## 2.4. Formation of the sixty-four *yoginīs*

This group of 64 is represented in the literature as a sort of essence of the cult of the *yoginīs*. Very often, it is the only aspect to be addressed by the scholars, but I shall show that this formation is late and secondary.

*Brahmayāmala* 54 describes in detail the worship of the 24 higher and 24 lower *yoginīs* in a lotus to achieve *siddhis,* and uses the term *yoginī-cakra*.[9] Several lists of 24 are known to this text and the *yoginīs* are already used to represent codified *bījas*. The most important that *Brahmayāmala* 53-54 and 56 does not know the stable list of seven or eight mothers and this text classifies *yoginīs* according to different kinds of feminine deities (which in *purāṇas* are *grahas,* mothers, and goddesses). *Brahmayāmala* might be dated on this account as preceding *Ur-skanda.* The number in the basis of the arrangement of the *maṇḍala* is also three (3-6-24), and not four, like in later texts.

*Niśisaṃcāra* provides a geographical arrangement of sacred places, each of which is linked to a particular goddess. This arrangement is based upon eight. The text known 24 *yoginīs,* but we cannot

[1] KP, 1972, p. 166.
[2] KP.1.23.13-18.*
[3] *Bhūta* is often used for "spirit of dead". KP.1.23.22-25.*
[4] Ibid., v. 26-28.*
[5] SP.5.3.200.1-12.*
[6] KAP.5.55.* She is called the first of *yoginīs* in KAP.24.10.* See also KAP.45.79-80*, where Śiva proves the identity of Kālikā, Yoginī, Yoganidra etc., with Pārvatī. *Yoginī* is one of the names or qualities of the goddess in KP.1.11, in ŚP, in *Lalitāsahasranāma* where at least 5 names link the goddess with *yoga* and *yoginīs.*
[7] MBH.1.60.26a-e.*
[8] VYP.2.5.27-28.* Same in VYP.2.22.15* and in ŚP.5.31.31.*
[9] BY.54.97.

make conclusion concerning the number of mothers or the evidence of the 64 *yoginīs* because big part of the text is lost.

In *Yoginīsaṃcāraprakaraṇa, śākinīs* are related to the number of 64, *(catuḥṣaṣṭiṣu),*[1] but here it refers rather to the places; the text does not give any list of 64 *yoginīs*. Even in the initiation *maṇḍala*, described in chapter 8, we find only 24 *yoginīs*.

*Devī purāṇa* also has 24 *yoginīs* or *devīs*. However, ch. 50 might have been used to make one of the earliest list and iconography of the 64 *yoginīs*.

*Kulārṇava tantra* knows 64 *yoginīs* and their list seems to be the same as in *Agni*.

*Kubjikāmata tantra* mentions 64 *yoginīs* in relation to the levels of the universe, where they are representing the highest element, *vyoma*.[2] However, this text does not provide any list of the 64.

*Tantrasadbhāva* 13 is probably one of the earliest evidenced of the arrangement of the *64 yoginīs*. The chapter does not represent it as something new, never explained before, thus, it would be necessary to look at *Siddhayogeśvarīmata*, which might hint on the source of the 64 *yoginīs.*

*Vīnāśikha tantra* provides two references concerning *yoginīs*, but they do not permit us to conclude that the texts knows the arrangement of 64.[3]

Thus, on the basis of chosen *tantric* texts, we can conclude that *yoginīs* as a group of deities, without link to particular number are present already in *Svacchanda.* They become linked to the main directions forming the arrangement of 24 in *yāmalas*, while the concept of 64 does not seem to appear before the early texts of Trika and Krama.[4] The texts of the first tradition, recasted in order to suit later the Kubjikā-related texts, were probably the source of the concept of the 64 *yoginīs* in lay texts.

The idea of 64 *yoginīs* with the lists of names is reflected only in the two latest among chosen *purāṇic* sources, *Agni* and *Skanda*. Both are aware of Kaula practice and show the knowledge of internal *Kaula* sources.[5] The history of the list and the iconographical features of the *yoginīs* from *Agni* can be now clarified.

Probably the oldest source dealing with iconography of the goddesses, where all of them are represented as equal and they form a circular arrangement, is *Devī purāṇa*. Ch. 50 gives the list and the iconographical features of 60 forms of goddess, and they are clearly not 64 and not *yoginīs*. They are arranged according to the 60-year cycle of Jupiter, where each of them is linked to a year and should be worshipped with particular plants by the king himself or his priest.[6]

In the XI-XIIth centuries, we find *Kṛtyakalpataru* of Bhaṭṭa Lakṣmīdhara, in the *Pratiṣṭhākāṇḍā* the original text of *Devī* was recasted. Lakṣmīdhara, or the compliler before him, abridges the text of *Devī*, following exactly the description of the majority of the goddesses (51 from 60), throwing away their connection with years and herbs as well as the particular results of their worship. The 13 new goddesses, not traceable in *Devī*, are mostly terrible ones. Lakṣṃīdhara's variant of *Devī* absolutely

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[1] YSP.2.44.

[2] KMT.1.81:* *parivṛta-caturaiḥ ṣaṣṭibhir yogivṛndair.* They also seem to be linked to the particles of the *mantra* in the verses preceding the passage in question. KMT.18.61-73* - 64 in the arrangement of the universe. The arrangement of 4-8-16-32-64 had already some precedents in TS.3 (8-12-32), TS.5 (4-8-12-16-32), both dealing with the mode of worship of *yoginīs.* The arrangement of 64 *yoginīs* in nine lotuses can be found in TS.13, and this set was probably an origin of SSS.15, representing *yoginīs* similarly. Alexis Sanderson has confirmed that there is no list of 64 *yoginīs* in BY or JY to his knowledge, Pers. comm., May and September, 2005.

[3] In VT.8-10* Bhairava states that he had never given this knowledge before, even to his 64 disciples. VT.319-321 in the context of the transmission of knowledge underlines that *mantras* can be received only from *guru* and that those who break the rules will lose the favour of *yoginīs*. SV.4.355* knows 64 *śaktis* as pervading higher levels of consciousness. SV.10.116ff* explaining the arrangement of the world, describes the *pātālas* (a sort of paradise for practitioners, seven in total) and their inhabitants, in the *pātāla* called Sauvarṇa we find *rudras, siddhas, gaṇas, bhaginīs,* mothers, *yoginīs* and *yogakanyās* (Kṣemarāja explain the difference in the following terms: *yoginīs* are those who achieved perfection through yoga, while the *yogic girls* are those who are born already like this and 'remember' *yoga).* SV.10.601cff* lists the beings that serve Śiva in higher realms, which are in one's own body, according to the commentary of Kṣemarāja, the text knows multitude of *yoginīs*. SV.15.32cff,* says that it is possible to obtain the vision of deities (including *yoginīs)* while still in this body.

[4] KSB proposes also an independent concept of the 64 *yoginīs*.

[5] See App.2.1.

[6] Rocher (1986), dates DP by the VIth century.

wants to arrive at the number of 64, which means that the goddesses here have a tendency to become *yoginīs*. He insists on this number and names Brahmā the author of arrangement.[1]

Less than one century later, in *Caturvargacintāmaṇi* of Hemādrī, the list from *Devī* is recasted again. Hemādrī cited only 20 goddesses, who were probably more important in his time or who occurred in the only passage from *Devī* to which he had access. Hemādrī does not call them *yoginīs* and his description closely follows the variant of *Devī* known to us. Immediately afterwards, Hemādrī provides another list of goddesses-*yoginīs* which belongs to *Mayadīpikā,* and it is called *catuḥṣaṣṭiyoginīrūpāṇi*. This is a completely independent list from *Devī* in names as well as in iconography, but it shows essential similarities with the lists of *Agni purāṇa, Ṣaṭsāhasrasaṃhitā* 15, and the already mentioned list from Lakṣmīdhara.[2]

*Ṣaṭsāhasrasaṃhitā* was a real discovery. The names of *yoginīs* perfectly fit to the lists of *Agni* 146 (with some rather minor variations). The first reading showed immediately that it is the same list as that cited by Hemādrī, moreover, it is very likely to be the original list taken after to *Mayadīpikā*.[3] An important conclusion should be made: we now have an evidence of traditions for the insiders who might have built at least one of the numerous temples of *yoginīs*. We have got here the link between the images and the iconographical texts.[4]

The mathematically beautiful arrangement of the 64 became extremely popular and even the texts were rewritten to in order to incorporate it: the brightest example here is the re-edition of *Devī* in the work of Lakṣmīdhara where the 60 goddesses turned into the 64 *yoginīs*. The 64 *yoginīs* as a group are known to all late *purāṇas: Liṅga, Agni, Śiva,* and especially *Skanda*, which is the last step in development of "*yoginī*-cult". *Skanda* included them in all possible contexts and put them on the level of popular worship.

The answer to the question about their popularity should lie in their functions and I'm going to compare now two early texts of the initiated dealing with the worship of the 64 *yoginīs*.

## 2.4.1. *Tantrasadbhāva* 13 and *Ṣaṭsāhasrasaṃhitā* 15

*Tantrasadbhāva tantra* 13 represents the 64 *yoginīs* in nine lotuses in the context of initiation and worship. The chapter consists of 88 verses. Devī asks Bhairava to explain to her a special arrangement based on the number nine and linked to nine *tattvas*, centres, and lotuses, in which 64 *bhairavas* are placed, and she asks him to name them.[5] Bhairava explains this arrangement of *mantra,* which is to be constructed like a *maṇḍala* nine-hands large on the basis of 49 squares; he further gives the proportions of lotuses etc.[6] Bhairava is to be worshipped in the centre (the highest *tattva*), this is followed by the worship various forms of Śiva accepted in Trika tradition. On the eight petals of the central lotus, the worshiper should assign the eight *varṇas*, and in the eight lotuses outside the main one, one should worship eight *devīs* (mothers); in each of the smaller lotuses a group of eight *bhairavas* should be assigned, which gives 64 *bhairavas* in total.

All this arrangement should be worshiped with flowers, incense, lamps, food.[7] Bhairava lists the names of 64 *bhairavas* and further explains that one looking for success should now worship *devīs*. These goddesses of Trika should be worshippped as the 64 in *yāmala* (in union here). As a result one will get *siddhis* within six months, such as liberation from sins including the killing of a brahmin and

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[1] *śṛṇu śakra pravakṣyāmi catuḥṣaṣṭhu prarūpakam...* at the beginning of the list and *catuḥṣaṣṭestu devīṇāṃ rūpakaṃ kathitaṃ tava* at the end. App.7.5 and 7.6.

[2] The names independently can be also encountered in TS.16, JY(YSP), SSP, SV, NS, KT.

[3] The result can be found in App.7.6.

[4] See App.7.1.Dehejia (1986), p. 63-64. PLSS.6 refers to BY as for the list of the 64 *yoginīs*. The chapters I checked know only arrangements of 24 *yoginīs*. BY.56.45ff* is one of the ancient passages describing what the *yoginīs* look like. They are represented here as surrounding Bhairava, each is endowed with beauty and youth and all of them have four faces, and four arms in which they keep full set of implements that we encounter in later descriptions of the 64 *yoginīs.* They, intoxicated by partaking of *caru*, surround Bhairava forming a kind of *maṇḍala* around him, which is also called the net of *yoginīs.* Bhairava has here five faces and twelve arms. Besides *yoginīs* this ancient texts knows all kinds of non-human female beings that can please *sādhaka,* v. 108-109.*

[5] TS.13.1-3.*

[6] Ibid., 4b-21.*

[7] Ibid., v. 22-32.*

the ability to go in the air. In fact, all this is *mantra*, where short syllables are *rudras* or *bhairavas*, and the long ones are *śaktis.*[1] It also should be visualised as a *cakra* that is secret and the goddess herself should protect it because it bestows *siddhis*. On the basis of the same *maṇḍala* (made or visualised) one should worship mothers and the syllables related to *bhairavas* from a to kṣa; as before one should ascribe the *vargas* to the petals, but now in *nādiphānta* order. On the eight secondary lotuses one should assign mothers (Brahmī, etc.), and on their petals the 64 *yoginīs*. All this structure is to be worshiped with fruits and meat. This arrangement is secret.[2] Bhairava precises the details concerning mothers and *yoginīs*: the *yoginīs* are related to the families of mothers as it is explained in Mantramārga. In fact, all these deities are *mantras* and the union of deities means just a correct combination of syllables. The 64 *yoginīs* here constitute a part of this complicated arrangement and all of them are related to the eight mothers and to the *pīṭhas*. One who manages to work out the arrangement of *mantra* will achieve everything. One who protects and respects this knowledge, will likewise be protected in all his actions, like as if he was a son of the goddess.[3] List of the 64 *yoginīs* is given, it is a copy of the list of *rudras* mentioned earlier in this chapter.[4] All this arrangement is called the circle of knowledge; it bestows the ability to go in the air, *guṭika* and other *siddhis* when these 64 are worshipped.[5]

What is it intended for? The main aim of practice is no doubt *siddhis*. They are not précised except *guṭika* and sky-walking *(ākāśagamana, khecaratva*). There is not even a hint that this practice can be used by someone else except the initiated (the goddess herself is charged to protect this knowledge, v. 54), and there are no notes about winning a kingdom. Some of the *yoginī*-families teach how to obtain *siddhis*, and that of Vārāhī also provides the highest *caru*. The 64 *yoginīs* here are linked to *rudras/ vīras*; they have similar names and positions. These *vīras* are the rare examples of the masculine counterparts of *yoginīs* stated clearly. All these smaller deities represent essentially Bhairava and the goddess. They are linked to the alphabet, and, although on a higher level (*bhairavas* and mothers) this link is very clear (*varṇas*) on the level of *yoginīs* and *vīras* we can only guess how 50 letters of the Sanskrit alphabet can be connected to 64. Appropriate *mantras* are followed by oblations to fire and especially *bali* (v. 68) in the worship. This early arrangement links the 64 to the eight mothers: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Aindrī, Cāmuṇḍā, and Aghorī. This list is quite typical for the texts of Trika[6] and can even serve as a feature to recognise the tradition which the texts belongs to.

*Ṣaṭsāhasrasaṃhitā* 15 is clearly a posterior development of the same arrangement. The passage runs as follows: Bhairava explains to Devī the appearance of eight-times-eight. He starts with the functions of each of these sets of eight, which are related to particular *siddhis* and other qualities useful for practice.[7] Afterwards, Bhairava teaches a codified *mantra* consisting of eight *bījas*, each related to one of the eight mothers.[8] The most important in this passage is that the sixty-four are to be worshipped with the explained *mantra* in eight lotuses. In the ninth, the central one, a *mantra* of Kubjikā, representing the goddess herself should be assigned. This is followed by the list of 64 *yoginīs* given with their descriptions. Bhairava explains the worship of this arrangement: the worship is to be performed on the 14th of the dark half, in the middle of the night (*ardharātre mahāniśi*), with the offering of drink, food, leaves etc., including honey and meat. Besides bestowing all desires and giving *siddhis*, this worship is supposed to bring a kingdom to the king, children to childless, victory to one looking for it (which means that this *tantra* is quite late and the interests of the kings are important for the insiders looking for patronage). One is advised to visualise these deities in order to obtain everything one wants, or even draw them (or their *mantras*?) on tissue. This arrangement of nine lotuses, when worshiped with the help of a *dūtī,* bestows all *siddhis*. Finally, Bhairava explains a

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[1] Ibid., v. 43c-51a.*
[2] Ibid., v. 51c-61.*
[3] Ibid., v. 62-71a.*
[4] App.7.2. This list has common names with the following texts: 9- with USP, 8-MP.179; 8-BY; 12 - JY, 25- KMT.
[5] Ibid., v. 86-88.*
[6] Aghoreśī is the eighth mother in SYM.16.41.c-43.* Alexis Sanderson, Pers. comm., July, 2005. The passage proposed important variants in the names of the mothers: Vārāhī=Yāmyā, Karṇamoṭī=Cāmuṇḍā.
[7] SSS.15.81-88a.*
[8] Ibid., v. 88b-99 .*

mode of worship which link together Svacchandabhairava and the 64, and which seems to be especially important for the interest of the kings: this passage starts with the war.[1]

We can conclude that the two texts are talking about precisely the same arrangement, that of nine lotuses.[2] The lists of the names of these 64 *yoginīs* are of course different. If *Tantrasadbhāva* 13 explains how to construct the *maṇḍala*, *Ṣaṭsāhasrasaṃhitā* 15 does not need to repeat a well-known thing. *Tantrasadbhāva* shows a more ancient arrangement, where the *yoginīs* are not independent, but they are just reflections of the *bhairavas.* Both respectively represent long and short syllables, thus the *yoginīs* cannot be taken out from this structure. But, in *Ṣaṭsāhasrasaṃhitā* 15, we do not see any *rudras,* the goddesses are predominant: even in the central lotus, instead of Śiva we find now Kubjikā. *Tantrasadbhāva* 13 does not give any other result of worship except *siddhis,* and mentions no kings, while *Ṣaṭsāhasrasaṃhitā* 15 is clearly looking for patronage: the *siddhis* are not named, but we finds a lot of notes that would be interesting for the royal power. Again, if in *Tantrasadbhāva* these deities are *mantras,* in *Ṣaṭsāhasrasaṃhitā* they take physical form and the advice to worship them might incite a king to construct one of the *yoginī*-temples.
The final conclusion is that *Ṣaṭsāhasrasaṃhitā* 15 is a later recasting of *Tantrasadbhāva*-like primary arrangement, influenced by the development of the links between the initiated *śaivas* of the radical traditions and the royal power, as well as by the internal development within the Śakti-tantras, consisting of the fact that the feminine occupies more and more important place. We can also be sure that no *purāṇic* arrangement of 64 *yoginīs* could appear before *Ṣaṭsāhasrasaṃhitā* 15 or other very close to it in time and logic text.

## 2.4.2. Historical development of the models of the interrelations of *yoginīs*, mothers, goddesses and other beings

The following models are reflected in the chosen sources:

*1.* Non-*śaiva yoginīs,* not linked at all to the *śaiva*-world in the earlier variants, but linked through the mother of Pārvatī in later ones. It is impossible for me in present state to date these passages.
*2.* Future *śaiva yoginīs* are not yet distinguishable from the mass of different kinds of beings/spirits, generally called *bhūtas*, found on the borders of the orthodox world-vision and sometimes linked to marginal Śiva.
*3.* This mass of beings from the model 2 is soon split and every new deity accepted in the *brahmanic* pantheon brings along his/her servants or war-companions. Thus enters Skanda, bringing *gaṇas* and sometimes the mothers. His example is followed later by Durgā/Kauśikī, coming from some place in the Vindhya mountains and bringing along her wild animal-headed entourage.
*4.* The chaotic multitude of the goddesses crossing the borders and entering the limits of the *brahmanic* world and its texts is conceptualised and put under male control by gradually reducing all of them to the stable list of seven mothers having the forms of the male gods. This process was probably very similar for both *brahmanic* and *tantric* traditions, which started to emerge approximately at the same time as the cult of seven mothers, bringing also a new kind of beings, the *śaiva yoginīs.* The concept of the *yoginīs* surrounding Śiva might have preceded that of the stable list of seven mothers, because in *Brahmayāmala* we find the evidences of the direct relations of the *yoginīs* and Śiva without mothers (who do not yet have a stable list in *Brahmayāmala*).
*5.* The seven mothers being integrated in both the *brahmanic* and *tantric* models of worship are originally linked neither to the goddess nor to the *yoginīs.* In lay texts, their participation in fights on the side of the Goddess follows the development of the model 3. In the texts of the initiated, the seven mothers become first of all linked to the women-*yoginīs* without any relation to a particular number. The texts of the initiated developed, in this stage, few modes

[1] Ibid., v. 166-178.*
[2] KJNN.10 proposes a similar structure, incorporating the 64 in 8 lotuses, where every lotus is linked to a particular place in the body and a set of *siddhis.*

of worship, of which we know almost nothing, like the arrangements of Krama.[1] And, the *yoginīs* were not the only feminine deities to form these complicated arrangements, the proof of which are the *maṇḍalas* of Kālī and of Kubjikā.

*6.* But, some texts of the initiated proposed the model including the central figure surrounded by eight mothers who, in their turn, became linked to the 64 *yoginīs.* The structure perfectly suits one of the most popular *śaiva* arrangements for worship, which is the lotus with eight petals. Nine lotuses of the same kind permit to incorporate this new model in its totality.

*7.* The model 6, incorporated into a very popular in medieval India Kubjikā tradition, becomes simplified (dropping out *bhairavas*, still present in *Tantrasadbhāva*, 13) and modified (the central figure of the arrangement is now that of the goddess, not of Bhairava) and it is finally incorporated into the lay tradition.

*8.* Being incorporated, the structure of "central figure – eight mothers – 64 *yoginīs"* undergoes further modifications. The central figure in *purāṇic* structures of this type is likely to be the Goddess. But, it should not be seen as the proof of contact with the most radical tradition of Krama type, it is an independent *purāṇic* development mixing the models 3, 5, and 7. This can also be proved by the fact that the 64 *yoginīs* have a tendency to become an independent set of deities.

This representation stays, of course, very schematic, but it helps to see the position in time of the *purāṇic* passages using these models.

Now I propose to take a closer look at the earlier models, not linked to the number 64.

## 2.5. Classifications of *yoginīs*

The *purāṇic* texts do not provide any classifications of *yoginīs*. Nevertheless, they are aware of different kinds of them. In *tantric* sources these classifications are numerous and they were partially borrowed into the late *purāṇas* like *Agni, Śiva* and especially *Skanda*.

The basic way to classify the *yoginīs* in *tantric* texts is to link them to *śaktis* who are of three kinds, to say it simply, "good", "bad" and "mixed". This is known to *Brahmayāmala*.[2] *Siddhayogeśvarīmata* also distinguishes three kinds of *śaktis* (*aghorā, ghorāghorā* and *ghoratarā,* respectively) who link the *paśu* to Śiva, hold the *paśu* on his current level, or let him deep down in *saṃsāra*.[3] *Yoginīsaṃcara* also knows this classification of *yoginīs* by the degree of *ghora*.[4]

One of the most detailed classifications of *yoginīs* can be found in *Tantrasadbhāva 16,* the chapter is called *yoginīlakṣaṇādhikārakaḥ*.[5] It is a very important text in Trika tradition.[6] The date of the text is hard to define: the oldest manuscript is of the late XI[th] century, but the text was well known to Abhinavagupta and Kṣemarāja.

Chapter 16 can be roughly separated into two parts: the first one, concerning the cosmic *yoginīs* or the principles (v. 1-48); and the second one, dealing with the *yoginīs* which can be encountered on the earth (v. 49-372a). In the first part, the five *purāṇic* elements (ether, air, fire, water, and earth) are

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[1] KSB, for example, proposes an independent concept of 64 *yoginīs* who are not lnked to the mothers, but constitute the five *cakras* of this system. Furthermore, in this text, the terms mothers and *yoginīs* are used interchangeably. The central figure here directly linked to the *yoginīs* is Kālī.

[2] BY.53.5ff.

[3] SYM.2.22-29.

[4] YSP.1.72-83. Sanderson (1990), p. 55, n. 106, states that the same classification is applied to the three main goddesses of the Trika as well as to all the manifestations of *śaktis*. He cites MVT.3.30-33; TĀ.3.71c-75c; JY, *saṭka* 1, *paṭala* 26, 36-38b, *saṭka* 4, folio 190r2. See also Ibid., p. 56, n. 107-108 on this three-fold classifications of *yoginīs,* which means: (1.) those who liberate souls (*aghorāḥ/parāḥ),* (2.) those who hold souls where they are, preventing them from progressing towards liberation by causing them to cling to the fruits of their actions (*ghorāḥ/parāparāḥ),* and (3.) those who immerse souls in sensuality, drawing them downwards to ever lower levels of existence (*ghoratarāḥ/aparāḥ).*

[5] Critically edited from the *codex unicus* by Alexis Sanderson, 27.08.2004. Sigla: National Archives, Kathmandu, Ms. No. 5-445 (= Nepal-German Manuscript Preservation Project, Reel No. A 44/2); 56 x 5 cm; 186 folios; 6 lines a side; c. 108 *akṣaras* a line; complete; Newari script; completed in 1097 AD. Codex unicus for this part of the text. Paṭala 16 occupies ff.108r3-118r1. TS is now available at the site of Muktabodha, preliminary ed. by Mark Dyczkowski.

[6] Alexis Sanderson. *Vajrayāna: Origin and Function.* Presented on 7 February 1990 in Bangkok, Thailand, at the First International Conference 'Buddhism into the Year 2000', hosted by the Dhammakāya Foundation, p. 95 for the lists of Buddhist texts, taking information from TS.

excelled by the additional level of void. These cosmic *yoginīs* do not have particular functions in *tantric* practice, they are used rather to represent the arrangement of the universe.[1]

But the lower *yoginīs* constitute the essence of the *tantric* practice as it is represented by *Tantrasadbhāva*. Chapter 16 provides several classifications of *yoginīs*: according to their type, position in space, level of accomplishment, relation to the families of the mothers, etc. This relation to the families of seven *mātṛs* is one of the most important differences between the cosmic and the "earthen" *yoginīs*. The cosmic ones have no relation to *mātṛs*.[2]

> O Dear, the lower ones are born in the families/lineages (*kula*), they are [all] born from *yoni* and related to the families [of mothers] *(kula)*. Those born in *pīṭhas* and in *kṣetras*, and those able to move in space (*khecarās*)[3] can be distinguished. Those leaders of heroes (f) born in families should be known as being of seven kinds. Those born in *pīṭhas* should be known as *yoginīs*, and in *kṣetras* as *devatās*. The ones born from *yoni* should be know as *rūpiṇīs*. All of them have further sub-separations and they are stationed in different places. The *yoginīs*, endowed with divine knowledge, should be known as belonging to the *deva*-type. *Devatās* and *saṃdohās* are belonging to the mixed type. *Rūpikās* otherwise should be known as the lower (*kṣudrās*). Now I will explain to you their further separations and mixed types. Related to different families, starting with Brahmāṇī and ending with Yogeśī, they can be classified, and there are 77 in all.[4]

Classification related to the position in space of these *yoginīs* is also manifold. First of all, only the lower *yoginīs* are staying in particular places.

> The lower ones, good in every kind of spiritual practice (*adhikāriṇyaḥ)* are everywhere, o beautiful, they pervade all this universe, doing peaceful, terrible and mixed deeds.[5]

The list of about 20 places is given: Kulūtā, Araṇyeśa, Sindhudeśa, Nageśvara, Samudrakukṣī, Saurāṣṭra, Pretapurī, Himālaya, Kāñcī, Lampāka, Kaliṅga, Triśaṅkuni, Auḍra, Kāmarūpa, Mālava, Devīkoṭṭa, Sudhārāma, Godāvarī, Arbuda, and others.

> In these places the girls and women are (always) sexually excited. Everyone of them can change form at will, and move with the speed of mind. In the other places are self manifested *śākinīs*, terrible mothers.[6] [...]. The lower *yoginīs* are endowed with divine conduct/movement and great strength. They move (in time and space) as wind at their desire, they are the mothers of the world (*lokamātaraḥ),*[7] they bestow rewards on earth to the kings. They pervade all this universe with its mountains and lower places. They possess divine nature, great splendour, and the great powers related to divine superabilities (*divyaiśvaryamahaujasāḥ).*[8]

The 77 *yoginīs* are listed several times. We learn their names, their families related to the mothers, the particular places where they are stationed.[9] These 77 *yoginīs* have the following qualities:

> (As explained in) Kulāmnāya, they are coming again and again in [the same] families. They pervade all this universe with its mountains and valleys, they are endowed with great *yoga*, long life, speed of the mind, they can change their form at will, and they are free from old age, sickness and fear. They can see the whole earth like an *āmalaka* fruit on the palm of the hand, O my Dear, every one is resorting to her own place and has her own mission.[10]

The following passage says that there are human and non-human (divine) *yoginīs*, both kinds seem to be opposed to the cosmic ones, because they have a form. Among human *yoginīs*, there is a difference according to the caste of the family where they born. As if following *brahmanic* logic, the passage represents those born in out-caste families as the most dangerous.

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[1] The structure of five elements related to *yoginīs* called *vajramaṇḍala* can be found in TS.2.138ff.
[2] App.5.
[3] *Khecarīs* in TS.8.79ff are also of seven families related to the mothers.
[4] TS.16.49-54.* The number 77 refers to the highest *yoginīs,* related to *pīṭhas.* Translation follows the suggestions of Alexis Sanderson, all mistakes that still can be found are mine.
[5] TS.16.60.*
[6] TS.16.64-65a.* App. 6.3 and 6.4.
[7] See 2.2.2.1. and 2.2.2.2.
[8] TS.16.69c-70.*
[9] App.5.5. (TS.16.71-82, 86-108, 108-122)
[10] TS.16.83-85.*

Those endowed with form are of two kinds: *kulajās* and *devatās*. The human among them are the *kulajās,* listen to their family origins. Born in the families of four castes, those leaders(f) can be recognised when they cross their 27th year. Born in the other families [out-caste] are *śākinīs,* terrible mothers. They inflict injury by oppressing anyone who is unable to move, wet, frightened, or suffering from illness, and they desiccate (their victims') fat and flesh. These high mothers act (as they do) in order to be able to change their form (at will).
The *devatās,* who are been mentioned above, reside in the world of the mothers, they are eulogised by gods, *siddhas,* sages, and ascetics, being desirous of worship among men *(loke)* are worshipped because of the power (of those mothers?).
Their stable forms are perceived *on (the level of) ascent of world* (*adhvane?)* if one eats the sacramental food. That is (true) *siddhi*. That is the highest attainment. It is for this that one must venerate the combined seminal emissions. When rare men (enter) into these families, being of this (i.e. the appropriate) nature, then in the same way (*evam*) they immediately attain this goal, because they are *vīras.* [1]

The mothers in *Tantrasadbhāva* 16 are Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and Cāmuṇḍā (replaced sometimes by Yogeśī).[2] The mothers are characterised by the following features: *guṇas* they belong to, namely, *sattva, rajas,* or *tamas;* type: *deva, yakṣa, rakṣa;* character, including favourite stories and colours, body-marks of the *yoginīs* related to their families; their lunar days; their *mudrās* (in all meanings of this word, namely, the object that they might keep in their hands, the position of fingers; the secret sign; a trick for *melaka* etc.); the *siddhi*s they can give[3] and the *yoginīs* related to them. The mothers in *Tantrasadbhāva* 16 are clearly linked to *rudras* and they (as *rudras* also) have different forms and names in the four *yugas*.[4] The *yoginīs* follow the same logic, and in Kali-yuga they will be incarnated as *caṇḍala* women.

The following verses provide a classification of the totality of non-cosmic *yoginīs* according to their level of accomplishment:

I will explain their division, listen to this now: *śākinīs, rudraśākinīs, śāvīs, śāvarikas, śivās, devatās* (and) *yoginīs* are known to be the seven divisions of *yoginīs*. O leader of *vīras (f),* the *yoginis* should be known as accomplished from the beginning. *Devatās* should be known by the *sādhakas* as those who obtain yoga. They are the servants of the one and supreme Yoginī, beautiful and having the nature of all letters, who assumes the body of the highest power through the essence of the mystic alphabet, forming the half of the body of Bhairava representing the alphabet; they resort to the trident of Bhairava and play inside the heart performing creation and reabsorption. The other are qualified for all kinds of relgious practice, auspicious, stationed everywhere, by them all the world is pervaded, and they perform peaceful, mixed, and terrible deeds.[5]

The texts forces us think that the higher the level of the *yoginī*, the more peaceful and pure she is. This is visible for example in the further explanation of this seven-fold classification of the *yoginīs* according to the practice that they perform (*devatās* as perfected from the beginning are omitted by the text):[6]

(Some) ***yoginīs*** are perfected in yoga through some external means. Adhering to all the rules (of the initiated), they are born from the bodies (of human couples) whose knowledge is complete. Others receive the rules (through initiation) and then devote themselves to the practice of their *mantra.* One who always loves (to be in) cremation grounds (*raudra*… or at battle fields), who does not practice *japa, homa*, or worship, does not keep to any (postinitiatory) ascetic observance, and uses deceit to attract and drink the vital juces of living beings should be known as a ***śākinī***. Greedy (for this), she kills her victims in order to be able to change her form (at will). Know that a ***rudraśākinī*** knows the (thoughts in the) minds of others, can change her form, and is greedy for the (five) nectars (that are the products of the body). Know that ***śāvīs*** are of the same type. They hide their observances and are devoted to worship. They do not kill their victims but taste (their vital essences by extracting them at a distance) through an

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1 TS.16.129b-136,* similar to SYM.f.45r6-v1, but in SYM the accent is put on the fact that they possess people (*naravahinyā).* The last lines of the passage can be interpreted as a proof that this tradition is originally that of women, because men here are represented as an exception. Unfortunately, except the passages of this kind, we have no other proofs that such tradition giving more priviledges to women than to men ever existed. See also TS.16.144,* where a man invoking a circle of mothers is said to obtain an unsurpassable state.

2 TS knows both sets of seven and of eight mothers.

3 *Tantrasadbhāva* 16 is rather silent about the particularities of each mother in the question of *siddhis*, but *Yoginīsaṃcāra* links each mother to a particular set of superabilities. See App. 4.5.

4 TS.16.126-128*, 136-145.*

5 TS.16.53-60.* Compare BY.53.36-41* and 43-49,* which seem to be more ancient text than TS.16, first classifies the *yoginīs* according to the *kulas* and goes on explaining the difference in the practice for *ḍākinīs, rudraḍākinīs* etc., according to the level of their realisation.

6 Preliminary variant of translation was kindly corrected by Alexis Sanderson, pers. comm. December, 2005.

aperture (in their bodies). Know that others, the ***śāvarikas***, with minds focused on their *mantra*, devour the five nectars and carry off men. They wander over the earth in an instant and assume many forms. Others know (all that happens in) the three times (past, present, and future) through the power of their yoga. They are endowed with the eight (supernatural) qualities (i.e. eight yogic *siddhis).* These are called the ***śivās.*** They are intent on *mantra* and meditation. They attain the level of Yogeśvarī by means of (1.) Yoga, (2.) Ascetic practice, (3.) Having a vision of (the deity of) their *mantra*, or (4.) By force of (finding and sacrificing) a victim (who has undergone this process) through (several successive) births. A man who has knowledge of all the mothers obtains the same result. But I shall (now) explain the sevenfold classification of the ***śivās***.[1]

The text goes on describing seven kinds of *śivās*, calling them all "*śākinīs"* and teaching the manner to recognise them by the way they look and behave. This type taken as a group is opposed to the *aśivās*. Even if they do the same thing (namely, attract *paśus* and drink blood), the difference is in their level of accomplishment: the *śivās* have already a very high level of realisation and *siddhis*, while the *aśivas* have to perform these strange practices just to get the ability to change their form:

I will tell you again the classification related to the seven kinds of *śivās*. *Śākinī*s are the choicest and they are eager to drink the blood of the four *varṇas*. The lower ones are meat-eaters stationed in lowest *yonis* (of the lowest origin). (1.)Having big body, fair skin, round face, after gazing *at the past* she quickly drinks deeply of (her victim's) blood. (2.) Hearing a sound, another enjoys the *amṛta* (of her victim). She is fair, big-bodied, she must be recognised by her peaceful eyes. (3.) Woman of reddish colour, with dry breasts, solid, having stricken (a victim) with her cloth, drinks blood of all *varṇas*. (4.) Woman of dark complexion, with a violent laugh, always drinks blood while laughing, always eager of kill. (5.) Another of black colour, red eyes, loving quarrels, drinks blood while crying, affecting the life-points of living beings. (6.) Rough, with big eyes, dark members, always proud, drinks blood while singing and immediately vomits it. (7.) Another tastes beings while sleeping and kills beings in a instant. With big veins, ugly, terrible, having hair black as a crow, furious, she goes at night to a cremation ground and drink a lot of blood.[2] One who knows their kinds shall be the hero.
I will tell you again the classification related to the seven kinds of *aśivās*. O dear, listen to the deeds of *śākinīs: cūṣikā, cumbikā, patralehikā, ucchuṣmī, nakracūṣī, ūrdhva- and adhoniśvāsikā*. *Śakinīs* are the highest and the rest are known as terrible mothers. (1.) Cūsika is that who sucks blood of all the *varṇas*, (while) going or standing. (2.) Cumbikā is that who drinks blood while giving a kiss to her son, grandson, brother, friend, child. (3.) Patralehī always drinks blood while hiding her face behind a leaf, she is very strong and hard to escape. (4.) Ucchuṣmikā should be recognised by *sādhakas* as she goes naked and with disheveled hair at night and urinates in clock-wise direction and after she tastes it, attracting (a victim). (5.) Having concentrated herself on the tip of the nose, she constantly drinks blood, should be known as Nakracūṣī.[3] (6.) Putting face up, she drinks, Urdhvaniśvasikā. (7.) Being naked, she always goes at night at the houses of others, she covers her face with her cloth and looks down. She should be known as Adhoniśvasikā, who always drinking blood.[4] O Mahādevi, I will tell you again their further classification.
(1.) Cūṣikās are of three kinds, I will tell you. Pārśvavartī is that who drinks blood while moving a feather. Tuṇḍamoṭī is that who (does the same) by distorting her mouth.[5] The third is ever alert (for the blood of 3 castes?) and drinks blood quickly. (2.) Cumbikās are of two kinds: Karālī, with protruding teeth, attracts (blood) and Danturā, is one who moves in the form of a bird, no doubt. (3.) I will explain the three-fold classification of Patralehyās: they are Kekarā, Nalikā, Tāntrī(?). Kekara is that who drinks blood always while having her eyes half-closed. Nalikā has one eye opened. Always with steady eyes, the third, biting or sucking her lower lip, she always drinks blood and paralises beings. This is their third kind. (4.) Nakracūṣīs are of two kinds: Nidrikā and Cūsikā. I will tell you their behaviour. Cūṣikā drinks blood from the sleeping. Nidrikā, while lying, eagerly drinks blood. By doing that, they obtain the invisibility and capacity of changing form. (5.) Ucchuṣmikās should be known by *sādhakas* as being of three kinds: Uccāriktā, Trimūtrā, Piśitāsanā. Being naked at night, quickly done ... she smells it, and urinates three times in the clockwise direction. That's how she should be recognised, o beautiful. Having urinated three times in three different places clockwise in the most prominent place of the house, by side and behind, always, she obtains the invisibility and the power to change her form. Having done in clockwise direction, she does the same in anticlockwise, she rubs it on her body, by this she obtains the *siddhi* to change her form. (6.) Ūrdhvaniśvasikās are of two kinds: Ūrdhvapādī and Ūrdhvakeśī. With disheveled hair, she always attracts the sacrificial beings, and must be known as Ūrdhvakeśī by that. Being upside down, head down, legs up, she urinates in the clockwise direction, and having tasted it three times, attracts sacrificial beings. I told you the highest secret of the heroes. (7.) Adhoniśvasikās are of three kinds: Mūlahārī, Vyāghrī and Pecikā. Mūlahārī eats meat and holds a human skull, she urinates there and

[1] TS.16.160c-171.* As for the last line, it is not very clear because *śivās* are, first, one of the seven kinds, and second, they are opposed to a*śivās.*
[2] TS.16.172-180a.*
[3] *Nāsā* can be also read as central channel, and thus, at the tip of it would be in *brahmarandra*. For this reading in *Dviśatikālottara* with the commentary of Aghoraśiva see Vasudeva (2004), p. 286, who sees in this interpretation an attempt to confirm the established progression of energy up from *cakra* to *cakra*.
[4] TS.16.180-208.*
[5] There is also a particular *siddhi, moṭamānā*.

> licks three times, being naked, o Devi, she always attracts victims. Vyāghrī puts human hand in the kitchen, and at night she extracts attracted beings. All this is to obtain *siddhis*, o leader of *vīras*. Putting human bone in some kind of kitchen utensil, and also having urinated three times eagerly in clockwise direction, she licks seven times and obtains *siddhis* by that. So, I have explained you eighteen lesser groups of *kṣudrās*.[1]

In the second part of *Tantrasadbhāva* 16 the term *śākinī* is used generally for all kinds of the *yoginīs*.[2] This chapter gives the signs that help to recognise other *śākinīs*, who seem to be women behaving inadequately (for the brahmanic mind): laughing, smiling, singing, crying, going alone to wild places etc. The link between *sādhaka* and one of the kinds of *yoginīs* is defined during his initiation, when the initiates casts a flower into the *maṇḍala*. It is said to be important to find a *yoginī* of his own family, that is, one that is related to the same mother. *Tantrasadbhāva* 16 is unique in the sense that it provides physical descriptions of real women who are to be recognised as *yoginīs* by the *sādhakas* on special days:

> **(Brāhmī)** The woman of red-yellow complexion, with a beautiful body, thin waste, who's face is like a lotus, who loves twice-born and has big breasts, who's legs are like the stems of *kadalī*, and with lovely thighs, who has three folds on her belly and who is extremely pretty and shining, with wavy hair, with marks on her cheeks, extremely clean, very peaceful, and who is always enjoying the sound of *vedic* hymns, who likes white clothes and upper garments, who is devoted to the gods, and loving to make *pūjā* on *amāvāsyā* especially, is belonging to "*deva*" group, no doubt.[3]

After that, the special kind of signs are given, which permit to *sādhaka* to recognise her. To make her pleased, the *sādhaka* should show the following *mudrās*, which are probably the same as the signs stated: *kamaṇḍalu, daṇḍa, kāṣṭha* (wooden stick, a kind of measure), *utkṛṣṇakājina* (sign of raising of hammer?), *svastika*. She will give boon within six months to a *sādhaka* of her own family, in other case one will get it in a year.

> **(Raudrī)** Woman of white-yellow complexion, with harmonious limbs, solid, with long brownish hair, brown eyes, who has a sign of a trident on her front, formed by 3 lines; eager of knowledge, awakened, always praising Rudra, and who, having seen 3 kinds of his followers (*putraka, ācārya, sādhaka*), rejoices, full of curious admiration. (Her special days are) the 8th, the day of *bhūtas* (14th of the dark half). (He) should, having recognised her, show the *mudrās* of trident, *khaṭvaṅga, ḍamaru, govṛṣa, khaḍga, kartṛkā*. To the *sādhaka* of her family, she will give the doctrine, to the other one she will tell something good in three months.[4]
>
> (**Kaumarī)** Woman of golden-yellow complexion, always wearing yellow clothes, fond of parks and staying like *brahmacarī,* having the voice of peacock, lovely, beautiful like a celestial maiden. Her special day is the 6th. Having recognised her, one should show the following *mudrās: śakti, ghaṇṭā, patāka (*cotton cloth), *mayūra*. She will give boon to *sādhaka* from her family within six months, to the other - within one year, o beautiful.[5]
>
> (**Vaiṣṇavī)** Dark-skinned, resembling a flower, fond of yellow clothes, loving the stories about battles, intoxicated, fond of stories of *dānavas*, eating betel-nut, extremely exiting, loved by *gaṇas*, having no modesty, eager to wander about. Having recognised her, the knower of *mantras* should show the following signs: *śaṅkha, mudgara, sāraṅga, cakra, musala.* To the *sādhaka* of her family, she will give a boon, to the other will teach (say something).[6]
>
> **(Vārāhī)** Enlightening the way to stop the birth, with double row of teeth, pending breasts, big body, heavy limbs, shining, with reddened eyes, with an abyss inside, untouchable, inaccessible, she is fond of quarrels. She should be known as of Vārāhī family and one should show her the signs of *daṇḍa, mudgara, sāraṅga, musala, pavi* (?wheel, arrow, thunderbolt). To the *sādhaka* of her family, she will give the highest knowledge, to the other also, but after a year.[7]
>
> **(Indrāṇī)** Woman of bright-yellow colour, loving clothes of many colours, always fond of singing and dancing, loving stories about war, beloved of the leaders of the directions, by these marks she, Indrāṇī, can be recognised by a wise. Her day is the 11th. One has to show the following *mudrās* to please her: *vajra, khaḍga, kheṭa, cāmara, śakti, aṅkuśa*. She will give a boon to *sādhaka* from her *aṃśā*, otherwise she will explain something within six months.[8]
>
> **(Yogeśī)** Woman with something light on her throat, with a long neck, very thin waste, with sunken eyes, hanging lips, very long hands and legs, with pending breasts, without meat, (?), of yellow colour, wandering at night without any fear, the container of truth, she goes at night at cremation ground and she is fond of stories about *vīras*, her hairs

[1] TS.16.209-218.*
[2] App.5.
[3] TS.16.247-254.*
[4] TS.16.255-260.*
[5] TS.16.261-264.*
[6] TS.16.265-268 .*
[7] TS.16.269-272 .*
[8] TS.16.273-277a .*

are standing, of burning colour, she must be known as Yogeśī, no doubt. One should show her *mudrā* of *kapāla, śūla, khaṭvāṅga, ḍamaru, piñchaka* (feather of arrow). To the one of her family, she will give the doctrine of *vīra*, to the other one she will give explanation after a half a year.[1]

Another classification is four-fold in accordance with a place where the *yoginīs* appear. *Pīṭhajās, kṣetrajās, dvārapālīkas,* and *yonijās* are to be distinguished and recognised at different age: *pīṭhajās* - from eighth year, *kṣetrajās* - from twelve, door-keepers - from sixteen, and those born from *yoni* - from the age of twenty-seven.[2]

Moreover, I will tell you about those **born from *yoni*, *dvārapālīs, kṣetrajās, pīṭhajās.*** On seeing one with a flat nose, thin, with long veins, one should not have desire for her, who is always busy with the missions of *devas*, she should be known as born from *yoni.*
Listen to their other kind. On her upper lip long hair are visible, he should show the *yoni mudrā*, she will show the sign-answer, which is called *liṅga* to *sādhaka*. With standing hair, with protruding teeth, liana-like hands, with eyes without winkling and hunch-backed, with black strips on her cheeks, o beautiful, having seen her, he should recognise a ***dvārapālikā.*** Having done that he should immediately show the *mudrā* of directions. She will answer my *mudrā*-response, which is a slight smile. She is the destroyer of *siddhis*, o splendid.
With a long face, thin, with dry body and yellow in complexion, with cat's eyes, very terrible, having desire for dead bodies, having the impetuosity of the wind, of great fierceness, with the hair on the cheeks always standing, toothy, this one is a ***kṣetrajā,*** o darling. Having recognised her, one should look down, she will display now 10 sounds (?obscure), she is known as born in *kṣetra,* ***kṣetrasambhāva***.
The highest energy of Rudra (or possessing this kind of energy), always sweet-smelling, of tender yellow colour, with big belly and always satisfied, playing with her brows and front, with slightly reddish face, she has a sign of an antelope between her breasts, very speedy, she should not be desired, and when satisfied, she can tell past, present and future. Having seen this form, one should look upward as a sign, she will frown and make sound with her tongue. This one must be known as ***pīṭhajā and born-by-yoginīs***.
Yellow in colour, very long, looking for fights, with reddish hair and red eyes, nicely smelling, in the morning she is of smooth oily shining, midday she is oily all over and in the afternoon she becomes hard to see, o beautiful, and invisible at night. Possessing a constantly changing form, she must be known as ***siddhiyoginī.*** One should show her her *mudrā* of the special kind of cake (or a small trident?), she will turn with a distorted face. Having seen that, one should avoid harassing her. So I told you about these: ***yonijā, dvārapālī, kṣetrajā, pīṭhavāsinī*** and ***siddhayogeśvarī.***[3]

All these signs should be kept secret because by vision of *devatā* one can obtain *siddhis* immediately. The way to see the *yoginīs* is to partake *caru.*

The goddess further asks Bhairava about the meeting with the *yoginīs*. The practice explained differs in relation to the kinds of the *yoginīs* that *sādhaka* wants to attract and we find particular receipts for *śākinī, rudraśākinī,* and *rūpikā.*

Other texts for the initiated propose their classifications of *yoginīs* as well. *Brahmayāmala* 53 is an ancient text that follows the threefold classification of the forms of the Great Goddess, and her *śaktis* are accordingly peaceful, mixed or terrible. Each kind is assigned to a particular location, like emptiness (sky), intermediate space, and the space closer to the earth.[4] They are further classified into nine groups represented by different kinds of feminine beings and assigned to the *tattvas* of Sāṃkhya with some *śaiva* update: mothers in *prakṛti, yoginīs* in *puruṣa, dūtīs* in *vidyā, krūrās* in *kāla,* etc. Describing the groups of lower *yoginīs*, the text prefers the sound *ḍa*, instead of *śa*, which was to replace *ḍa* in texts like *Tantrasadbhāva*.[5] In this *tattvas*-ladder, special *siddhis* are assigned to each level. The highest *yoginīs*, who are 'non-manifest', appear already perfect; the medium ones achieve enlightenment while being still in womb, the others also achieve it (presumably by practice) and come to Kula at the age of 27. Going from down up *ḍākinī, ḍāvyā, rudraḍākinī, ḍāmarika,* and *śivā* are classified according to the rules prescribed in Kula and the *siddhis* that they have. *Brahmayāmala* also knows the division in eighteen.[6] The 18-fold classification is formed by different mothers and even beings classified as *grahas* in lay texts. The mothers in *Brahmayāmala* do not form a clear list, they are more than seven.[7] The fact that the text does not give the 'stabilised' list of the mothers shows that

[1] TS.16.277b-282.* App.5, especially 5.2.
[2] TS.16.283c-284a.*
[3] TS.16.297-316.*
[4] BY.53.5-9.*
[5] Ibid., v. 10-14a.*
[6] We find eighteen also in *Tantrasadbhāva*, but with absolutely different names and meanings.
[7] BY.53.55-68.

it might be very ancient. In the ch. 53-54 and 56, the link between the way the mothers look and the recognition of the *yoginīs* related to them cannot yet be traced. In addition, in the arrangement for worship in ch. 56, the *yoginīs* do not seem to be linked to the mothers at all: they surround Bhairava directly, without any intermediate levels, presented by mothers in the other texts.

Karambelkar provides another classification of *yoginīs,* on the basis of *Kaulajñānanirṇāya*, a Kaula text:

> The Yoginīs according to the text are Sahajā, Kulajā and Antyajā, conceived externally and internally. They are 64 in number (8.14). Another classification of the *yoginīs* is that of *kṣetrajā, pīthajā, yogajā* and *mantrajā* based on a different principle. Of these the first two are connected with the holy *pīṭhas*. Those propitiated with the yogic practices are the *yogajā;* and *mantrajā* are pleased with the *mantra*. The mother-goddesses - Brahmī, Maheśvarī, Vaiṣṇavī, Vajrahastā, Yogeśvarī, Aghoreśī - are also included in the list of the *yoginīs*. There are others who are door-keepers.[1]

It is hard to agree with the interpretation of the names of the groups provided by Karambelkar because they are translated from the point of view of a masculine practitioner, while according to the logic of *Tantrasadbhāva 16,* we should understand, for example, *mantrajā* not as "pleased with the *mantra*", but as the one who achieved the mastery of her own *mantra.*

David White, who also worked with *Kaulajñānanirṇāya,* provides the translation of the passages concerning the classifications of *yoginīs*:

> I will describe the array of the assemblies of the preceptors, *siddhas* and *yoginīs...* (as well as) the entire group of airborne (*khecarīs)* mothers of all the *siddhas* and *yoginīs* (and) the entire group of lords of the field (present at) the dwellings of all the land-based (*bhūcarī) yoginīs.* All of the *mantra*-born, yoga-born, mound-born, innately born, and clan-born (beings, as well as) all the door guardians and all of the womb-born *yoginīs* and *siddhas* are worshipped in different ways in the four ages – in *kṛta, dvāpara, treta* and greatly afflicted *kali* age. [2]

White states that chapter 9 of *Kaulajñānanirṇāya* opens with an account of six types of *śaktis,* known as "field-born, mound-born, yoga-born, mantra-born, innately born, and clan-born." The *kaula* practitioner is instructed to practice, together with the last two of these – along with another type of *śakti*, the lowest-born – in an isolated, uninhabited spot, using flowers, incense, fish, meat, and other offerings. Here, the term lowest-born refers to an outcaste woman; a married woman is called innately-born and a prostitute is called clan-born. Three of these are stationed within the body, while three are external.[3]

We see that *Kaulajñānanirṇāya* is a later text depending on *Tantrasadbhāva* classification. The text also shows its knowledge of the classification of the *yoginīs* as it is represented in the texts of Krama.

Simmer-Brown worked on the classifications of *ḍākinīs* in Tibetan *tantric* Buddhist traditions.[4] Low ones, *loka ḍākinī*s, are some sort of vampires of twelve kind according to what and how they eat, Simmer-Brown links them to ancient *piśācas.* These low kinds are opposed to *jñānaḍākinīs* who help in spiritual practice. Simer-Brown also proposes a unified classification as it is given by *lamas* whom she consulted.[5] The *ḍākinīs* are divided into those who are called "secret" and meant to represent an Absolute, Yum-chen-mo, Prajñāparāmitā; on a lower level we find the internal ones, who are simply some kind of knowledge (probably aproacching the meaning of *vidyā* in Sanskrit sources), these are conceptualised as a kind of mystic intuition, guiding the practitioner; one more level down, we find the „external" *ḍākinīs* of subtle channels and *cakras*; and finally, the visible ones, called "external-external", these are benevolent and malevolent incarnated beings that can be encountered in the world. Simmer-Brown addresses again *Kaulajñānanirṇāya* and gives its Tibetan correspondence of the level

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[1] Karambelkar, p. 366. It is a rough translation of KJNN.8.23-30.* See also Schoterman (1982), p. 112, who cites *Kulamūlaratnapañcakāvatāra* in commentary to SSS.3, which says that there are four kinds of *yoginīs* in Kula tradition: (F.50bff): *kulajā mantrajāś caiva yogajā[ḥ] sahajās tathā / caturvidhā samākhyātā yoginyaḥ kulaśāsane*. This classification is different from TS.16: *sahajā* for example is understood as *kumārī* (F.51a), *kulajā* - is a woman born with (or through?) eight rules of conduct etc.

[2] White (2003), p. 164-165. See basis classification in KJNN.8.1-3ff* and ch. 9.

[3] White, Ibid.

[4] Simmer-Brown (2001), p. 54-55.

[5] Ibid. p. 69-79.

of accomplishment:[1] *kṣetrajā* would, in her vision, correspond to the highest state of absolute, perfection, pure light (*osöl*); *sahajā* would signify a *ḍākinī* in the state of perfection, well advanced in practice (*dzogrim*); *mantrajā* is a *ḍākinī* in the state of growing, at the beginning of practice (*kyerim*).

The classification of the *Tantrasadbhāva* 16 favours the following conclusion: *yoginī* can be anything: the particles of the elements, the great Goddess (*parā yoginī)*, human and non-human beings or spirits, and even personified energies. All these different representations are arranged into one schema, where the transition from one state to the other is not only possible, it constitutes the sense of the whole. It is a very dynamic vision of the universe, the upwards and downwards movements in which are organised by these *yoginīs*: they take up or down anyone who come in contact with them, that's why it is so important to recognise them. Human women have their place in this dynamic structure and there is no unsurpassable barrier between them and other kinds of *yoginīs.*

## 2.6. *Ḍākinīs* as a particular group of *yoginīs*

The lay texts are not aware of as many kinds of *yoginīs* as it is presented by *Tantrasadbhāva* 16, but they often use two terms: *ḍākinī* and *śākinī*. Monier-Williams gives for *ḍākinī* "a female imp attending Kālī (feeding on human flesh)", and for *śākinī*, from *śākin*, "helpful or powerful", "a kind of female demon attendant on Durgā."[2]

The most ancient mentions of *ḍākinīs* represent them as the creatures from cremation ground, in *Mārkaṇḍeya purāṇa*:

> Thus instructed, he went to the mortuary house and to the southern quarter, where there stood in Benares the burning ground, a place of horrible cries, frequented by hundreds of jackals, strewn with garlands from corpses, foul-smelling, reeking with smoke, thronged by *piśācas, bhūtas, vetālas, ḍākinīs* and *yakṣas,* crowded with vultures and jackals, encompassed by packs of dogs, thickly strewn with heaps of bodies, full of dreadful odours; pervaded with the cries of the friends of the various dead persons…[3]

In the other early texts, *ḍākinīs* are represented as very negative and dangerous creatures, meat-eaters and blood drinkers, who never miss an occasion to harm to a vulnerable person. This is true for the passages belonging to the *vaiṣṇava* context and putting *ḍākinīs* together with all the other harmful beings in *Agni purāṇa*.[4]

In *Śiva,* in the passage dealing with the fabrication of earthen *liṅgas* for different purposes, *ḍākinī*-related danger is equal to that of a king (500 *liṅgas*), but the chapter is contradictory as a few verses further it is said that one should make 7000 *liṅgas* to keep them away.[5] One who wears *rudrākṣas* with *mantras* can be free from the fear of evil spirits, like *ḍākinīs, śākinīs* and other trouble-makers, including *bhūtas, pretas, pīśacas* and black magic.[6]

Simmer-Brown, studying *ḍākinīs* on Tibetan material, also notes their non-vegetarian and even cannibalistic tendencies. It is a quite ancient kind of being: they are known already to *Laṅkāvatarasūtra* that says that a meat-eater would be born in the family of the untouchable, of *ḍākinī, rākṣasī,* etc.[7]

A number of evidences represent *ḍākinīs* as female hellish beings, related to Yama: *Śiva purāṇa* says that *ḍākinīs* along with other demons *(rākṣasas)* accompany and torture creatures on the road to

[1] Ibid., p. 267.
[2] Hermann-Pfandt (1996), p. 42: possible linguistic derivations of *ḍākinīs*. P. 43: the belief in *ḍākinīs* or *śākinīs* incorporated in human women also seem to be quite old as it is mentioned in Daṇḍin's (the VIth cent. A.D.) *Daśakumāracarita*. P. 45-48, 54-56, modern beliefs in *ḍākinīs* and their description in India. Hermann-Pfandt states that the XIXth century proofs tell that the *ḍākinīs* are the returning spirits of those people who were not able to achieve fulfilment of their life, in case of women - to have sons etc. P. 51ff the animal nature of *ḍākinīs*. Hermann-Pfandt cites here *Laṅkāvatārasūtra** - written before 400 A.D, the oldest Chinese translation are from 443 and 513 A.D. This text promises animal and ghostly rebirth to the meat-eaters and the *ḍākīnīs* are already represented as the eaters of human meat.
[3] *Mārkaṇḍeya*.8.106-108.* Tr. F. Eden Pargiter (1969). He dates the text in the V-VIth, p. XX. See also *Brahmā*.215.16a, where they appear together with all kinds of animals and terrible creatures.
[4] AP.31 and 269.6.
[5] ŚP.1.21.10-13* and 18cd.*
[6] ŚP.1.25.84-85.*
[7] Simmer-Brown (2001), p. 49.

hell.[1] They oppress the creatures (*pīḍyāmana*). Some attendants of Yama are females: Mārī, Ugramahāmārī, Kālarātrī, Dāruṇā. Their arms and descriptions are also provided.[2] We find these feminine names also in the context of war and in black magic invocations. The names for hells in *Śiva* remind those of *yoginīs* (Ghorā, Ghorarūpā, etc.), the same can be found in *Agni.*[3] Moreover, the attendants of Yama in this chapter of *Agni* have animal faces and the term *pīḍayanti* is used. (This term describes the action of angry *yoginīs* in the texts of the initiated.) These attendants torture the beings in hells.[4] Chapter 137 of *Agni* provides a *mantra* of Mahāmārī, also related to Yama.[5] In the same text some female demons or deities are supposed to burn the enemies in a war hymn.[6] *Padma purāṇa* gives the most detailed explanations of the assembly of different creatures in hell.[7]

The fact that *ḍākinī* is probably the most ancient term among the trio *yoginī-ḍākinī-śākinī* to enter *purāṇas* is also confirmed by already mentioned *Liṅga* representing them as heretic deities. We learn from this passage that some people worship *ḍākinī*-like types of creatures, they are put in the same rank as the worshippers of Kālī and the Buddhists, both considered to be heretical by this part of the *purāṇa*.[8] I have not found any passages condemning the worship of *yoginīs* in *purāṇic* sources.

Apart from these specific features, the most common function of *ḍākinīs* in my texts is their participation in the battles where they kill and drink the blood of demons. Thus, in this aspect they are not different from *yoginīs*. But as for destruction of real (and non of mythological enemies), it is once again the *ḍākinīs* and not the *yoginīs* that are mentioned around Bhairava in the worship described by *Liṅga*.[9]

In *tantric* texts these two types of creatures are essentially one and the same. The change of the name occurred because of the rules of conduct for an initiated person, which lists among many other things some syllables, which should never be pronounced.[10] So, when *ḍākinīs* and *śākinīs* are listed together, it means repetition of one and the same thing, which could occur in the story created by popular tradition. Initiated *śaivas,* like in the story of Vijaya and Barbarīka, prefer the term *śākinī*.[11]

In non-*purāṇic* lay literature, like *Kathāsaritsāgara*, the term *ḍākinī* is linked to cannibalistic practices, while the term *śākinī* puts more of an accent on sexuality. The king discovers *ḍākinī*'s nature of his queen Kuvalayāvalī.[12] She was naked (*digambarā*), with standing hair (*ūrdhvakeśī*), and her eyes half-closed *(nimīlitavilocanā)*,with a *tilakā* made of *sthūlasindūra*, repeating *mantras (japaprasphuritādharām)*, standing in the centre of a great *maṇḍala* made with powders of various colours (*vicitravarṇakanyastamahāmaṇḍalamadhyagām*), worshipping spirits with human flesh and blood (*asṛksurāmahāmāṃsakalpatograbalikriyām*). Being caught thus by the king, she says that she did this ritual for his prosperity (*tadaivodayalābhārthaṃ kṛtavatyasmi pūjanam*). Her argument again shows the interest of royal power in this kind of knowledge in medieval India. She further explains that she was trying to attract a human victim for her ritual to ensure the welfare of the king.[13] She proposes him to take initiation, and although the king does not want to eat human flesh (the

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[1] ŚP.5.7.19* with all sorts of dangerous and harassing animals, like elephants, wild boars and buffalos. TS.10.42-64 (a chapter is in *purāṇic* style) provides a description of cruel animal-headed *vetālas* of all kinds, teasing the sinners in hells.

[2] ŚP.5.7.54-57.*

[3] AP.371.14-18.*

[4] AP.371.24 and 28ab.*

[5] AP.137.1-18, especially 1.*

[6] AP.269.26cd-28ab.*

[7] App.3.3. *Padma*.6.66.7-21: tr. AITM: Mudgala is seized by Yama's servants and he sees Yama, who "was also waited upon by diseases, like swooning, throat disease, heat-disease, goblins and thieves. Thus he was served by many that were fierce, terrible and of various forms. He was served by fiends, demons having skulls and heads in their hands in the battle as well as in hell, who were fierce and who were seated and who stood before him. (He was waited upon) by superintendents of religious affaires, so also by scribes like Citragupta, by tigers, lions and pigs, so also by serpents with locks of hair on their hoods and very difficult to catch. (He was waited upon by) scorpions, fanged beings, insects like buds, wolves and dogs […], herons, vultures and jackals [These animals are the forms *yoginīs* might assume] (so also he was waited upon ) by thieves, poor beings, plagues, by female and male imps with their hair loose, and by asthmas with knitted eyebrows and crooked faces. They were of a mighty valour, were not timid, and punished the sinners."

[8] LP.2.6.

[9] LP.2.50.23-26ab.*

[10] See post-initiation rules as described in TS.9.

[11] SP.1.2.63.26-33.

[12] KSS.3.6.48-53.*

[13] Ibid., KSS.3.6.187-190, see also 1.7.2.

requirement to be initiated), he gets initiated by her, who needs the flesh of a brahmin to achieve her *siddhi.*[1] But instead a prince is killed by them.[2]
We learn that eating human flesh with *ḍakinī-mantra* gives a capacity to fly in the air (*khecarīsiddhi*) and that the queen was initiated by another woman.[3]

> … she made me take off my clothes and perform, standing in a circle, a horrible ceremony in honour of Śiva in his terrific form, and after she had sprinkled me with water, she gave me various spells known to her, and human flesh to eat that had been offered in sacrifice to the gods; so, after I had eaten man's flesh and had received the various spells, I immediately flew up, naked as I was, into the heaven with my friends and after I had amused myself, I descended from the heaven by command of my teacher, and I, the princess, went to my own appartments. Thus, even in my girlhood I became one of the society of witches, and in our meetings we devoured the bodies of many men.[4]

She chose freely to take this type of initiation, having once seen her friends flying in the air. Kālarātrī, her female guru, is called *ḍakinīcakravartinī,* "the leader of the circle of *ḍakinīs*". But the eating of human flesh does not seem to be an obligatory condition to fly: the story is followed by the description of Kālaratrī in love with a young man. She was seen by this person (whom she desired and harassed) at night, and he, secretly watching the assembly of *ḍākinīs*, learns a flying *mantra*.[5]

We find a story in *Kathāsaritsāgara*, where, like in medieval Europe, a woman was accused to be a witch, (a *ḍākinī* in our case). A woman is said to devour the internal organs of a sleeping man.[6] By her behaviour she can be identified according to *Tantrasadbhāva* 16 as a *cuṣikā* or a *nidrikā* type of *nakracūṣī.* In this case she is said to be a *ḍākinī* by her own husband, who wanted to ward away a lustful king, harassing his wife.
*Kathāsaritsāgara* uses all three terms *yoginī*, *ḍākinī*, and *śākinī*. *Yoginī* Somadā turns her lover, who beats her up, into an ox with the help of a magic string. He is then liberated by another *yoginī* - Bandhamocanī, who is a *siddhayoginī.*[7] Somadā is further called *kṣudraśākinī,* the lowest and very harmful *śākinī* in *tantric* classification of *Tantrasadbhāva*. Here the *tantric* term *śākinī* is used and not *ḍākinī.* This can be explained by the fact that the stories of Somadā and of the *ḍakinī*-queen belong to a different time and bear an influence of different *tantric* texts. But we can also propose another hypothesis: the term *ḍākinī* is always connected to cannibalism in the popular vision of these creatures. Somadā does not eat men, that's why she is called *śākinī* and not *ḍākinī,* while the term *śākinī* seem to have become popular at the same time as sexual practices, no wonder that Somadā is described as lustful. The term *yoginī* signifies the highest rank, especially when a woman is called *siddhayoginī* and *yogeśvarī.*[8] Here we see not only the opposition of good and bad "witches", but also the knowledge of the author of *tantric*, *Tantrasadbhāva*-like, classification of *yoginīs.*

*Skanda* shows that *ḍākinīs* stay marginal even within the *śaiva* pantheon and they are not integrated completely even in the late *purāṇas*. This is visible for example, in already mentioned story of Harasiddhi and of *ḍākinī-mantras.* Among other evidences we can name the already cited numerous protective *mantras*, especially those of Durgā and Narasiṃha aiming at the destruction of *ḍākinīs.*

Finally, only the most terrible goddesses and gods have *ḍākinīs* in their retinue.[9] *Devī* provides a long mantra in which Bhairava is invoked (to be used against *mantras* and *yantras* of others), he is accompanied by malevolent *ḍākinīs* and mothers.[10]

Banerjea analysis the earliest inscription found till now dealing with mothers and *ḍākinīs:*[11]

> There is no doubt that, in the early phase of the cult in its *tantric* form, the element of fear played the most prominent part. In fact the word tantra is first met with in a somewhat fragmentary inscription dated in the Mālava year 480 (423-24 A.D.) found at Gangdhar in Malwa. The inscription records among other things that one Mayūrākṣaka, a

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[1] Ibid., v. 193.
[2] Ibid., v. 193-216.
[3] KSS.3.6.102-216.
[4] Tawney (1880), vol. 1, p. 154-158, also Sarasvath (1961), p. 381-391.
[5] KSS.3.6.136b-138.*
[6] KSS.6.6.156-157.*
[7] KSS.12.1.150-161, 168.
[8] Ibid., v. 64-65.
[9] See also Benard (1994), p. 58-59 where in 108 names of this goddess at least four are connected to *ḍākinīs.*
[10] DP.7.58cd-90.*
[11] Banerjea (1966), p. 127ff.

minister of Viśvavarman, the father of Kumāragupta I's feudatory Bandhuvarman, 'caused to be built for the sake of his religious merit this very terrible abode, ..... filled full of female ghouls (*ḍākinīs*), of the Divine Mothers, who utter loud and tremendous shouts in joy (and) who stir up the (very) oceans with the mighty wind rising from the magic rites of their religion (*tantra*/t*āntra*)' (translation of Fleet).[1]

This inscription might mean that in the early Vth century there is an evidence of existence of a tradition close to the vision of the *śaiva* texts for the insiders of the type of *Brahmayāmala*, *Tantrasadbhāva*, etc. This tradition clearly links mothers and *ḍākinīs*, but as for their precise relation, we cannot be sure, because a part of the inscription is broken. On the basis of the other texts we have two possible variants of relation between mothers and *ḍākinīs*: (1.) The models of 7/8 mothers and *yoginīs*, like in *Tantrasadbhāva* and all later texts, or (2.) *graha*-like mothers with *ḍākinīs*, like in *Brahmayāmala* 53.[2] The other important observation here is that already at this time the temple of the mothers and of *ḍākinīs* is constructed by the king.

Banerjea studies the meaning of *yoginī, ḍākinī, śākinī*:

The later lexicons explain the name *ḍākinī* as a special kind of the attendants of Kālī *(ḍakinī kālīgaṇaviśeṣaḥ)*. But Kālī made her debut as a fierce goddess in Tāntric Śakti worship at a comparatively late age. This word, however, occurs in an inscription of the first quarter of the fifth century A.D. P.C. Bagchi suggested that these subordinate deities might have been imported from Western Tibet and incorporated in Tantric ritualism. This was partly endorsed by S.B. Dasgupta who traced its root in the word *ḍāka* used in Tibet in the sense of 'wise man', the particular term being its feminine form. But the suggestions are unacceptable on account of this early epigraphic evidence. The inscription particularly emphasises the shouting propensity of the mothers and their attendants, and the word *ḍāka* and *ḍākinī* may be of purely Indian origin. The suggestion may be supported by the interesting word *ghoṣiṇī* (*ghoṣa* and *ḍāka* mean the same thing) occurring in the Atharvaveda to denote the female attendants of the terrific god Rudra. The word Yoginī, so far as I know, does not occur in any early Gupta inscription; but the negative evidence does not militate against their fairly early existence as objects of worship in the Tāntric Śākta ritualism from the early medieval period onwards. [3]

The question whether these creatures are native to the *śaiva* texts of the initiated, or if they come from the Buddhist tradition or even from outside of India is not an easy one. But it can be solved if we look at the Buddhist discourse on *ḍākinīs*. It is clear that, first, the Buddhists represent them as heretical deities, to be converted or subdued in earlier discourse; secondly, they incorporate them into the later texts, which are nothing but Buddhist translations of the *śaiva tantric* texts of the most extreme kind.[4] The VIIIth century Chinese commentary to the *Mahāvairocana abhisambodhi tantra* explains the meaning of the *ḍākinī mantra:*

Next is the *ḍākinī mantra*. There are those in the world who are well-versed in this technique, and are practitioners of Iśvara's esoteric lore (*vidyā*), who are able to know when a person's life is about to end. They know of this six months in advance, and then knowing it they immediately apply the spell to extract a person's heart and eat it. It turns out that within the human body there is a concretion, which is thus called human concretion. It is like the concretion found in cattle. One who is able to eat it attains the greatest powers (*siddhis*), such as circling the world in one day, obtaining anything that one desires, and being able to control people in various ways…[5]

This Buddhist text proves that the practices of this kind were simply retranslated into Buddhism[6] and even the logic of inclusion is totally *śaiva:* incorporation through swallowing, through assignment of the other kind of food were normal methods to include, for example, the mothers and spirits in lay literature. As for precise *śaiva* evidence of the same practices, they can be found already in the

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[1] Gangdhar inscription of Viśvavarman* (A.D. 423-25), *Corpus Inscriptionum Indicarum* (ed. Fleet) Vol. 3, p. 72-78, No. 17, v. 23.
[2] Early *vaiṣṇava* exceptions will be discussed on the next page.
[3] Banerjea, ibid., p. 128.
[4] See Gray (2005), p. 46-47. He compared the vision of *ḍākinīs in Mahāvairocana-abhisambodhi tantra,* an early Buddhist *tantric* text composed in India in the mid-VII$^{th}$ century to a Chinese commentary, that knew the *tantric* practices already from inside and was written just about a century later.
[5] Ibid., p. 47-48. Further the text says that Buddha manifested himself in a wrathful form and subdued all *ḍākinīs* by swallowing them up but not killing them. They asked him for food and Buddha permitted them to eat the hearts of dead people, teaching them himself how to know when a person should die six months in advance.
[6] The best example here would be the reappearence of the lost *śaiva tantra* called *Sarvavīrasamāyogayoginījālasamvara* under the name of *Sarvabuddhasamāyogaḍākinījālasamvara* already in the VIIIth century. YSP refers to the first text as one of the root-texts dealing with the assembleys of the *yoginīs.* See YSP.1.29ab, 11.61ab.

*Tantrasadbhāva tantra*,[1] giving even the signs of different kinds of victims, especially those called 'seven-times born' who bestow the highest *siddhis*. Same information can be found in the *Yoginīsaṃcāraprakaraṇa* giving the kinds and the signs of recognition of the victims, and especially the ways to know the signs of an approaching death.[2]

The references to the *ḍākinī-tantras* occur already in the VI-VIIth centuries in the commentary to Dharmakīrti's *Pramāṇavarttika*, where the commentator says that the *ḍākinīs* kill and devour living beings.[3]

It would be wrong to say that the *śaiva tantras* would rather use the term *yoginīs*, while Buddhists would prefer *ḍākinīs*, these two terms were freely used especially in the early stages of development of the Buddhist Yoginī tantras.[4]

Thus, we can conclude that the *ḍākinīs* first occur in *śaiva* texts of the initiated and further they get integrated in lay tradition as well as in Buddhist texts. The process shows similarity of the logic of this integration: by taking them as heretical deities at the first stage towards their gradual 'digestion' and incorporation within new tradition. Of course, it was once again the interests of the kings in quick methods of solving problems that favoured that integration.

As for the terms, only the most recent among our texts use the terms *ḍākinīs* and *śākinīs*, namely *Liṅga*, *Agni*, *Śiva*, and *Skanda*. We do not encounter these terms in earlier texts. All four texts, where these terms occur, have undergone strong *tantric* influence. However, even in these texts, we can find all kinds of attitude towards these creatures from fear and need of protection: Viṣṇu is invoked against them in the most ancient passages; later we find the invocations of *ḍākinīs* in issueless situations, while in normal situations they are still marginal; we find their conscious and *tantric* invocations in order to achieve some superhuman abilities. Finally, from a certain period, represented by late *Skanda* these creatures are a popular subject of stories rather for amusement than for worship.

These creatures are essentially *śaiva* and *tantric*. Their integration into *purāṇic* texts depends on the general *śaiva* or *vaiṣṇava* character of the text or passage in question. But even within the *śaiva* pantheon they can occupy a wide range of positions – from close to central in the Kālī-related texts, like *Jayadrathayāmala*, to marginal, like in the texts dealing with popular *śaiva* worship.

Even if *tantric* texts represent *śākinīs* and *ḍākinīs* as (1.) one and the same thing; (2.) a sub-group of *yoginīs*; in late *purāṇic* texts (like *Skanda*) and in *Kathāsaritsāgara* they can be opposed to *yoginīs*. *Ḍākinīs* in *purāṇic* as well as in *tantric* texts keep their dangerous blood-drinking and cannibalistic nature.

Having shown the *yoginīs* incorporated into various structures in the texts of the lay and initiated *śaivas*, I shall now approach them from a comparative perspective.

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[1] TS.7.98-107ff.

[2] YSP.6.10cdff and 6.111ff. These practices were also taken into Buddhism and we encounter the devouring of heart of a special person recognised by physical signs already in *Cakrasamvaratantra*, 1.85-87, see Gray, p. 55, note 39.

[3] Dharmakīrti, *Pramāṇavārtikasvavṛtti*, ed. Gnoli R. p. 163, 2.3-5, mentions *ḍākinī* and *bhaginī tantras*. The commentary of Karṇakagomin explains the *ḍākinī tantras* as those related to taking life; *Kambukinī tantras* with the art of stealing and *Bhaginītantras* with sexual congress. See Sanderson (2001) for the details and the relations of these Buddhist texts to *śaiva* tradition, p. 12, n. 10.

[4] See Gray (2005), p. 53-54, notes 33 and 36.

# Chapter 3. Different aspects of *yoginīs* reflected in *purāṇic* and *tantric* mirrors

## 3.1. Transgression, border, liminality as key-terms in the analysis of the *śaiva yoginīs*

The best way to show the key-points of actual chapter is to cite here a dialogue between the sage Jabāli and the *yoginīs*, one of whom is his own daughter. This dialogue shows the contrast between the apprehension of *yoginīs* by a sage, representing *brahmanic* set of values, and by the new *kaula yoginī* herself.[1] Sage Jābāli infuriates the *yoginīs* by his loud complains about the misbehaviour of his daughter. The *yoginīs* say:

> O deluded soul, you may have practiced *yoga* but do not censure women because this entire universe consisting of mobile and immobile beings is sustained by women. [...]. O deluded soul, blessed indeed is your daughter who has acquired the excellent yoga in the course of a very few days. You are foolish enough and cling to the path of the *Chandas* (Vedas). You are associated with *Avidyā* and roam about in the world.[2]

The sage replies:

> All women deserve to be censured in all condition. They give only misery. Neither in this world nor in the other world can pleasure be derived from them. It is on account of them that the great Asuras, Śumbha, Niśumbha, Rāvaṇa and Daṇḍabhūpa and thousands of others have been killed. Despite the fact that she had such a brilliant husband as Brāhmaṇa Gautama, Ahalyā devoid of the conventional decorum, loved and resorted to Śakra.[3]

His daughter uses a stronger argument:

> O base one, I was killed by you when you struck me with the piece of wood. You never worried about the sin arising from the murder of a woman. Your sin is all the more, because it was your own daughter that you murdered in the height of your anger. Of course, a few sins get dissolved through different kinds of expiation. But that arising from the murder of a woman? Say if there are any means whereby it will disappear. [...]. All young maidens are not to be deemed censurable. They are not at all defiled. The monthly menstrual cycle takes away their sins.[4]

The sage:

> Women are sinful in their conduct. They cannot be purified at all. Their attachment to another woman's husband gives them the status of a Śūdra.[5]

The girl cites Manu:

> *Brāhmaṇas* are pure in their feet. Cows are pure in their hind parts. Goats and horses are pure in their mouths. Women are pure all over their person.[6]

The sage:

> *Brāhmaṇas* are pure everywhere. Cows are pure everywhere. Goats and horses are pure in their mouth. Women are not pure anywhere.[7]

The girl:

> He who has a loving woman in his house has the Philosopher's stone (Cintāmaṇi) in his hand, and the wish-yielding Kalpa tree in his house. Kubera is a servant unto him.[1]

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[1] See 2.1.5, story of SP.6.144.
[2] SP.6.144.116 and 118-119: Tr. AITM.*
[3] Ibid., v. 120-122.
[4] Ibid., v. 130.*
[5] Ibid., v. 131.
[6] Ibid., v. 133.
[7] Ibid., v. 134.

The sage:

> He who has a lustful woman in his house has all the adversities. Everything in his house is miserable. Naraka is all round him.[2]

The girl:

> Through the four circumambulations of the fire at the time of marriage a woman displays the four Puruṣārthas: dharma, wealth, love and salvation.

The sage:

> At the very first close contact under the pretext of the circumambulations of fire, a woman makes the roaming (cycle of coming and going) in the worldly existence manifest.[3]

At the end of the chapter, the sage, representing a *vedic* virtue, accepts that his daughter-*yoginī* won the dispute and blessed her in her sport with *yoginīs*.

The passage shows the existence of a *vedic-tantric* value opposition concerning the following aspects: (1.) the apprehension of a woman;[4] (2.) the vision of impurity, which is visible in this dialogue already at three levels: the impurity of substance (meat and wine), of bodily functions (sexual intercourse and body impurity, and menstruation); and (3.) the set of moral rules. At a deeper level, this dialogue shows the conflict of two *yogas*, the 'classical' one with its *yamas* and *niyamas* and the *tantric*, where the progress is fastened by a set of transgressive practices.

I am going to prove that the apprehension of all *yoginī*-related aspects by the initiated *śaivas* can be represented as symmetrically opposed[5] to that proposed by the *purāṇas* aiming at uninitiated public. Thus, the two systems are closely interdependent and interrelated. The following aspects will be addressed: physical features of *yoginīs,* impure substances; plants; animals; encounters with supernatural beings; modes of worship etc.

## 3.2. Meanings of the names of *yoginīs*

Having started to work with the lists of the names of *yoginīs, śaktis*, mothers, *devīs* from my sources I decided to arrange them in one document, which would be easier to analyse.[6] The number of names was gradually reduced from more than 5000 to approximately 3400 in course of the work, which consisted of comparative analysis of spelling and of identification of the names according to their order etc. This unified list of the names of different feminine beings from *purāṇic* and *tantric* texts let me draw a few important conclusions.

First, there is no clear frontier in these lists between the *yoginīs* and other kinds of beings. Mothers, *śaktis*, *grahās* from ancient texts become *yoginīs* in later ones. Secondly, the *tantric* texts and the late *purāṇas* provide much more names and information on feminine beings than the earlier *purāṇic* texts. This confirms the idea of Sanderson about gradual 'feminization' of the *śaiva* texts of the initiated, the same is true for the *purāṇic* texts.

If we try to analyse the meanings of the names and epithets of these feminine creatures, we will get the following groups of meaning. (1.) Names describing physical appearance[7] underlining their unstable/abnormal/animal features; (2.) Names describing their noisy nature (all kinds of words related to musical instruments, singing, shouting, howling etc.);[8] (3.) Names describing the particularities of their behaviour and the rhythm of movements (dancing, leaping, jumping etc.) as well as terms

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[1] Ibid., v. 135.*
[2] Ibid., v. 136.
[3] Ibid., v. 139-140.
[4] They and the parts of their bodies are compared to serpents in v. 142-146. For the sage, his daughter is, first of all, a lustful woman, but he does not dare to reply anything to the other *yoginīs,* who seem to be non-human.
[5] The limits of such an approach shall be discussed in the end of this chapter.
[6] App.10.
[7] See 3.3.
[8] App.6.2.

describing the states of possession (trembling, shaking); (4.) Names linking *yoginīs* to many other known kinds of beings (*gaṇapriyā*, *bhūtamātā* etc.). The names of ancient masculine creatures (gods, *gaṇas, gandharvas* etc.) were partially the source of *yoginīs'* names. (5.) Epithets of the Great goddess. (6.) Trees, plants, herbs, drugs. (7.) Constellations and celestial bodies. (8.) All kinds of cruel actions – killing, crushing, swallowing, destroying; a special group denotes destruction of the universe. (9.) Terms related to war and power (invincible, inapproachable, strong, etc.); (10.) Time and junctions. (11.) Names putting these creatures in relations to the elements (void, air, water, fire, earth); (12.) Terms describing superhuman abilities, *siddhis*. (13.) Terms of *māyā*: magic, cheat, illusion. (14.) "Blood-drinking," "flesh-loving" terms. (15.) Light in all its states. (16.) The set of "plus-minus" terms: moving-non-moving, etc., which shows the zig-zag-like nature of the *yoginīs* and also their numerous 'passes' from there here and back. In the same group we can put some terms denoting border, limit, frontier, edge etc., as well as all the terms denoting 'between the two' state, like dusk, darkness, passage, interval, etc. (17.) Words denoting altered states of consciousness: sleep, vision, delirium, etc. (18.) Women of low birth or profession. (19.) Erotic terms.

If we try to find a set of key-words in descriptions of the *yoginīs* reflected also in their names, that would be "instability", "transgression", "transition", "crossing of the borders." Both *purāṇic* and *tantric* traditions conceptualise these key-words in different, often completely opposite way.

## 3.3. Physical features of *yoginīs*

The physical features of the women (*strīlakṣaṇa*) can be auspicious or inauspicious and they play an important role in the destiny of the girl who possesses them. There is a science helping to predict the future of the person on account of these features. It addresses mostly the brahmins choosing a wife. There are also chapters dealing with physical features of men, but they are intended for a king who chooses his servants and not for women. *Bṛhatsaṃhitā* reserves a chapter to it and the information can be applied not only to men or women, but also to the images of gods. For example, squint-eyes signify cruelty etc.[1] Some bodily signs show that a person is governed by this or that planet, which also means that he (or she) is more suitable for performing special acts, like those of black magic.[2]

The topic of physical features of women appears in *Agni*[3] and *Skanda purāṇas*.[4] In both cases, it is advice for brahmins who have to choose a wife. We are not going to make a picture of Indian beauty here, but we shall rather concentrate our efforts on defining the inauspicious features of women.

*Agni*[5] states that black hair is considered to be auspicious (*sunīlakeśī*), so we can conclude that all the other colours are not. A beautiful woman should not have hair on her body (*vilomāṅgī*). She must have a beautiful gait of an elephant in rut and put her feet evenly on the ground (*samabhūmispṛśau pādau*), so she must not be lame. She must not have a hanging belly (*(na)pralambañ*). Her hair should be soft, which means also that hair should be lying and not standing (*(na) romarūkṣā*). She must not have a name of an asterism, tree, river (*na rkṣavṛkṣanadīnāmnī*). She must not be fond of quarrel (*kalahapriyā*), should not be greedy (*lolupā*), should not speak harsh words (*durbhāṣā*). Her body should neither be sinew (*śirālā*), nor abundant with hair (*lomaśā*). Her eyebrows should not touch each other (*bhrūkuṭilā*). And the most important feature concerns her feet: if the little finger does not touch the earth when she is walking she should be avoided as a death

[1] BS.68.64-67, the eyes of people. VYP.1.34.87 in tr. of AITM Nairṭi is called the 'lord of squint eyes.'

[2] BS.69.30, that described the physical features of a king governed by Mars: *mantrābhicārakuśalaḥ kṛśajānujaṅgho*...= "he is proficient in spells and black magic; his knees and shanks are lean." His follower, governed by the same planet is described in v. 37-38.* "Now listen to the characteristics of the *maṇḍalaka* person. He is the follower of the *rucaka* class of kings, expert in black magic, clever, adept in witchcraft, creating magical women and ghosts, and in similar lores. He has the appearance of an old man with rough and hard hair; he is capable of destroying his enemies; he is devoted to brāhmanas, gods, sacrifices and yoga; he is controlled by women and intelligent."

[3] AP.244, tr. AITM.

[4] SP.4.1.36-37.

[5] AP.244.1-7ab.*

(*bhuvaṅkaniṣṭhikā yasyā na spṛśen mṛtyur eva sā*).[1] What these signs mean and why they are inauspicious is not clear from this chapter of *Agni*.

But in *Skanda* we find more details.[2] This text advises to brahmins not to choose a wife from a family of epileptics, consumptives and lepers (*saṃbaṃdhepyapasmārikṣayiśvatrikulaṃ*), and also those who have been cursed (*abhiśastisamāyuktaṃ*). To the list of the names that a girl should not have, serpents, birds and mountains are added (*na parvatarkṣavṛkṣāhvāṃ na nadīsarpanāmikām*).[3] The girl should not have more or less limbs than normal (*na cātiriktahīnaṅgī*), she should not be too tall or too thin (*nātidīrghā na vā kṛśām*). She should neither be abundant with hair, nor have none (*nālomikāṃ nātilomāṃ*). Her hair should not be harsh or thick (*nāsrīgdhasthūlamaulijām*). *Skanda* clearly links the character and thus the destiny of a woman to her physical features:

> If toes, as it were, are riding on one another, the woman will kill many husbands and then become one dependent on others. If dust particles are raised up when a woman walks on the road, she will become a whore destructive of the three families. If the small toe does not touch the ground when the woman walks, she will kill her husband and take another man as her husband. [4]

The passage continues by telling that if two toes do not touch the earth, she will kill two husbands etc. A woman with wide breast will be a wanton, and the one with her chest open will kill her husband.[5]
The art of reading the lines of the hand to predict future is quite popular in *purāṇas*. In every *śaiva purāṇa* we found the story of Nārada reading the hand of Pārvatī. But *Skanda* is unique source of detailed explanation:

> With the palm having many lines, a woman becomes a widow; if the palm has no lines, she becomes destitute and if the palm is sinewy, she becomes a *bhikṣukī* (female beggar). […] If the lines form figures of cowries, goad and bow, the woman shall certainly become wife of a king. If a line starts from the root of thumb and goes to the small finger, the woman will be the murderess of her husband. A sensible man should abandon her outright. With the lines forming the figures of trident, sword, mace, spear and war-drum, the woman shall become famous all over the earth for her renunciation.[6]

If a woman has neck like Cāmuṇḍā, with visible bones, without flesh and with a prominent thorax, flat and long, that is also no good.[7] The lips should not be long or hanging down.[8] If the tongue is hanging down, the woman will eat what is not to be eaten.[9] It is useful to recollect here the images of Kālī with her long tongue hanging down from the mouth.

The most important characteristic of woman is her eyes. *Skanda* gives a long list of animal-eyed women:

> If a woman has bulging eyes with dark eyelashes, very glossy, clear, and coloured like cow's milk, she does not live long. A woman with circular eyes shall be a wanton. A sheep-eyed, buffalo-eyed and squint-eyed woman is not good. One with tawny eyes like that of a cow is greedy and lustful. She is also ill-behaving. The conduct of a woman with eyes like those of a dove is not good; a red-eyed woman kills her husband. A woman with eyes like the hollow in a tree is wicked. A woman with eyes like those of an elephant is no good...[10]

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[1] BS.70.13* explans this body sign: "a woman whose little toe or the next one doesn't touch the ground, or whose foretoe is longer than the big one, is the most sinful prostitute." See BS, vol. 2, p. 669. Doniger (1999), p. 178-179 provides numerous examples of female demons or human witches having strange, in most cases animal feet. See also Hermann-Pfandt (1994), p. 39-40. See also App.10, where all these negative qualities are reflected in the names of *yoginīs* and mothers. Stutley (1980), p. 58, states that in AV "miscarriage and still-birth were attributed to various kinds of demons, but a remedy called *baja*, perhaps a species of white or red mustard, expelled the demons which hide between the thighs of pregnant woman. The seeds of red mustard, when poured into a fire, subdue all maleficent forces (*Ṛgvidhāna* 2.10,3). Baja also drives away demons, those feet have the heel in front and the toes pointing backwards, and who emerged either from the dust of the threshing floor or from dung-smoke. Some women who died in childbirth became evil spirits with similarly 'reversed feet'".
[2] SP.4.1.36.90-93.*
[3] Also SP.5.2.45.121-129,
[4] SP.4.1.37.17cd-21.* Tr. AITM.
[5] Ibid., v. 56.*
[6] Ibid., v. 71 and 78-79.* Tr. AITM. All the objects given in v. 79 are the signs of *śaiva* cult.
[7] SP.4.1.37.89cd.* The text doesn't speak here about Cāmuṇḍā but this type of neck can be easily found in any image of this goddess and in her iconographical descriptions.
[8] SP.4.1.37.96.*
[9] SP.4.1.37.102cd.*
[10] SP.4.1.37.110-114,.* Tr. AITM.

Although *Skanda* states that good or bad characteristics of women depend only on their behaviour, and the beauty who is misbehaving, is of evil features and the one who adores her husband possesses all the best signs (though she might have none), a few lines later it is stated that wise people should get married only with those of good marks after rejecting those with inauspicious marks from the beginning.[1]

We can conclude that for girls with any physical peculiarities, it might be extremely difficult to find a suitable husband. An example from *Skanda* confirms our suggestion telling us that a daughter was born to brahmin and she had a double quantity of teeth:

> Further she was hideously terrible with three breasts. She had a circle of curly hair on the back. O king, even a poor miserable man of no high family did not accept the girl when offered, because she was sure to devour her husband within six month. *Sāmudrikas* (persons who could foretell future through marks on the body) say that a girl with twice the usual number of teeth will cause death of her husband. There is no doubt that a girl with three breasts will cause the destruction of the family of her father-in-law. Hence she must be avoided from afar. One who has a circle of curly hair on her back shall certainly become unchaste and she will commit many sinful deeds. Hence one should avoid her.[2]

Although in this story the father of this girl managed to find a husband for his daughter, it is surely not the case for every woman of inauspicious characteristics. How can a woman alone survive in a strictly organised society, where everyone should be married and have children? *Yoginīs* are generally unmarried. Their nature, features[3] and behaviour can hardly enter the frame of married life.

In order to confirm my presupposition that there is a link between the rejection of a woman by society on account of her physical features or behaviour and the attitude of people towards *yoginīs*, I have to come out of the circle of *purāṇic* texts that remain silent on this subject, and address the *tantric* texts and medieval Indian literature. In *Kathāsaritsāgara* we encounter the beautiful example of an ugly *yoginī* named Kālarātrī, The Night of Destruction:

> Her eyebrows met, she had dull eyes, a depressed flat nose, large cheeks, widely parted lips, projecting teeth, a long neck, pendulous breasts, a large belly, and broad expanded feet. She appeared as if the creator had made her as a specimen of his skill in producing ugliness.[4]

These terms, though used to describe a very ugly woman have another sense: all these physical features serve to recognise a *yoginī/ḍakinī* as such, and even more, in *Tantrasadbhāva* special sets of physical features help to know what kind of *yoginī* one encounters. If we try to affiliate her to one of the *mātṛs* from chapter 16 of this text, we can see the common features with Vārāhī: projecting teeth (*danturā*), pendulous breasts (*lambastanī*), she is big-bodied or fat (*bṛhatkāyā sthūlagātrā*).[5] Or with Yogeśī: a long neck (*dīrghagrīvā*), sunken eyes (*koṭarākṣī*), ugly lips ("widely parted" in *Kathāsaritsāgara's* translation (*karāloṣṭīṃ*) and hanging in *Tantrasadbhāva* (*pralamboṣṭī*)), again hanging breasts (*lambastanī*).[6] Kālarātrī has more in common with Yogeśī, except the fact that she is fat. But there are also some features in common with lower *yoginīs*.[7] Her flat nose can also be flattering, it signifies that she is one of those who realise the deeds of gods or it can also be understood as "one making good acts".[8] Although the description of Kālarātrī does not follow completely any of the *mātṛs*, and we cannot be sure about her *aṃśa*, we are aware of the existence of "mixed types".[9] The most important thing is that the description of *yoginīs* in *tantric* and *non-tantric* sources goes in the same terms.

[1] Ibid., v.143-150.
[2] SP.6.199.120-123ff.* Tr. AITM.
[3] Roberto Ventrella, communicated me that *ḍākinīs* in Tibetan Buddhism have sometimes abnormal physical appearance.
[4] KSS.3.6.107b-109.* Tr. Tawney (1984), vol.1, p. 103-104. But this "witch" is not only married, she is a wife of a brahmin, a joke of the compilor of KSS.
[5] TS.16.269-270.*
[6] TS.16.277b-280a.*
[7] TS.16.172-173.*
[8] TS.16.298.* Translator of BS glossess *cipiṭa-nāsa* as a feature of mongolian tribes.
[9] TS.14.153cdff* says that the *aṃśas* when related to *mantras*, signify just combination of letters.

Let us look how a prototype-*yoginī*, Cāmuṇḍā, breaks up all the standards of Indian beauty.[1] Leaving aside her attributes coming from the cremation ground, we shall see again a description of a woman not to be married to, according to our *brahmanic* sources: she has a big head or mouth *(mahāmukhe),* and she makes noise with bells, drums, and her terrible laugh (*ghaṇṭādamarukiṅkaṇīaṭṭāṭṭahāse),* she has terrible teeth (*daṃṣṭrāghorāndhakāriṇi),* she is very noisy *(nādaśabdabahule),* she licks with her terrible tongue (*lelihānograjihve),* has bird's eyes *(cakoranetre),* a red tongue *(lalajjihve)*, she is frowning (*bhrukuṭīmukhi),* her eyes are sunken *(koṭarākṣi),* her hair standing *(ūrdhvakeśi),* she has a face like an owl *(ulūkavadane),* her lips are hanging *(pralambauṣṭhini),* she has a flaming face *(jvalāmukhi)*, red eyes *(raktākṣi),* which are half closed *(cakṣurmīlaya).*[2]

The body signs as the signs of recognition passed from the Indian *tantras* to Tibet. Simmer-Brown provides a description of *ḍākinī*, who displayed 37 ugly features in order to test Nāropa:

> Her eyes were red and deep-hollowed; her hair was fox-coloured and dishevelled; her forehead large and protruding; her face had many wrinkles and was shrivelled up; her ears were long and lumpy; her nose was twisted and inflamed ; she had a yellow beard streaked with white ; her mouth was distorted and gaping ; her teeth were turned in and decayed; her tongue made chewing movements and moistened her lips; she made sucking noises and licked her lips; she whistled when she yawned; she was weeping and tears ran down her cheeks; she was shivering and panting for breath; her complexion was darkish blue; her skin rough and thick; her body bent and askew; her neck curved; she was hump-backed; and being lame, she supported herself on a stick.[3]

Having looked at the inauspicious features of women in *purāṇas* and having proved that descriptions of *yoginīs* in *tantric* sources use the same terms (but inscribed into the opposite system of values), I propose to make a short analysis of the relevant occurrences from the Index. The names of *yoginīs* and other beings of the same kind denoting physical peculiarities occupy about 15% of the total. They can be divided into three groups. (1.) Slight and acceptable deviation from the ideal of beauty, small disproportions of the body: hair of red or orange colour, flat nose, too tall or too short body, prominent belly, squint-eyed. (2.) Abnormality for human standards, deformation of the body, which is too visible to be accepted by society: having many breasts, having hair all over the body, having additional limbs, or lacking some, many eyes, one-eyed, having a skin of strange colour or a skin disease. (3.) Physical features that place the female in question on the border between human and animal worlds: animal head or legs, prominent teeth, tusks, animal appetite etc.

The first two groups include exactly the same terms by which were used to describe the women one should not marry in the *purāṇas*. The last group points at the close link between the ancient animal-headed mothers and *gaṇas* and the *yoginīs.*

If we look at the occurrences of terms denoting psychological features, that are also numerous, occupying about 20% of the total, the following groups of meanings can be distinguished: (1.) Terms denoting psychological instability: moving here and there, restless, over-exited, crying, shouting, shrieking, trembling, jumping. All these can be interpreted as signs of possession. (2.) Terms denoting negative features of character: greedy, always hungry, cruel, aggressive, speaking harsh words, violent and insolent etc. (3.) Group of terms that denotes sexual excitement: mad of love, lustful, ever wet etc. In the two mentioned passages from *purāṇas* dealing with *strīlakṣaṇas*, these are the qualities men are particularly afraid of, because they put in danger the stability of family life.[4]

We should note that all these physical and psychological features are considered to be negative only in a precise context: when a brahmin chooses his wife. They have a positive meaning and they are even highly appreciated by the *tantrics* looking for spiritual accomplishment and superpowers by confronting this feminine instability. Particular physical features and strange behaviour hint to the *siddhi* that a *yoginī* possesses herself or can give to a *sādhaka*. To recognise the type of *yoginī* one meets, on account of her physical features, favourite colours of cloth, particularity of behaviour, is essential for a *sādhaka*. *Tantrasadbhāva* dealing with this subject presents it as the highest secret and one who discloses it to a non-initiated will not live long and will be eaten by *yoginīs*.

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[1] AP.135.
[2] AP.135.1. App.2.6.
[3] Simmer-Brown (2001), p. 193, taken from Guenther (1963), p. 24.
[4] See 3.9.1.

Having seen the symmetrically opposite relation towards certain physical features of the *yoginīs* represented by the *purāṇic* and the *tantric* traditions, let us turn now to the geographical places conceptualised as being special by these two world-visions.

## 3.4. The places and moments of transition: the circumstances of encounters with *yoginīs* as depicted in *purāṇic* and *tantric* texts

The issue of this paragraph concerns geographically arranged power places related to *yoginīs, devīs, śaktis* etc. We are going to deal with these places at the following levels: (1.) Geographical places in India linked to feminine; (2.) Places that are considered to be special, but not linked to a precise geographical point; (3.) Arrangement of the universe; (4.) Structures related to the human body.

### 3.4.1. Geographical places linked to the *yoginīs*

The conceptualisation of geographical places linked to feminine bears a clear influence of the *tantric* traditions. From *Brahmayāmala* onwards, the *yoginīs* are to be found in particular places on the territory of India, where they resort to the "seat" (*pīṭha*), "field" (*kṣetra*) etc. According to Monier-Williams, *pīṭha*, n. means a stool, seat, chair, bench; case, pedestal, royal seat, throne; place, office; names of various temples erected on the 51 spots where the limbs of Pārvatī fell after she had been cut to pieces by the discus of Viṣṇu;[1] L.; a district, province; a partic. position of seating.[2]

*Matsya purāṇa* lists *pīṭhas* in the context of the self-immolation of Satī. Dakṣa, being sad, asks her where and how he can propitiate her. She replies that she is everywhere, but in some places the desired things, namely *siddhis*, can be obtained in a shorter time.[3] The same text describes the holy places, one who performs *śrāddha* there will obtain the highest state. [4] *Tīrtha* with the name 'house of the mothers' deserved our special attention as it is said to be located in Karavīrapuram, which shows a considerable degree of *tantric* influence.[5] And although some places promise quick achievements, the others are considered to be extremely inauspicious. We find a list of places in *purāṇas*, mostly related to the tribal territories on the borders of ancient India, where *śrāddha* should not be performed.[6]

Avimukta is the best example to see the particular relations of the geographical places and the feminine beings. The place promises the state of *gaṇeśvara*,[7] the highest *siddhis*, it also liberates from sins and gives secret knowledge.[8] Death in Avimukta is equal to automatic liberation and it concerns not only men, but also animals and even insects.[9] It is called the highest 'field' - *kṣetra*. One cannot obtain a comparable result to death in Avimukta even by practicing yoga for ages.[10] It means that *kṣetra*, in *purāṇic* representation, possess the qualities that 'speed up' the liberation process. The opposition between the practicing of *yoga* and unconditional faith to Śiva who is saving by grace (*anugraha*) is underlined here.[11] The sacred spot is guarded by Śiva's attendants with animal faces and other deformations.[12] These creatures are a part of the power of the spot. Avimukta is eulogised as the foremost cremation ground. It is worth noting that in *tantric* representations, the cremations grounds form a part of a big geographical or cosmic *maṇḍala* and the set of creatures resorting to these places

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[1] KAP.18.36-50

[2] All these terms are ambiguous: we never know if they should be related to a place or to the body: KAP.57.113ff explains *yogapīṭha* as being a special state which, to say it shortly, transforms everything around into sacred space.

[3] MP.13.24-25,* the list itself is included in App.6.3.

[4] MP.22.37ff.

[5] See Karavīra in App.6.3, MP.22.75.*

[6] VP.2.16.20-24 border places to be avoded, same in 69-71.The same logic concerns time-junctions: *śrāddha* performed at three junctions of the day is the best, but the fourth is not good for anything and it is even named *rākṣasī*, MP.22.82.*

[7] MP.180.1-3.

[8] MP.180.76.*

[9] MP.181.19-21.

[10] MP.182.14.

[11] MP.183.37-41.

[12] MP.183.63-67.

are the same *gaṇas.*[1] The *gaṇas* from the earlier texts are to be replaced by the *yoginīs* and tantric goddesses in late *Skanda*.[2]

Chapters 190-193 of *Matsya* is a pilgrim's guide for different *tīrthas*. Visits to these places promise paradise and a kingdom for men, beauty and a good husband for women. The leadership of *gaṇas* is also stated, enjoyment in company of nymphs etc. Yoginī-tīrtha, of which we know only the name, Bhṛgu-*tīrtha*[3] as well as Gaṅgeśvara tīrtha,[4] are able to send devotees to Rudraloka. Also, many of these places liberate from all sins. In this list of many *tīrthas*, one is called Kanakhala, where Garuḍa practiced penance. It is said that *yoginīs* and *yogins* reside there and they dance and sport with Śiva. Those who will take a bath there go to Rudraloka.[5] Another *tīrtha* related to the feminine is Kanyā-tīrtha, transferring the devotees to the world of Pārvatī.[6] Some places are considered to have miraculous powers because illustrious females practices austerities there: these are Gaurī-śikha, the place where the goddess obtained her golden complexion;[7] Tridaśajyoti-*tīrtha*, where the *ṛṣi-kanyās* did some *tapas.*[8] Bhārabhūtitīrtha again gives pass to Rudraloka and bestows the state of attendant of Śiva,[9] the same is achieved by visiting Strī-tīrtha.[10] One day fast in Kauśikī-*tīrtha* liberates one from *brahmahatyā.*[11]

*Purāṇic* texts provide two main lines of story about how the places become linked to a particular goddess or goddesses. The first one is that of Satī, when her body was carried by maddened by grief Śiva all around India, and the parts of her body, cut by Viṣṇu, were falling on the ground.[12] This is probably a later invention to explain a *tantric* link between forms of the goddess, parts of body and places in a popular way.

The other variant is a direct assignment of goddesses to different places performed by Kauśikī in *Ur-skanda*.[13] Our sources, especially *Skanda*, provide important material on how a new goddess appears: the scenario is as follows: a god/*ṛṣi*/human being in trouble prays to the goddess, or creates a *kṛtyā* with *mantras*. Being unable to send this creature back, after it has fulfilled its mission, he installs her in a particular place and assigns worship to her. The list of evidences can be started with the creation of Durgā. Numerous *kṛtyās* from *Skanda* were installed and worshipped as goddesses later.[14] Already in invocation of goddess Rātrī, Brahmā promises her future worship as Ekānāṃśā-Kauśikī. Once invoked, the creatures/mothers/*yoginīs* cannot be put back, and this provides numerous places of worship.[15] What is important in *Ur-skanda* is that the goddesses are attributed mostly to the border regions of India, as if surrounding the *brahmanic* centre. The most important, is that the list linking *yoginīs* and places in *Tantrasadbhāva* also assigns them to the places on the border of *brahmanic* culture.[16] Another variant is when the places linked to the feminine beings represent not the borders, but the totality of the territory. *Devī* describes the appearance of *śaktis* from the goddess in the context of the fight with the demon Ruru. At the end of the chapter we find a note on 24 *yoginīs*. The logic of the chapter reminds us of *Ur-skanda* where the *gaṇas* and *devīs* after battle are assigned to different

[1] *Maṇḍala* of Kālasaṃkarṣaṇī in JY.1 from the 'Iconographical notes' of Alexis Sanderson.
[2] SP.4.1.45 etc.
[3] MP.193.61-63.
[4] MP.193.13-17 - to bath there on the 14th day of the dark half.
[5] MP.193.72-73,* BY.56.90-101 describing the practice related to Cāmuṇḍā and which presuppose that a *sādhaka* goes to cremation ground in one of the sacred places and dances and plays there for a month together with *yoginīs*, imitating there appearance and behaviour.
[6] MP.193.83.
[7] ŚP.7.1.25.39-46.* Pārvatī gains golden complexion, from her skin appears Kauśikī who goes to Vindhya surrounded by many *śaktis* equal to her in form and born from her.
[8] MP.194.11-15.
[9] MP.194.16-20.
[10] MP.194.27-28.
[11] MP.194.38.
[12] The myth is not found in my sources, but cited by Dehejia (1986), p. 191.
[13] USP.68.1-9,* assignment of the goddesses.
[14] See the paragraph on *kṛtyās* in ch. 2.
[15] Once employed to help gods, the goddesses obtain immortality and other special qualities, which they did not have originally. The best example of this process is USP.64-68, where the wild 'women' helping Kauśikī in her fight, change their nature and become 'mothers', *'devīs'*. This change is visible in the terms with which they are addressed before and after.
[16] App.6.3, App.2.7.

directions/places.[1] *Tantrasadbhāva* gives a list of 24 places where different kinds of *yoginīs* are stationed. The list is very important and was adopted by Buddhist texts.[2] *Kālikā* provides a long list of special places where the *yoginīs* and *bhairavas* are present.[3] The 64 *yoginīs* are linked to 64 places in *Kālīkulakramārcana* of Vimalaprabodha, a Nepalese manuscript dated 1002 A.D:

> Following an otherwise unknown work , the Dvīpamata, he gives sixty-four *pīthas* and their resident Yoginīs. In the *mantrakrama: hrīṃ śrīṃ hūṃ nepāla-mahāpīṭhe mahāguhyeśvarī-ambāpāda / hrīṃ śrīṃ hūṃ kāśmīramahāpīṭhe mahāśāradā ambāpāda / hrīṃ śrīṃ hūṃ gardihara māhāpīṭhe mahāpārvatī-ambapadā* /etc.[4]

*Agni*, following the Kubjikā tradition, lists five well-known *pīṭhas*: Uḍḍiyāna, Jālandhara, Pūrṇagiri and Kāmarūpa.[5] Mataṅgī is not mentioned, but suggested. In *Ṣaṭsāhasrasaṃhitā*, these places are filled with *yoginīs.*

*Skanda* presents Dharmāraṇya as exceeding Vārāṇasī in splendour: protectors of the world, guardians of quarters, mothers, *śaktis* of Śiva, *gandharvas, apsarasas, bhūtas, śākinis,* and plants are present there.[6] A power place can destroy the malevolent kind of creatures: if a man offers libations with rice grains to Yama in Dharmavāpī, he will not have fevers, nor evil spirits such as Revatī, planets, *ḍākinīs, śākinīs* will trouble him.[7] The text also lists numerous *śaiva* holy places and their goddesses: in Siddhikṣetra, Vīreśvara-liṅga we find Vikaṭā; in Siddhayogīśvara *pīṭha* - Viśveśvarī, who is Siddhayogīśvarī, etc.[8] The protective function of the goddesses in *pīthas* is underlined in *Skanda* many times: *śaiva tīrtha* as destructive to all kinds of harmful beings.[9] The places related to the *yoginīs* and the mothers deserve special attention: Yoginī-tīrtha is a place to attain yogic *siddhis*.[10] Numerous *tīrthas* around Vārāṇasī are linked to the goddess and bestow protection as well as grant desires and special powers: Caṇḍīmahāmuṇḍā destroys all obstacles to devotees, gives wealth and children in the context of description of different sacred places;[11] Vijayabhairavī protects northern gate of Kāśī, and she should be worshipped for the attainment of desires;[12] Caṇḍīs surround the city and fortresses protecting it.[13] In Viśālatīrtha where the goddess Viśālākṣī gives wealth and glory, all desires, including a perfect travel in Vārāṇasī.[14] The rest of this chapter is a long list of goddesses in sacred places near Vārāṇasī. Sometimes their attributes are given or specific purposes for their worship. We encounter: Viśālākṣī, Lalitā, Viśvabhūjā, Vārāhī, Śivadūtī, Aindrī, Kaumārī, Māheśvarī, Nārasiṃhī, Brāhmī, Nārāyaṇī, Virūpākṣī, Śaileśvarī, Citraghaṇṭā, Bhadrakālī, Harasiddhi, Vidhi, Nigaḍabhañjanī, Bandī, Amṛteśvarī=Mahāmāyā. Siddhilakṣmī deserved a special note as she bestows great powers.[15] The list continues with Kubjā, Trilokasundarī, Gaurī, who gives powers, especially beauty to female devotee; Dīptā, Mahālakṣmī, Hayakaṇṭhī, holding an axe to cut great trees of obstacles in Kāśī; Kaurmī-śākti with a noose, Śikhīcaṇḍī producing peacock sound; Bhīmacaṇḍī, who holds a noose and mallet; Chāgavaktreśvarī, who destroys obstacles, the variant of her names being Chageśvarī; Tālajaṅgheśvarī who has a terrible face; Yamadaṃṣṭrā; Carmamuṇḍā,[16] who holds skull and dagger, has a dried up belly, swallowing the whole cosmos, 1000-armed, squint-eyed, she has got

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[1] DP.85.68-82.*
[2] Alexis Sanderson. *Vajrayāna: Origin and Function.* p. 95, n. 20.
[3] KAP.62.
[4] (= NAK 5/88, *Śaivatantra* 163 (= Nepal-German Manuscript Preservation Project Reel A 148/10), folio 24v6.) Reference of Alexis Sanderson.
[5] AP.143.7-8.* Same *pīthas* are listed in AP.144.19.* See also Schoterman (1982), on these *pīṭhas.*
[6] SP.3.2.2.4-5ab.*
[7] SP.3.2.4.86.*
[8] SP.4.1.10ff.
[9] SP.4.1.33.47-48.*
[10] SP.4.2.61.176.* In SP.4.2.79.106 the place is effective for black magic rites. Also SP.4.2.83.106-112.
[11] SP.4.2.66.14-17.
[12] SP.4.2.66.30.
[13] SP.4.2.69.176cd-178.*
[14] SP.4.2.70.5-17.
[15] SP.4.2.70.56.* SP.7.1.132.1-12 deals with the worship of Siddhalakṣmī. Also see SP.7.1.132.2cd-3* where *pīṭhas* are mentioned. The one related to Prabhāsa are represents the whole universe where *yoginīs, bhūcarīs,* and *khecarīs* accompanied by Bhairava sport about according to their will.
[16] SP.6.54.16-27 recasts MBH story about Nāla and Damayantī. The king of Niṣadha makes an images and offers a hymn to Carmamuṇḍā. Her days are the 8th and the 9th and she is eulogised as Kālarātrī, Mahākālī, Ratī, Dhṛti etc.

the most detailed description.[1] The more terrible the goddess looks the more obstacles and sins she destroys. *Skanda* names nine more *śaktis* protecting Kāśī, who are arranged according to the eight principal directions and the centre, linked to the eight *bhairavas* and other creatures, like *vetālas* that look terrible, have garlands of skulls and headless trunks, scissors and skulls, nude with loose hair, who drink blood as wine, assume any form at will.[2] The names of these *vetālas* are same as those of *yoginīs*, the only difference is gender.[3] Describing a *tīrtha* in Kāśī, the author says that nearby there is a place of mothers (backside of Maṇikarṇikā) (*pṛṣṭhamātara ādarāt*). One who worships them will be liberated from sins, and will get protection on his journey from thieves, *rākṣasas* and evil spirits, kings and planets. Brahmins are allowed and even should slaughter animals to worship the goddess there. Great *siddhis* are promised for men and women. Mothers protect people there from all kinds of evil spirits.[4] Mātṛtīrtha on the southern bank of Narmada is related to the story that mothers, who seem to be the same as the multitude of *yoginīs (yoginīvṛnda*). They asked Mahādeva to make this *tīrtha* known on the earth.[5] Mātṛtīrtha is said to bestow all desires to men. Divine mothers were established there by Kartikeya.[6] Finally, Siddheśvarī, the goddess in Siddheśvarī tīrtha, helps to get rid of sins, gives children to women, protects the family.[7]

We can conclude that there is a dynamic relation between the sacred aspect of a place and the mythological creatures one is supposed to encounter there. It is not the place itself that gives *siddhis* or exhausts desires, but a god or a goddess stationed there. On the other hand, these deities have special powers because they are stationed in that place. If we try to name the functions of the holy place, we shall arrive to the following: (1.) purification, destruction of sins; (2.) protection, including liberation from the trouble caused by possessive spirits; (3.) these places favour quick achievement of super-powers, as well as of liberation. The last can in most cases by achieved by abandoning the body in one of these sacred places; (4.) the most important for our issue is that in some special regions of India, one is likely to encounter a particular kinds of *yoginīs*.[8]

For normal people it is necessary to visit physically these places in order to obtain desires, but for the one who knows *mantras* it is possible to bring all the sacred places to him. This was done by Agastya when he invoked the *kṛtyā* Kantakaśoṣiṇī.[9] Agastya gained the *vidyā* of *yoginīs* in order to dry up the ocean and destroy the demons, who hide there.[10] This brahmin brought together all power places by his *mantras*, and worships *yoginīs* and *kanyās* on the 8th and 14th lunar days. He propitiates the *vidyā* named Viśoṣinī, which is a personified deity here and not just knowledge, who appears before him. She enters his mouth enabling him thus to dry up the ocean. The place where he gathered all *pīṭhas* by his *mantras*, became a sacred spot especially suitable for propitiations of *mātṛs*, *yoginīs* and *vidyās*.[11] The other variant of abstraction is to see these places within one's own body, like in *Tantrasadbhāva* and *Niśisaṃcāra*.

As for the correspondence of the precise geographical points, the *purāṇic* and *tantric* structures of these places are different: only few goddesses correspond in names and in places.[12] *Tantrasadbhāva* shows some coherence with *Ur-skanda* 68 in the assignment of goddesses performed by Kauśikī. The *śaiva* sacred places, and the places related to the goddess coincide only in *tantric* texts and in late *purāṇas*, like *Skanda* and its 68 mothers linked to 68 *śaiva* holy places. It is hardly possible to establish a logical structure linking goddesses (and her body-parts related to *pīṭhas*) and different

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[1] SP.4.2.70.80-85.*
[2] SP.4.2.72.90-96.
[3] Ibid., v. 97-112.
[4] SP.5.1.8.81.* See also SP.5.3.61.6* - *tīrtha* that liberates from all the sins and from the effects of bad dreams and *śākinīs*.
[5] SP.5.2.66.2-4.* SP.6.106.4 lists this place as being lost, inaccessible to humans. Some *liṅgas* and *tīrthas* are demonic or inaccessible to human. AP.103.19-20ab* tells about the special classes of *liṅgas*, which can be dangerous as they are established by *tantrics*, demons, or sages, and should not be removed even if broken.
[6] SP.6.104.4.*
[7] SP.5.3.106.1-8.
[8] App.6.3.
[9] SP.6.35.27ff.
[10] SP.6.35.27 and 30-33. This story is known to BS and even earlier texts, of course, without any *yoginīs*.
[11] Ibid., v. 52-57.
[12] App.6.3.

geographical names for the earlier texts. But for the later texts we have evidence of these structures artificially arranged to suit the number 108 or the number of letters of the Sanskrit alphabet.[1]

The places where brahmins forbade to perform *śrāddha* coincide with the places related to goddesses on the borders of India. This separation of the “pure” and “impure” places, very sharp at the beginning in orthodox *brahmanic* world-view, soon became blurred, and in later *purāṇas*, the ancient border-places would also be considered as auspicious.

It is important to know why some local places are considered to be special, what they bring to the one who visits them, how they are inscribed in the general context of appearance of *yoginīs*. It is necessary to take wider sets of concepts concerning these sacred places: we should pay attention not only to the culturally accepted places, such as *pīṭhas*, *tīrthas* etc., but also to all the space-contexts, considered to be especially auspicious or dangerous. Let us see in detail the *purāṇic* ideas about how a place can affect a religious practice of a man or even his very destiny.

## 3.4.2. The character of a special place: liminal zones

There is a stable list of places considered to be dangerous or special. This same set appears in different contexts, such as places suitable or not for performing *yoga* and *śrāddha*; places dangerous because of evil spirits that might possess a person there; list of places where the *tantrics* perform their rituals, etc.[2] For example, *Agni*, recasting the chapters of *bhūta and garuḍa tantras*, states that if one was bitten by a serpent in a dangerous place such as a temple, an ant-hill, an empty house, a road, a cremation ground, a crossroads, mountain, and under certain (*yoginī*-related[3]) trees, it is considered to be more dangerous for life, than if it had happened in another type of places.[4]

The places where one can meet *yoginī*-like creatures can be classified in a few categories:[5] (1.) those linked to wild nature: jungle, rivers, mountains etc. (a kind of nature-culture conflict; village-jungle); (2.) those linked to the human constructions, especially broken or abandoned: roads, crossroads, gardens, cow-houses, palaces. They represent the periphery (of the house - like attic, places for the cattle etc.), second reasons is that the crossroads, and king's palace are some kinds of turning points in life with unpredictable results. (3.) sacred places are also dangerous in terms of possession by spirits especially if they are constructed with mistakes, abandoned, broken etc. The 'cultural' energy that supposed to be there, vanished, leaving place to chaotic or 'natural' energy, uncontrolled by culture. (4.) those related to death or birth (cremation ground and the house where woman gives birth).

What is there in common between all these places? These are the borders or limits of a culturally ordained society; they are entrances and exits in all the senses, the liminal zones where everything may happen. These places take the intermediate space between nature and culture, life and death, order and chaos. They also represent the bifurcation points of life, moments of choice of direction, free or forced. These places, by their nature, cannot be a permanently active or valid state for society, they can only be a transition from one state to another. Presence in such a place can also provoke transition.

The moments of time mentioned in *yoginī*-related stories are also transitional: either they represents the darkest moment of the night, or the moment when it is not clear if it is day or night, all kinds of junctions, the 'in between' moments; special days for every god or goddess and, of course, the combination of these moments, like the 14th of the dark half of the lunar month is the darkest moment of the lunar period, which is just before the start of the new one.

We see the same logic in the change of attitude towards these places[6] as we have seen it in relations to spirits: the most ancient texts consider it better to avoid them and if not possible, one has

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[1] App.6.9.
[2] App.6.4.
[3] See 3.6.
[4] AP.294.21cd-24ab .* App.8.
[5] KT.8.53cd-54,* KT.10.118-119.*
[6] Classical yoga strongly forbides to practice *yoga* in the places which DP.10 finds best for this purpose. Nevertheless, to represent *śaiva yoga* and the “classical yoga” as symmetrically opposed to each other would be to simplify the picture. See Vasudeva (2004), p. 247-251 on the places propitious for practice in MVT and other *śaiva* texts as well as in “classical” yoga. We can conclude that the majority of the *śaiva* text advise remote, quiet and auspicious place, which would not

to take special means of protection, like reciting the names of the goddess, etc. Later texts, influenced by *tantric* practices, prove the people can voluntarily go there to achieve the desired transformation of oneself (become *vīra*, *siddha*, *vidyādhara* etc., get *siddhis*, exhaustions of desires etc.) or of the situation around (get victory in war, subdue someone). But the result is never sure, especially for someone non proficient in *mantras* or who has weak nerves. Nevertheless, as *Skanda* states it: humans cannot get *siddhis* if they do not take a risk.[1] The same logic as we have seen in relation to human dwelling can be observed on a universal level.

## 3.4.3. Space-time limits of the universe and its levels

The *yoginīs* and the mothers create or constitute the expanding-contracting borders of the universe, protect it like a net of powers and actively participate in creation and in destruction of its level-elements. *Skanda* describes the structure of the cosmic egg, and protective goddesses surrounded by thousands of other *devīs*, on every level of it.[2] And it is again the main goddess and the mothers who annihilate and recreate the universe at the request of Mahādeva.[3] The goddess is also the only one who can face the period 'in between', like in *Matsya,* where Viṣṇu fights with demons, and all universe is looking like being at the end of destruction.

> The goddess Kālī wandered about in the sky, when even the Sun was entirely covered with the folds of darkness....[4]

In *tantric* texts, like *Tantrasadbhāva,*[5] the universe is represented as consisting of billions of *yoginīs*, and the elements itself are their composition. Devī asks Bhairava to explain her the five layers of arrangement of *devīs* (on the cosmic level) as well as the qualities of the lower ones. Bhairava shortly explains the creation, its levels and the formation of principles. In this cosmic structure we can mark the difference with the *purāṇic* vision: the five *purāṇic* elements (ether, air, fire, water and earth)[6] are excelled by the additional level of void. Every level has a fixed number of *yoginīs,* who are named, but as every next level is composed by combination of the qualities of the previous ones, the *yoginīs* cannot be counted. All of them, from the earth until the void, is one Parā Yoginī, and all the universe is pervaded by her forms.[7] Bhairava notes that these *yoginīs* cannot be figured out by our senses (*aprameyataḥ),* or they are non-material, non-objects. They must be known as principles. They move around, strong and violent, in order to fulfil the will of Śiva in the worlds of Brahma, Viṣṇu, Indra. They are said to be atoms (*aṇus*).[8]

Similar structures can be found in the chapters of *Agni* derived from *Kubjikāmatatantra* or *Ṣaṭsāhasrasaṃhitā*, where the 32 *devīs* are linked to the elements and *prāṇas*. The idea is well presented in *Kubjikāmata* and all posterior sources: we find, for example, the sets of goddesses constituting solar, lunar and fire *maṇḍalas,* the last one being precisely represented by the 64 *yoginīs*. In *Yoginīhṛdaya* and *Kulārṇava tantra* the *kalās* of sun, moon, and fire also represented by parts bearing feminine names. The body of the goddess consisting of all planets, constellations, signs of

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contradict with the "classical" yoga. The only restriction made by *Svāyambhuvasūtrasaṅgraha* 20.1: *atha yogaprasiddhyarthaṃ niḥśabdaṃ sthānam āśrayet / suguptam yogināṃ sevyam akīlitam arakṣitam //* states that the place should not be magically damaged, especially by use of *kīlas*, p. 249-250. *Sarvajñānottara*, p, 7-9: *śūnyāgāre maṭheramye devatāyatane śubhe / nadītīre vivikte vā bhūgṛhe'tha vane'pi vā // pracchanne ca nivāte ca niḥśabde janavarjite/ yogadoṣavinirmukte nirvikalpe nirātape // snātvā śucir upaspṛśya praṇamya śirasā śivam / yogācāryān namaskṛtya yogaṃ yuñjīta mānavaḥ //* cites a list of places which are considered to be dangerous for orthodox consciousness, but none of the texts cited by Vasudeva refers precisely to cremation ground as a suitable place.

[1] SP.6.163.25.

[2] SP.1.2.39.32-40.*

[3] SP.5.3.14.23ff, especially 47-57. See also chapter 15-17.

[4] MP.172.19*. Tr. MP.1972.

[5] TS.16.1-48.*

[6] KP.1.4.24-33.

[7] TS.16.45b-46.*

[8] App.5.1.

zodiac, is presented in *Yoginīhṛdaya*.[1] Finally, in *Devī purāṇa*, the 60 forms of the main goddess form a cycle of Jupiter, consisting of 60 years.

The conclusion we can make is that our sources, describing transitional moments of the universe and even time, use the representations of feminine as the main actors *de preference*. The names of the Great goddess, her aspects, are often arranged according to the *yugas* in *purāṇic* as well as in *tantric* texts.[2] The time-parts are presented in the Krama tradition as twelve (or 16), the main one (zero) being the Devourer of Time; the states of the universe - like creation, maintenance and destruction, as well as the states of mind of the practitioner and even the phases of the practice itself are often presented as goddesses.[3] With the help of all these examples we can conclude that the goddess and her aspects constitute the very tissue of space and time, being omnipresent in every moment, not only in the border-situations, but becoming visible only in transitional states of the subject and the universe.

The border position of mothers and *yoginīs* can also be seen in their functions inside the body of practitioner.

## 3.4.4. Body-cosmos structures and their use in practice

The preliminary conclusion is that the places related to *yoginīs* and *yoginīs* themselves serve as a kind of passage or transitional stage where everything is possible. Probably it is exactly these qualities that constitute the basis of their importance in *nyāsa*.[4]

In the most ancient of my sources the *nyāsa* concerns gods and non humans, representing the body of a god/patriarch as consisting of all other gods and other important things.[5] All *nyāsas* reproduce the picture of creation of the universe, the assignment of totality. The body of god can be also represented as consisting of *mantras* or of their particles.[6]

In *śaiva* practices the *mātṛkā*-like *nyāsa* is very important, it is an assignment of 49-50-51 syllables of the Sanskrit alphabet to the human body. These syllables represent also all possible combinations, and this totality has the power to transform a human into a god.[7] The essential difference from the earlier *purāṇic* texts consists in the fact that the assignment should be made to a human, and not to a divine body.[8] And here we see again the important difference between the *brahmanic* and *tantric* vision of the world: the latter is essentially immanent.

The concept of energy-centres in the human body is very ancient, already *Vāyu* mentions numerous centres, like navel, heart, throat, head, face, eyes, tip of the nose, the place between eyebrows, etc.[9] Although the *cakras* are known to early texts, the concept of *kuṇḍalinī* (in the sense of a special kind of the energy, which, coming up in human body, leads to a change of state: the person becomes 'enlightened') belongs probably to the same period as *śaiva* initiation understood as the 'descent of *śakti'*. To tell it in a very simplified way, the energy/*prāṇa*/soul of the *guru*, united with that of the disciple, inside the subtle body of disciple, makes all the way up, destroying limits of consciousness of the latter. The disciple through this process changes his status: becomes initiated, purified from his *malas* etc.[10] The the *yoginīs* play an important role in these transformations.

Chapter 144 of *Agni* deals with the worship of Kubjikā.[11] The passage mentions six goddesses of the body-centres, *ḍākin,ī* etc. Here they are a part of the *maṇḍala* of Kubjikā.[12] These goddesses are

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[1] The components of sun-moon-fire circles as *śaktis* when their names are given, can point out to the relation of the text in question to SV. Alexis Sanderson, Pers. comm., July, 2005. YH, p. 321-326 (ed. Padoux) is a late text which had enough time to pick this idea from TS.1 or SV. Although YH.3 and KT.6 are similar lists, they are not fromTS.1.458-469 .*
[2] See TS.16, the paragraph "goddess".
[3] See KSB.
[4] App.6.5. KT.4.14 knows many kinds of *nyāsa*.
[5] VYP.2.42.69-87.
[6] LP.1.17.70-81a: the appearance of Śiva in the form of *liṅga* and after in the body of *mantras*.
[7] For importance of the word, syllables etc., in *śaiva* practices, see the works of André Padoux.
[8] App.6.5, the evidences from MP.
[9] VYP.1.11.26-28.*
[10] LP.2.21: *śaiva* initiaton in detail, also ŚP.6.19.
[11] AP.144.1-26.
[12] Ibid., v. 27-29ab.* This precise arrangement of female deities might refer to the initiation *maṇḍāla* of Kubjikā tradition, like in KMT.10.112-134. The origin of this arrangement of six deities is KMT.24.78-81, where they are linked to syllables, and chapter of KMT.15.47ff is given to the description of the *yoginīcakra*, consisting precisely of these deities. See

listed also in *Kulārṇava tantra*, which gives a detailed account on where to assign them, linking *ḍākinī, rākinī, kākinī, śākinī, hākinī, yakṣinī* to the *vargas* and centres in the body.[1] The order is not the same as in *Agni*, but the names correspond. The same *tantra* says how these goddesses should be visualised in meditation, but does not link them, in this case, to particular body-centres.[2] These six goddesses in *Kubjikāmata tantra* have numerous functions: they belong to the *cakra* of the throat and represent the element 'air'. Six together, they resort to the six *cakras* - from *mūlādhāra* to *ājñā*.[3] Their order and names are not stable in *Kubjikāmata*, for which only the first syllables of their names are important (for the *mantric* code). These *yoginīs* govern six *dhātus* (here in the sense of the composants of the body) and related to the six *adhvans*; they are said to have especially terrifying appearance. They can be use in both ways in rituals: for auspicious purposes as well as for destruction. The difference consists precisely in the order of syllables of their invocation.[4] In *Ṣaṭsāhasrasaṃhitā*, according to Heilijgers-Seelen, they are linked to the six acts of black magic.

As for the goddesses linked rather to *prāṇas* and elements than to *cakras*, we also find some examples in *Agni* taken from *Kubjikāmata tantra*.[5] In fact the thirty-two *devīs* already mentiooned in the ch. 1 originally belong to the *cakras*, but not to that of *mūlādhāra* type. These goddesses in *Kubjikāmata* constitute a lunar *maṇḍala,* which is one of the four *maṇḍalas* of *khecarī-cakra*.[6] Chapter 125 of *Agni* tries to link the movement of *prāṇas* in the body and the particular ritual to harm the enemies more successfully with this or that type of *prāṇic* motion.[7] These *prāṇic* movements correspond to the five elements, and by concentrating on them, or, more precisely on the goddesses representing each element, a devotee can secure success.[8] The goddesses are linked to *tīrthas, praṇas* and letters, arranged in five *varṇas* and they are said to be drinking a mystical nectar consisting of the drops (*bindu*) of the creation of the universe and principles from a skull – the cosmic egg.[9]

Chapter 145 of *Agni* is without any doubt a *tantric nyāsa* belonging to a Kubjikā tradition. The source of it is not *Kubjikāmata* (as there are some differences in the names of the goddesses), but rather bigger and later *Ṣaṭsāhasrasaṃhitā* belonging to the same tradition. The name of the chapter already refers to the *tantric* arrangement of the alphabet called *nādiphānta* - arrangement of letters from *na* to *pha*, where every syllable is linked to a particular goddess. The names of these goddesses and the syllables can be used interchangeably to codify and decode *mantras.* An ancient arrangement of this kind has the Trika tradition as its source.[10] In the introductory *ślokas Agni* explains the three kinds of *nyāsa (śākta, śāmbhava* and *yāmala)* and tells how to construct *mantras* with given parts.[11] The chapter continues with *śabdarāśī* - the syllables in the normal order of the alphabet representing the *rudras* filling the body of Bhairava.[12] The lists from *Agni* and *Ṣaṭsāhasrasaṃhitā* were already compared by Schoterman.[13] This comparison shows that the differences in the names of *rudras* are minor, and mostly occur because of meter and corruptions. As for the goddesses, their list shows much more important variations, and they are probably more influenced by particular traditions than the lists of *rudras.*[14] *Nyāsa* has not only the function of the 'deification' of the body of the devotee, but also that of protection. *Skanda* gives the protective invocation of fifty-seven goddesses: this is called *vajrapañjara,* the diamond cage.[15]

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Heilijgers-Seelen (1994), p. 199ff. But this passage from AP.144 cannot be traced in KMT. Tradition of Kubjikā was considered as the first one to introduce the concept of *kuṇḍalinī,* from where it went to numerous other Indian traditions. But it was not the origin of the concept, there is a developped *kuṇḍalinī*-system in TS.

[1] KT.4.37-51.

[2] KT.10.138-143.

[3] See Heilijgers-Seelen (1994), p. 119-149.

[4] Ibid., p. 139. KMT.23.97-148 dealing with *utkrānti,* which can also be use for the rituals of destructions. See the study of this passage in Goudriaan (1983).

[5] App.6.7.

[6] App.6.7. See also Heilijgers-Seelen (1994), p. 155-156.

[7] AP.125.2cd-6.*

[8] Ibid., v. 7-13.*

[9] Ibid., v. 14-15ff.*

[10] MVT.3.36-41.

[11] AP.145.1-5.* App.6.8.

[12] AP.145.5-18-*mālinī,* v. 18-31-*śabdarāśi,* who are *yoginīs* and *rudras* in SSS.7.41. See Schoterman (1982), p. 87.

[13] Schoterman (1982), p. 210-216, Heilijgers-Seelen (1994), p. 119-149.

[14] App.6.8.

[15] SP.4.2.72.55-66. App.6.6.

The preliminary conclusion is that the link between every syllable, place, body limb, and element existing in the universe and the goddess(es) is quite late. One of the late examples of artificial totality belonging to Bengali *tantric* tradition, is given in *Tantrasāra*, XVIth-XVII century,[1] where we find the correspondence of *pīṭhas*, mothers, letters and limbs in the body.

What are the function of the *nyāsas* and *nyāsa*-like arrangements of goddesses in practice? Our sources let us distinguish at least three levels: (1.) the protective function, when the goddesses located on the body form a power-border between inside and outside; (2.) the transformative function, when the practitioner obtains a divine body by equalling each of his limbs to a deity, thus becoming himself or herself Bhairava or Kālī with a full set of powers; (3.) goddesses related to the *cakras* in the body form simultaneously a limit and a passage to rising energy in *kuṇḍalinī*-related practices. These goddesses, in the same way as we saw it in relation to places, serve as a border or as a passage between two realities, human and divine, inner and outer etc. They act as symbols (and syllables) and all kinds of them can be rendered by the word '*śakti'*.[2]

Taking the stated functions of *yoginīs* in consideration, I would propose "chort/cherti" (*черт/черти*) as the closest word for them existing in Russian. This word signifies a kind of non-human mythological being known from the times before Christianity (after the acceptance of the new religion, the word started to mean a sub-type of devil). This word comes from the russian *черта*, meaning line, border, limit, death. To cross the line means to pass to another side, to die or to go to a world of myths, and there, one is supposed to meet these creatures. Living on the borders in many senses (geographically – at the places far from the cultural centre, ontologically – between life and death, appearing in particular time moments of junctions), the *cherti*, like *yoginīs*, have heads of animals or some parts of their bodies are those of animals.

## 3.5. *Yoginīs* and animals

*Yoginīs* and animals are linked in a number of different ways.[3] First of all, the *yoginīs*, mothers, *gaṇas*, are often presented as having animal and bird heads. *Kulārṇava tantra* provides meditation on the deities of *cakras*, where *ḍākinī* has a serpent face, *rākinī* that of an owl, *lākinī - ?*, *kākinī* is horse-faced, *śākinī* is cat-faced, and *hākinī* has the face of bear.[4]

Secondly, in *tantric* texts some animals and birds strictly should not be eaten or killed, while other are used for magic purposes. *Siddhayogeśvarīmata* describes the rules to be observed after initiation, where it is stated that the initiated has to avoid the meat of camel, owl, female buffalo, female jackal, bear, cock, and peacock. Probably it also means that he should avoid killing these animals.[5]

Third, the *yoginīs* can take the shapes of animals and birds.[6] *Siddhayogeśvarīmata* describes the forms of *yoginīs*, how they appear to the *sādhaka* while he is performing ritual at night at the cremation ground on the 14th of the dark half, where the *yoginīs* appear having the forms and faces of a camel, tiger, ass, etc.[7] *Niśisaṃcāra* lists hyena, owl of two kinds, vulture, crow, swan, two sorts of crane, a sort of duck, *cakravāka*, curlew or osprey, *sāraṅga*, goat, cat, dog, elephant, camel, bull and buffalo.[8] The passage states that *yoginīs*, mothers, *devīs*, *dūtīs*, and even masculine deities like *kṣetrapālas* and *guhyakas* can assume these forms. These animals should be worshipped (given *bali*) and not killed. *Kaula* text concerning the animal nature of *yoginīs* was partially translated by David White:

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[1] Pal (1981), p. 147-148. App.6.9.
[2] App.3.8.
[3] App.9.
[4] KT.10.138-143.* The faces of the *yoginīs* in Lokhari are strickingly close to the list given in SYM.13. App.9. Dehejia (1986), p. 157-162.
[5] SYM.5.50.*
[6] Majupuria (1991), p. 166-167, 170-171. See JY.4.f. 229v1f , v. 19-28 after a highly transgressive ritual the *yoginīs* appear to the practitionner and they have animal faces: pigs, dogs, bears and lions are mentioned.
[7] SYM.13.14-17.*Stutley (1980), notes that AV.8.4 mentions dog-sorcerers (*śvayātu*). AV.8.22 also mentions owl, owlet, cuckoo, eagle and vulture-sorcerers, p. 101. RV.7.104, 22: fiends can assume the shapes of a dog, cuckoo, owl or owlet, p. 108.
[8] NS.2.17-23.*

> Hear, O passionate Lady, the movement of (these) deities in this world of mortals. (they move about in the form of) the female pigeon and vulture, the goose... the wagtail... the babbler and the cuckoo.. the owl or the pecakī owl, the saralī (pavo bicalcaratus) as well as the gulī, the she –jackal, the ewe, the she-buffalo, the she-camel, the she-cat and the she-mongoose, the tigress, the cow, the elephant, the pea-hen and the hen... Having taken the aforementioned forms, the yoginīs sport about on the earth. When they fall (die) ?they, O fortunate One, are (classed) among the () not to be eaten, o ruler of the clan! They are said to have the form (of) the horse, creatures with talons, the creeping snake...scorpion...mouse and frog.... assuming these multiple forms... the 64 yoginīs speedily overpower their victim.[1]

Animals are used in practice in *Yoginīsaṃcāraprakaraṇa* providing the explanation of the extreme ritual practice in relation to the lower kinds of *siddhis* (*kṣudrasiddhidāṣṭapaśujātayaḥ)*. The eight species of animals, namely, camel, owl, cat, small or young dog, vulture and parrot[2] bestow the state of lower divine species upon the *sādhaka*, such as *piśāca*, *rākṣasa*. The same text provides a practice in which a *sādhaka* should put together the heads of a tiger or lion, monkey, bear, snake, ass, camel, and some other ingredients, and perform a particular *mudrā* and recite a *mantra*, in order for him to take their forms.[3]

Finally, different animals form the vehicles of the *yoginīs*.

The following groups of animals appear to be the most important and have the closest relations with *yoginīs:*[4] (1.) animals considered to be dangerous; (2.) traditionally auspicious animals (tiger, lion, elephant); (3.) animals especially important in *śaiva* context, the *vāhanas* of the main gods and mentioned as such in the *śaiva* cycles in *purāṇas* - serpents serving as decorations, scorpions, lions, bulls, tigers/lions, peacocks; (4.) animals from ancient times were used to predict the future: crows, owls, dogs, jackals etc.;[5] (5.) animals associated with death, night and the cremation ground: jackals, dogs, vultures, crows; (6.) highly impure animals (dogs and crows) (7.) mythological animals, like *makaras.*

We can conclude that the list of animals having particular relations with the *yoginīs* is not so big. The most popular animals, reflected both in texts and in iconography of *yoginīs* are: bears, cows, camels, cats, dogs, jackals, tigers, lions, owls, snakes, and vultures.[6] The attitude towards dogs and crows can serve as an example of the symmetrical opposition of values represented by lay and *tantric* traditions, if in first case these animals are considered to be highly impure, in the second, they are related to Bhairava and *yoginīs*, and thus sacred.

Without reading the texts for the insiders we would still consider the set of animals appearing in *purāṇas* in *yoginī*-related passages as hazardous and not having any meaning, but the reading of the parallel tradition gave to these passages their true sense. Dhruva practicing *tapas* is tempted by evil spirits assuming different forms, those of a bear, tiger, monster, bull, serpent, some of them hold weapons, like those of *yoginīs* - a *kapāla* and a dagger, some produce terrifying sounds.[7] The passages dealing with *yoginīs* and *śākinīs* from the *Kathāsaritsāgara*, where they assume the forms of horses or turn men into monkeys or buffalos, also seem now to be perfectly justified by the choice of animals. And even the heads of *gaṇas* have now a new sense: *Niśisaṃcāra* states that the masculine deities can also assume animal forms. The origin of animal-faced *yoginīs* are probably the animal- and bird-faced *gaṇas* and the wild mothers from *Mahābhārata* 9 and *Ur-skanda*.

The *yoginīs* received in heritage from more ancient periods not only the animal heads, but also the particular relations with plants and trees.

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[1] White (2003), p. 53 and 189. See notes KJN.23.1-12*, for the animals used in worship see KJNN.11.12-18.*
[2] YSP.6.25-28.*
[3] YSP.7.6.89cd-91ab.*
[4] App.9. Dehejia (1986)*;* White (2003); Majupuria (1991); index in vol.2 of BS; MP.118.48-54.
[5] AP.231.14-19* animals and birds predicting victory or loss, see also BS.88.
[6] NT, YSP, NS, iconography, DP, H, L, KT, SYM.
[7] SP.4.1.20-37ff.

## 3.6. *Yoginīs* and plants

Some plants bear the same names as *yoginīs*, mothers and goddesses.[1] In magic recipes the ingredients like the leg or nail of tiger mean just a plant. Every goddess should be worshipped with a particular plant and even of particular colour;[2] *purāṇas* also link gods to plants.[3]

Some trees are considered to be extremely inauspicious, one risks to be possessed if he sleeps or just stays under. *Kūrma* states that the Vedas should not be studied by brahmins in the shadow of some particular trees.[4] Some of these trees are those on which *yoginīs* live in *tantras*. *Liṅga* provides a list of cursed trees, which invite Alakṣmī to enter the yard where these trees grow.[5] They are: thorny trees *(kaṇṭakino vṛkṣā), niṣpāvavallarī, brahmavṛkṣa, agastya* and *arka, bandhujīva, karavīra, nandyāvarta, mallikā, kanyā, vallī, drohī, jaṭī, bakulā, kadalī, tāla, tamāla, bhallāta, tittiḍīkhaṇḍa, kadaṃba, khādira, nyagrodha, uduṃbara* and *panasa, niṃba* and *ārāma.* This is followed by the names of *tantric* deities, whose presence in the house can attract Alakṣmī. I was not able to identify all the trees from this list, but those that are included in the index, are used in the recipes providing help in difficult situations, like war or heavy diseases. This means that these trees, like *yoginīs,* are ambivalent in their character: in normal situation they are considered to be dangerous and impure, but they are used when the situation cannot be changed by any other means.

In *Bṛhatsaṃhitā* we find a list of auspicious and inauspicious places and directions. The latter, of course, are more important for our issue:

> Inauspicious is a place abounding in trees which are cut, split, worm-eaten, thorny, scorched, crooked, inhabited by ill-omened birds (e.g. crows, vultures, cranes etc.), bearing despicable names and having many withered leaves and barks that have fallen. Equally inauspicious are the following places: burial ground, a deserted shrine, a place where four roads meet, one that is not pleasing to the heart, rugged, a sandy place, and one that is covered with rubbish, charcoal, potsherds, ashes, husks, and dry grass. Similarly harmful are the places that are occupied by the ascetics, naked persons, barbers, enemies, butchers, dog-eaters, gamblers, hermits, sick persons as well as a prison, armoury, a piary or a shop where honey (liquor) is sold.[6]

The same text gives a set of rules related to the house, dealing among other things with decorations, spirits, auspicious and inauspicious trees:

> The trees Peepal, banyan, the Indian fig tree and the holy Aśvattha growing in the south, west, north and east respectively are of untoward effect; while in the north, east, south and west they are beneficial. Thorny trees (like Khadira) in the vicinity of houses cause danger from enemies; milky ones (like the Arka) lead to destruction of wealth; and fruit-bearing ones (like the mango), to loss of children. Even their timber should be avoided in the construction of houses. If the trees (thorny etc.) cannot be cut down, auspicious trees such as punnāga, aśoka, ariṣṭa (nimba), bakula (or kesara), the jack tree, śamī and sal should be planted amidst them.[7]

According to *Bṛhatsaṃhitā* not only trees can affect people, but also neighbouring constructions, for example:

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[1] They are marked by* in App.8. This Index was composed on the basis of *Glossary of Indian Medicinal Plants*, C.S.I.R., (1956); *Five Hundred Indian Plants.* Edn, III Pub. Kanarese Mission Press and Book Depot, Mangalore, (1922). The appendix 1 of BS was of great help: it gives the list of plants by alphabetic order with their latin equivalents. I used the book of Majupuria (1989); *A Lexicon of Medicinal Plants in India*. vol. 1. Calcutta, (1999). The latin identification is not always trustworthy.

[2] DP.50.27ff, see App.7.5. *Purāṇas* identify *tulaśi* with Lakṣmī, *vṛndā* with Pārvatī. The gods should be worshipped only with particular kinds of plants, while the other plants should be avoided.

[3] DP.123 provides a list of plants and incenses for the worship of Devī. DP.50 link 60 goddesses to particular plants pleasing them. LP.1.81.35-37* gods in flowers and smells. See also Tiwari (1985), p. 164.

[4] KP.2.14.75.*

[5] LP.2.6.46-56.

[6] BS.51.3-5.*

[7] BS.53.72-77.* In DP.50.50* the trees around the temple of goddesses should be arranged in a particular direction. TS.19.128-145 explaines a *maṇḍala* formed by sacred trees, like in BS, their auspiciousness depends on the direction in which they grow.

> If a minister's house be in the neighbourhood of the house in question, the owner of the latter would sustain loss of wealth; if a rogue's (or gambler's) residence, death of a son, if a temple, mental affliction; if a crossing of roads, infamy; if a holy tree, danger caused by evil spirits; if a place filled with ant-hills or pot-holes, calamities; if a cave, thirst; if a piece of ground shape like tortoise, loss of money.[1]

Some plants, on the contrary, are considered to be magic because they heal anything. Chapter 140 of *Agni*, called '*yoga* of bringing under control' (*vaśyādiyogāṃ)*, gives a list of herbs, where each one of them has a number and they are arranged in a kind of diagram,[2] the one who decodes it can hope to heal anything and achieve some other magic results, like attracting a woman or making her happy,[3] deluding the whole world,[4] or bringing someone under control.[5] Some mixtures are useful in war and in dice.[6] These are probably the same types of receipts used by human *yoginīs* in order to help unhappy wives to take their husbands under control. *Yoga*, here, is understood by *Agni* in a way close to *Netra tantra*, where Kṣemarāja glosses the lowest kind of *yoga* as connected with the use of potions, powders etc. The recipes of this *yoga* are used both by the *sādhakas* trying to protect their own or the royal family against the attacks of the *yoginīs* and by these *yoginīs*, who again use precisely the same potions, amulets etc.[7]

In chapter 141 of *Agni* the names of herbs are arranged there in thirty-six squares and one who is able to find the right combination of herbs coded by numbers,[8] will be able not only to heal diseases, but also to liberate someone from possessive spirits and the charms of others (*vaśya*).[9] Chapter 123 of the same text also uses some herbs bearing *yoginī*-like names, which are to be kept on the body in dangerous situations, especially war.[10] Some herb-compositions have the power of the black magic rituals: they bring under control, give victory, subjugate even gods.[11] Medical chapters of this text are close to alchemical texts in style and they are even called *siddhayoga*.[12] A kind of magical substance is explained permitting one to change weight and move on the top of the grass.[13] Chapter 284 of *Agni* loudly roclamed to be "perfected *yoga* reviving dead." It deals with all kinds of herbal mixtures and pays special attention of aphrodisiacs. Chapter 301 is of a semi-medicinal kind, it teaches the mixture of herbs to keep husband or wife under one's control till the death.[14] Chapter 362 gives a long list of synonyms of the names of the plants.[15] If the aim of the original text was to show in which gender these words should be used, the aim of the *purāṇic* author who included it in *Agni* was probably to know more about the herbs given in the recipes listed above. *Matsya* lists magic staff necessary for a king and for his protection. Chapter 218 provides recipes against poison consisting of plants and animals materials. Used as incense, some of them can drive away the poisonous animals and even *kṛtyās*,[16] another long recipe is effective against *rākṣasas* and *kṛtyās* etc.[17]

*Yoginīs* are linked to particular trees, like in *Kulārṇava tantra*.[18] Eight trees are considered to be sacred in the texts of the *śaiva* insiders: *Kubjikāmata*, for example, names *kadamba*, *karañjā*, a tree related to Lakṣmī, *nimba*, *aśvattha*, *uḍumbara*, *tāla* and *vaṭa* as related to eight particular *kṣetras* and goddesses.[19] In other *tantric* texts, every cremation ground has a number of aspects including a particular sort of a tree. *Niśisaṃcāra* lists the places where one should worship the goddesses: under a

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[1] BS.53, 89-90,* see also BS.1, p. 485.
[2] AP.140.1-5.*
[3] Ibid., v. 11 and 14cd.*
[4] Ibid., v. 10.*
[5] Ibid., v. 12 and 17.*
[6] Ibid., v. 13.
[7] Interesting to note that in TS.20ff the mixtures of herbs and others substances are linked to Kāpālika yoga.
[8] AP.141.1-6.*
[9] Ibid., v. 14cd-16.*
[10] AP.123.23-24.*
[11] Ibid., v. 26-32.* See also AP.279ff.
[12] Head of AP.284.
[13] AP.283.48cd-49.*
[14] AP.302.7-9ff.*
[15] AP.363.15cd-71ab, copy of *Amara*. *paṅkti, kāṇḍas* 2.2, 2.3 and 2.5. AITM, AP. vol. 4, p. 1005, notes.
[16] MP.218.17.*
[17] Ibid., v. 23-38.*
[18] KT.11.66-68.* See also White (2003), p. 56-57 on the beliefs linking goddesses/demonesses and trees, p. 121 for sexual symbolism of *kadamba* and it's relation to Parā.
[19] KMT.22.23ff.

lonely tree, in the *śaiva* temple, in a cave, and especially in the place called *mātṛsthāna*; among the trees, the text states *vaṭa, pippala, ārāma*. This text also gives a list of *kṣetras* all over India, where each is characterised as having a geographical location, a goddess, a *kṣetrapāla* and a tree.[1] The list of eight trees is composed of *kadamba, karañja, parvatāgra* (?, literally "top of a mountain"), *nimba, aśvattha, vaṭadruma, tāladruma, vaṭavṛkṣa*. Some of these trees are in the cursed list of *Liṅga*. *Niśisaṃcāra* also encodes the parts of trees, linking them with the parts of the human body and sacred for *tantrics* places. The tree represents the central channel. The banyan tree (*vaṭa)* seems to be especially important for *tantric* practices, we see Vijaya worshipping *vaṭayakṣiṇī* in *Skanda*. *Vaṭas* of two kind are listed in *Niśisaṃcāra*. In *Siddhayogeśvarīmata* after initiation, it is stated that one should not use for eating the leaves of *vaṭa, aśvattha, arka.*[2]

We can conclude that the *purāṇic* and the *tantric* sources represent some trees in an exactly opposite manner: if for the initiated some trees are sacred, for the non-initiated they are dangerous and provoke possession by spirits. But the opposition here is not so simple. In fact, the auspiciousness of the tree depends on the direction in which it grows and it reminds what we saw with *nyāsa:* the direction for the ascetics is opposite to that of householders.

## 3.7. Impurity

### 3.7.1. *Brahmanic* culture as purity-oriented

This passage is based upon materials concerning the orthodox brahmins, for whom the question of purity, internal and external, is absolutely essential. The question of impurity is dealt with in its two aspects: food impurity and impurity related to body functions.

It is important not only what one eats,[3] but also by whom and for whom the food is prepared and who gives it. *Kūrma* gives a long list of people, from whom a brahmin should not accept food.[4] Similar passage in *Agni* says that food is impure if offered by (1.) kings, policeman, hunter and any person related to violence;[5] (2.) from one who does a low or unclean job, like that of dancer, shoe-maker, harlot, eunuch, potter, washerman, wine-seller, musician, actor, or black-smith etc.;[6] (3.) women, especially polluted by menstruation or childbirth, or having no male issue; (4.) persons who were born due to sinful relations, or who have adulterous relations or who undermine the ideal society by disrespecting the laws of marriage; (5.) by also a person who denies the gods and is a *sannyāsin*; (6.) food impure by physical pollution: someone sneezed over etc.;[7] (7.) food impure by psychological pollution: intended for another person, offered by a person who is afraid or unhappy, intoxicated or insane, even a food offered by *guru* with disgust or surprise should not be accepted.[8]

*Purāṇas* provide a reason to keep an eye on food: the merit and demerit as well as the impurity can be transmitted with it.[9]

These rules are to be abolished in the *tantric* practice when people of different castes have a feast together. This abolishment takes place on many levels: in *Kulārṇava tantra*, a woman invited for the ceremony should eat first, which is exactly the opposite to everyday lay order. The food in the

[1] NS.4.6-8ff.
[2] SYM.5.47.
[3] Most of *purāṇas* provide the lists of forbidden food and the expiations for eating meat, drinking or even smelling wine etc. Some kinds of food can even lead to loose the status of brahmin. See AP.168.12-21 allowed and forbidden animals and plants. KP.2.17.18-23 lists of forbidden plants: half of them are impure (onion, garlic), another half are used in rituals. Some things, such as ginger seeds are especially forbidden at night, v. 24. V. 30b-38 list of animals forbidden to eat, and those who are permited. V. 39 says that meat can be eaten as medicine or when life is in danger. In VYP.2.21 meat and fish are used in rituals for the ancestors, they are even obligatory.
[4] KP.2.17.4-14.*
[5] AP.168.2-9.
[6] It is precisely in the company of low-caste people and especially of *śaktis*, that the meetings of the initiated proceeds according to such texts as KT, YSP, NS and TS.
[7] The mixture of different substances (*caru*) to be swallowed at initiation enables one to come in contact with *yoginīs* in the post-initiation practice. The mixture consists of impure (from *brahmanic* point of view) products of the body. In TS.16 the *yoginīs* achieve a higher status by manipulating such impure substances as urine and blood.
[8] Such states as intoxication and insanity are considered to be highly positive and blissful in the texts of the initiated.
[9] SP.2.4.30.13-14. Tr. AITM.

*tantric* feast is exactly the sort of substances (meat, wine, intoxicants, but also bodily liquids in the context of *caru*) that would make a brahmin perform a long expiation just having smelt them.

Brahmins live in a kind of black and white world, where “sacred” and “profane” must be strictly separated, there is no way to put them together.[1]

> In water, in the mid-night, while he passes excrements or urine, or is unclean (by eating something) or after he has partaken of a Śrāddha (funeral dinner), he must not even think (the Vedas etc.) in his heart. [2]

From the moment of appearance of women through Brahma, the procreation goes through sexual intercourse and not by mental power like before, but the stage 'before women' was highly idealised by the orthodox male-oriented tradition.[3] The pollution of death is equal to that of having sexual relations in orthodox world-view.[4] A *pāśupata* passage from *Liṅga* joins the *brahmanic* relation towards women, who should be avoided, and relations with them should provoke no other feelings than natural need of the body.[5] And though a brahmin can always keep a *brahmacarya* ideal,[6] normally, as soon as he finished his *Vedic* studies, he is obliged to deal with different kinds of impurity as he gets married. He should choose a wife avoiding even the slightest possibility of incest.[7] He should take care to find a girl with all the auspicious characteristics. The chastity of a woman is an important question as from free relations may appear the children of mixed castes, who will not be fully fit to make rituals to gods, (that’s why there’s a big difference if a woman conceives or not from an illicit sexual relation):[8] the household of mixed castes will “certainly perish as if struck down by *kṛtyās*”, because the gods are not properly satisfied. Family and children constitute the sense of life of the householder, his very identity. To get married and have children is a religious and a moral obligation that must happen at a precise moment of life: after finishing one’s studies.[9] Unmarried men cannot perform rituals.[10]

*Purāṇas* propose no freedom in relations between husband and wife. Physical relations are strictly regulated by special religious dates (*parvan*) as well as by the woman’s monthly cycle.[11] Relations during menstruation or pregnancy are strictly forbidden.[12] The rules of behavior for women during their period constitute an important topic.[13] To summarise, she cannot do anything that could provoke desire for her in her husband or pollution in him or in any other person, to worship gods in such a state should be unthinkable.[14] The menstruation is equaled to a great sin, compared to the killing of a brahmin.

> A woman whether a widow or one with her husband alive, should never conceal her period of menstruation. For three nights she should not touch a human being and other. On the first day of menstruation, she is called a Cāṇḍāla woman, on the second, a brāhmaṇa-killer, on the third day, a washer-woman. On the fourth day, she becomes purified. [15]

Our sources force us to think that there is nothing more impure than a woman in her menstrual course.[16] We encounter many examples that one should not accept food smelt by such a woman, or

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[1] See Sanderson (1985).
[2] KP.2.14.68.* Tr. AIKT.
[3] ŚP.3.3.3-29.
[4] AP.157.34ab.*
[5] LP.1.8.21-23.*
[6] SP.2.8.3.10-14.
[7] SP.3.2.21.6-11.
[8] SP.4.1.40.57.* Tr. AITM.
[9] KP.2.15.9-10.*
[10] SP.1.2.3.62-63.
[11] KP.2.15.11-12.* See also SP.4.1.38.11.
[12] KP.1.2.45-46.* See also AP.169.36; LP.1.89.74-75; ŚP.5.5-6 rules forbiding to touch a menstruating woman. MP.227 rules concerning marrige and sexual relations; SP.3.2.6.55ff.
[13] LP.1.2.33.
[14] LP.1.89.104-107.*
[15] SP.2.9.22.54ff, Tr. AITM. See KP.2.32.30, LP.1.89.97-103; SP.2.1.22.19f Women during their monthly course are equalled to “bad” women who have committed volontary acts that can disturb the social order. In later *tantras*, such as *Yoni*, the initiated can practice only with menstruating woman.
[16] KP.2.17.26-29.*

given by her, given by an angry woman, or one who wears dirty clothes.[1] If a brahmin takes his meal after touching a sinner, a *caṇḍala* of a woman in her menstrual period, he should fast for three nights.[2] The extreme note on this subject belongs to *Skanda* saying that he who takes his food after hearing the voice of woman in her period, looses his purity, and is a sinner.[3] *Kṛta-yuga* is presented as the happy periods when women did not have their menstruation every month and procreation did not happen through sexual relations.[4] But the question of menstruation is a highly ambiguous one. It looks like menstruation is the only way of purification for woman, from any sin, in any circumstances:

> A woman is not defiled by a paramour and also brahmin (who has defaulted) from *vedic* rites. A woman enjoyed by employing force or fallen into the hands of an enemy should (not) be abandoned. She becomes pure after the menstrual period. Earlier, women were enjoyed by celestials such as the Moon, Gandharvas and Fire. The men enjoy them later. (Hence) they do not get defiled by any one. If a woman is impregnated by one not belonging to the same caste, that woman becomes impure till the extraneous matter is not discharged. When the extraneous matter had come out, she then becomes pure by her menstrual flow. [5]

*Skanda* joins the idea of purification by menstruation, but puts more of an accent on the early marriage:

> Women are always pure. They do not get defiled by anything whatsoever. The monthly menstrual flow drives away their sins. Women are enjoyed first by Suras, Soma, Gandharva and Vahni. Men enjoy the afterwards. They are not defiled by anything. Soma gave women cleanness; Pāvaka, purity above all. Gandharvas give them auspicious speech. Therefore, women are always pure. Agni enjoys a virgin at the time of the menstruation, the moon when the pubic hair began to grow and Gandharvas when the breasts begin to develop. Hence a girl is to be given in marriage before this. A girl with hair visible kills her children, she with the breasts in developed form destroys the family; she who has menstruated destroys the father. Hence one should avoid all. Hence one who is desirous of the benefit of gift of a virgin should give her in marriage before Agni and others enjoy her. […]. A beloved wife should not be abandoned even if she is raped or if she falls into the clutches of robbers. Abandoning her is not laid down. [...] a woman becomes pure through her menstruation and a river through the flow. A woman who does not even mentally think of another man enjoys pleasures with Umā enjoys renown here in the world too.[6]

All kinds of punishments for sexual aberrations, including relations during the mentruation, are generously provided by *purāṇic* texts. In addition to various tortures in hell, already in this life these sinners will meet Alakṣmī.[7] Sexual relations during this forbidden period even provoked the beginning of *Kali-yuga.[8]* Women are unsuitable for religious activities at this period. They should not even come close to temples and places of worship.[9] Especially the transitional rituals, like *śrāddha,* should not be spoiled by lustful men or by menstruating women.[10] They are said to destroy *śrāddha.[11]*

This is also the issue to be abolished in the extreme *tantric* rituals, where the use or even consuming of polluting power-substances is supposed to grant some supernatural abilities.[12]

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[1] *Brahmahatyās* and *śākinīs* are often depicted as women with red clothes or the clothes stained with blood.
[2] KP.2.33.40.*
[3] SP.2.1.26.22.
[4] VYP.1.8.41-42 says that women had sexual relations and menstruated only once just before dying, also v. 81-83.
[5] AP.166.6-9.
[6] SP.4.1.40.37-43* and 47-49,* Tr. AITM.
[7] LP.2.6.69cd-74a.* Kṣemarāja glossing NT also supports the idea that immoral behaviour provokes attack of all kinds of beings and spirits, including *yoginīs.*
[8] LP.1.89.97-103.*
[9] ŚP.0.7.14 rules for a person who recites the *purāṇas*: “He shall not look at women in their menstrual period.”
[10] KP.2.22.9* and 35.*
[11] See VYP.2.17.24-25; VYP.2.21.46; AP.156.10-13 etc.
[12] I was not able to see it clearly in my *purāṇic* texts, except some hints in Tvaritā-related practice of AP.311.7-8ab,* but in the texts of the initiated such references are not exceptional. TS.21.83ff* uses menstrual blood for magic purposes. White (2003), p. 66-67 notes that ”(1) Indian traditions have always viewed sexual fluids, and most particularly uterine or menstrual blood, as polluting, powerful, and therefore dangerous substances. (2) Ancient cults of "Earth Mother" goddesses, found throughout India, portray her fertility as requiring counterprestations of vital fluids in the form of male seed, animal sacrifice, or some ritual substitute. (3) *Tantra* originated among a subaltern stratum of the Indian population that, lacking the means to procure the *dravyas* of orthodox worship rites, made use of readily available human sexual fluids in its practice. (4) Women reputed as "witches," sometimes called Yoginīs, consumed vital fluids in their "covens," including both the blood of child and adult victims, and the sexual fluids of their male partners. (5) Emergent medical understandings of the role played by sexual fluids, both male and female, in conception, gave rise to the concept of these as power substances and to the notion that a transfer of the same to the initiate was a requisite moment in *Tantric* initiations. (6) Elite *Tantric* practitioners self-

## 3.7.2. *Tantric* feast and partaking of *caru*

The following *brahmanic* rules are to be abolished in the *tantric* ritual: (1.) contact with low-caste people, as the only hierarchy is supposed to be based upon the level of initiation; (2.) partaking of forbidden substances, such as meat, fish, intoxicants, wine, forbidden plants used in magic. The sacredness of cow is transgressed by partaking cow-meat along with the five substances from cow traditionally accepted as pure by *brahmanic* society; (3.) contact with low-caste or tribal women, intercourse during their menstrual period, use of mingle sexual fluids for worship, *caru*; (4.) possession and ecstatic states instead of self-control.

*Caru* is the quintessence of this transgressive practice. The original meaning of the word, occurring already in *vedic* literature, is the mixture to be offered to the gods and ancestors, consisting predominantly of butter and milk and other pure products.

In ancient *śaiva* texts, this word occurs in the context of initiation where *caru* consisting of the five things from the cow is used for purification.[1] One reference from *Svacchandatantra* says that it was also to be drunk by the person taking initiation.[2] But the text is not homogeneous. The last chapter of this *tantra* is more radical. It gives a code for words and arrives thus to more radical readings of the components used in worship.[3] While the main body of the text offers maximum liquor to the deity, ch. 15 presupposes sexual practice in the passage that gives a sort of code for the impure substances. We find out that wine, meat, fish, blood, sperm, menstrual blood can be 'read in' the rituals described in preceding chapters. This code-passage clearly alludes to cremation ground, sexual practice and even to sacrifices.[4] All this is followed by the explanation of the signs of non-verbal language to be used between *yoginīs* and *sādhakas.*[5] The very last line of this *tantra* tells that by partaking of *caru* one becomes a hero (*vīreśa*).[6] This last chapter of *Svacchanda* has more features in common with the texts of the Vidyāpīṭha tradition.

Within the body of Vidyāpīṭha we find *Brahmayāmala*, one of the most ancient and authoritative texts which bears clear influences of the *kāpālika* practice. Chapter 53 mentions *caru* twice, both times in relations to *yoginīs*.[7]

More radical traditions, such as the texts of Trika, state things composing *caru* in an open way. Rules for the initiated, for example, include worship, keeping secret and partaking of *caru.*[8] This term is clearly linked to the initiation and partaking of *caru* follows the vision of the *maṇḍala*.[9] Chapter 16 states that it is the principal means to see the *yoginīs*.[10] One needs to partake this substance not only to see them. If the practice is successful, the *yoginīs* will help *sādhaka* to get what is called the highest *caru*.[11] The text does not permit to guess directly of what it can consists, but the radical character of tradition can be seen in ch. 21 of *Tantrasadbhāva*, which uses for magic purposes not only menstrual blood, blood of animals and humans, human flesh, meat of cow, different parts of animals and human bodies, but also refers to human sacrifices.[12] A mixture of human flesh, blood and other substances is even to be consumed by the *sādhaka* from the human skull.[13] For the particularly quick aggressive rituals, the *mantras* and images of deities are to be written on the skull of woman. The transgressive rituals performed by *sādhaka* in ch. 21 are exactly the same as done by the lower *yoginīs* in *Tantrasadbhāva* 16. For example, the initiated drinks a mixture including urine seven times from a

consciously subverted orthodox purity codes by manipulating sexual fluids as a means to effecting a powerful expansion of consciousness from the limited consciousness of the conformist brahmin practitioner to all-encompassing « god-consciousness » of the *Tantric* superhuman."

[1] SV.1.9; SV.3.99;
[2] SV.3.212ff.
[3] SV.15.3-37.
[4] SV.15.8cd-10. *Paśu* is clearly linked to *caru* in v. 10.
[5] Ibid., v. 22-32.
[6] Ibid., v. 37.
[7] BY.53.39* and 41.*
[8] TS.7.122-125.
[9] Ibid., v. 144.
[10] TS.16.134,* 282,* 320.*
[11] TS.18.29.
[12] TS.21.151-154 can be understood as proof of the sacrifices of the low-caste people.
[13] TS.21.180-184.

human skull and obtains control on humans. He, like *yoginīs*, does that to attract a girl, while *yoginīs* by this attract sacrificial beings (*paśus*).[1] Another text of Trika, *Mālinīvijayottara*, uses the term in two contexts: five things from cow form *caru* in the context of the initiation;[2] but in another passage it seems to consist of more radical substances obtained by sexual practice and the procedure is supposed to finish by the descent of *śakti*.[3]

*Yoginīsaṃcāra*, one of the most radical text, actively uses the term: the *siddhis* are obtained by *caru*.[4] By a correct performance of worship one can get the great *caru*, which is obtained from the great *paśu*. This substance is particularly appreciated by all kinds of *yoginīs*.[5] Finally, by collecting all these references we understand that this great *caru* is to be obtained from the sacrifice of the seven times born human being, marked by particular physical signs.[6] Not only do *sādhakas* achieve *siddhis* by sacrificing this kind of *paśu*, but the *yoginīs* also get the same in *Tantrasadbhāva* 16.[7] This *caru* gives the following abilities: to go around the three worlds, to become omniscient and to be able to perform anything, even creation and destruction, to fly; *caru* approaches *sādhaka* to the state of the *yoginīs*.[8]

In *Kaulajñānanirṇāya* the *caru* is said to be made of five substances, they also bestow the state similar to that of *yoginīs* upon the practitioner. These five substances are blood, semen, menstrual blood, urine and excrement. It can also include cow meat, blood, fat and similar substances on special occasions.[9] The knowledge related to the sacrifice should be guarded as secret.[10] The *caru* should be respected and the main components of this (sperm and menstrual blood) to be drunk. Every kind of *yoginīs* in this text has its own favourite recipe: *śākinīs* love meat, *devīs* – mixture of *vuka*, menstrual blood, urine, blood and semen with wine.[11] The basic mixture is that of sperm and menstrual blood can heal even leper.[12] The mixture for *abhiṣeka* is given in ch. 18 and it uses the same five substances.[13] The manner to take it – from the pot or from skull etc., depends on whether it is a 'usual' or particular ritual.[14]

*Tantrāloka* pays a lot of attention to *caru*. Jayaratha provides a verse in the commentary to ch. 2, saying that *caru* gives a vision of *siddhas* and *yoginīs*.[15] In ch. 15 *caru* of imprecised composition appears in the context of worship.[16] The question of eatable and uneatable things is addressed by Abhinavagupta in the same chapter, v. 411ff. Abhinavagupta even mentions the old doctrine of the seven times born *paśu* in ch. 16, the commentary touches the questions of the kinds of *paśu*. The verse cited by Jayaratha says that no old, deformed or female being can be a *paśu*.[17] Chapter 29 deals in details with bliss-oriented rituals and approaches *caru* essentially as being a mixture of sexual liquids.[18] Abhinavagupta quotes a lost Kaula work called *Sarvācārahṛdaya* in *Tantrāloka* on the meaning of the term *paśu*. The text represents the adherents of all the ancient systems as *paśus* from the point of view of Bhairavaśāstra. Sanderson translates it as follows:

> The śaivas, the vaimalas and the siddhānta-followers, the ārhatas (Mausulas) and the Kārukas – all of them are unliberated in relation to the circle of the goddesses taught in the *tantras* of Bhairava.[19]

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[1] TS.21.319ff.
[2] MVT.8.120cdff.
[3] MVT.11.23cdff.
[4] Question of the goddess in YSP.1.3.
[5] YSP.4.35ff and 5.10ff, also KJNN.8.25 and 11.17.
[6] YSP.6.14.
[7] TS.16.164, 170, 177, 179, 198, 207, 208, 212, 282, 337.
[8] YSP.8.39-40.
[9] KJNN.11.8ff, v. 11: *viṣṭhaṃ dhārāmṛtaṃ śukraṃ raktamajjaavimiśritam / etat pañca pavitrāṇi nityam eva kulāgame //*
[10] Ibid., v. 23.
[11] Ibid., v. 31-33.
[12] Ibid., v. 40.
[13] KJNN.18.7-9.*
[14] KJNN.18.22-23.*
[15] TĀ.2.2, comm.*
[16] TĀ.15.437-440.
[17] TĀ.16.66ff, comm.*
[18] TĀ.29.190ff.* For the details of transgressive worship see Sanderson (2005a), p. 110-114, note 63.
[19] Sanderson (2005), p. 182, TĀ.13.305.*

But the mention of the *mātṛmaṇḍala* permits to understand this passage otherwise: all these are as good as sacrificial beings for the circle of the goddesses, while *kaulas*, who are not named can act as non-*paśus* and thus as officiants.

There is a dynamic relation between *yoginī, sādhaka, paśu* and *caru*. All non-initiated can be considered as *paśu*. The state of *paśu* is abolished by the initiation which consists precisely in partaking of *caru*, thus a *paśu* becomes a *sādhaka* who continues his practice by partaking of *caru*, especially obtained through the *yoginīs*. *Yoginīs* can instantly obtain desired superabilities if they get great *caru*, that is the *paśu* born seven times, but they can also turn *sādhaka* into *paśu*, if the *sādhaka* breaks some of the post-initiation rules, or especially does not keep the secret. *Yoginīs* are more free in this structure. By their nature it is not obligatory for them even to take initiation and, as they are females, they cannot be *paśu*.

The difference in apprehension of the dichotomy pure-impure lies not only in the domain of physical pollution: all mental states associated with excitement or possession are considered to be impure in *brahmanic* consciousness aiming at absolute self-control. The *yoginīs* appear precisely in these states and the concept of liminality permits to link together numerous aspects of their nature and functions, especially in the context of the initiation:

> The initiand is in a sense freed from cultural restraints and receptive to the forces of nature and the cosmos. Hence the symbolic reference to beasts, birds and vegetation. Symbolically, the structural life is obliterated by animality and nature, but is also regenerated from these same forces.[1]

Holden remarks that in liminal states it is not uncommon to find a kind of "antistructure" which replaces the conventional social structure.[2] The other concept that permits to put numerous transgressive aspects of the *yoginīs* together, is the theory of pollution, especially in the way Sherry Ortner represents its four aspects: (1.) Physiological processes; (2.) Violence and associated process; (3.) Anomalies; and (4.) Social classes and castes.[3]

> Physiological processes, which include birth, menstruaion, sexuality, sickness and death as well as bodily excretions such as urine, excrement, blood, semen, sweat, saliva, mucus and exuviae like hair and fingernail cuttings, are deemed polluting in many societies […]. The body below the waist is deemed more polluting than the upper body the left side more than the right, and women's bodies more than men's. The corpse, at least in a state of putrefaction, is the most polluting of all. The category "violence" includes murder, warfare and hunting as well as aggressive language, wild animals and things like alcohol that may induce aggression. "Anomalies" groups together unusual phenomena like earthquakes and eclipses, physiological peculiarities such as congenital malformations and unusual births, plants and animals that defy easy classification, sexual perversions and those individuals in a "liminal" or transitional state, either because they are strangers or because they are experiencing a "rite of passage". The forth is the caste-state.[4]

These categories reunite all stated aspects of *yoginīs*, such as their abnormal physical appearance, particular relations with the elements of nature, namely, animals and plants, direct link to impurity in the context of the ritual with *caru*, the violence of sacrifice, and even partially their feminine nature. But there are several aspects of the interrelations with the *yoginīs* that cannot be reduces to the concept of pollution and should be approached rather with the concept of the altered states of consciousness.

## 3.8. Possession and the logic of exorcism

*Bhūtas, vināyakas*, mothers, *grahas* and *yoginīs* have one feature in common: they possess people provoking mental and physical disorders. *Purāṇic* texts provide the recipes to drive away all kinds of malevolent spirits, but they do not conceptualise the possession in any logical way. The exception are only two chapters of *Agni*, and the story of Bhūtamātā in *Skanda*. *Netra tantra*, the text for the initiated, permits to have another look at the *purāṇic* evidence.

At the beginning of ch. 2 of *Netra*, Devī asks Śiva to give a remedy for the problems of the end of *Kali-yuga*, which consist in the constant attacks of worries, sicknesses, and most of all, of cruel

[1] Turner (1974), p. 253. Cited according to Holden (2000), p. 152-153.
[2] Holden, Ibid.
[3] Ortner, Sherry B. 1994-1998. "Purification Rites and Customs". Britannica CD (2000).
[4] Cited according to Holden (2000), p. 204-205.

beings, causing all kinds of diseases and disorders.[1] Kṣemarāja glosses these cruel beings, endowed with the power of the splendour of Śiva by listing *śākinīs*, *bhūtas*, *yakṣas*, etc.[2] Before explaining the remedy-*mantra*, Śiva names the kinds of harmful beings, giving an even bigger list.[3] These are the same creatures as in *purāṇas*, the only difference is that *Netra* had access to *Tantrasadbhāva*-like text, whose influence is visible in it's detailed classifications of the *yoginīs.* Śiva underlines the importance of knowledge how to recognise and drive away all sorts of these beings for the kings, who, along with the members of the royal family seem to be specially vulnerable.[4]

Chapter 19 is totally given over to the explanation of all kinds of possessions by spirits. In the opening verses of the chapter the goddess asks Śiva to explain the efficient protection against every kind of demons.[5] Śiva explains how these creatures appeared on earth: in fact he created them to kill some demons, and they, having done this job, asked invincibility, which they were granted. But they transgressed the limits imposed by Lord, and Śiva had to give the *mantra* against them, but did not destroy them. The general lines of the story are the same as those of the *purāṇic* appearance of mothers.[6] In fact, humans themselves can provoke a demonic assault by all kinds of misbehaviour and impurity.[7] These include sleep, food, sex during the junction moments, sex with unwilling women etc. *Netra* here comes back to the norms of *brahmanic* purity, while being a *tantric* text.[8] Further it is explained how the *bhūtas* and other beings enter or cast a black glance on children who die and bring diseases to the adults.[9] The chapter goes on giving the recipes of liberation from these spirits, which are sets of rituals including *abhiṣeka* to be performed by a *sādhaka*. The commentary of Kṣemarāja names the herbs which will be effective for this purpose, we have seen them in *Matsya* and *Agni*. This *abhiṣeka* also bestows *śānti* and *puṣṭi*.[10] But the remedy depends on the kind of possessive spirit: in the case of mothers - the great mothers should be worshipped with flowers, all kind of eatable things, including meat etc.[11] The logic is important: in order to get liberated from a small devil, one should worship a big one. The other particularity is that these exorcist rituals include transgressive elements. *Devīs (=yoginīs)* in this text also can possess.

*Netra* provides the list of places where one should take care and the same places, like cremation grounds, are the most suitable for giving *balis* to all these possessive spirits/beings.[12] A big part of the chapter is dealing with the question, what is affected by these spirits and what should be protected. The answer of Śiva links the cosmic and human 'components' to the three *śaktis (icchā*, *jñānā* and *kriyā,* respectively *aghorā, ghorā and ghoratarā).* It is the body that seems to be the main object of the attacks of these spirits.[13] These attacks provoke the derangements of humours and of behaviour like in the case of the four kinds of spirits looking for satisfaction. Some moments in human life are considered to be especially dangerous and *Netra* provides a series of special protection concerning birth, because the child is vulnerable at every moment of his life.[14] Knowing this, a *tantric* of royal court and the main actor whom *Netra* addresses, is always ready to provide a special protection to a newly born prince. There are eight special rituals: *ādharārakṣā* - when a woman cannot conceive;

[1] NT.2.2-7ab.*
[2] Ibid., comm.*
[3] Ibid., v. 13-16a.*
[4] Ibid., comm..*
[5] NT.19.2-7.*
[6] NT.19.12-31.*
[7] Ibid., v. 34ff.* Stutley (1980), p. 40, "AV.6.113 is designed to obtain release from Grahī, who enters a patient as subtly as an image enters the surface of a mirror (Suś. Saṃ. III. P.376). Grahī personifies the unspecified sin or sins committed in the distant past by the gods and not by man ...".
[8] Ibid., v. 34-44.* See also LP.2.6.*
[9] Ibid., v. 45-49.*
[10] Ibid., v. 50-54.
[11] NT.19.55-62ab.*
[12] NT.19.71-77a,* and comm.* « Si la fièvre survient un dimanche, il faut comprendre qu'une *yoginī* a été vue (par la personne souffrante) dans la direction du Nord, près de l'eau. Pendant dix jours cette affliction (dure) : maux de dants, souffrance due à un affaissement de la tête, maladie intestinale, trouble dû à une affection cutanée, etc., afflictions des mains, etc. Pour cela, le remède est de tuer un bouc. Kumārī doit être adorée 57 (fois.) », cited according to Hermann-Pfandt (1997), p. 68-69. See also Maskarinec (1995).
[13] This *kriyā=ghoratarā*=body structure is explained in NT.19.169-183. Ibid., v. 169-171,*and comm.*
[14] NT.19.188-206.*

*bījarakṣā* - the attack of *grahas* who drink the sperm and thus a man cannot have children;[1] *garbharakṣā* - protection of the foetus; *prasūtikālarakṣā* - protection of the time of birth; at the time of birth-related impurity the mother also needs special protection;[2] the first bath of the mother; *bālarakṣā* - protection of children; and finally, protection of the adult man.

*Purāṇas* permit us to suppose that women and children are more likely to get possessed: almost any period of cycle of woman - before, after and during her menstruation - is considered to be vulnerable to spirits.[3] Kapferer tried to find the reason why women get in touch with possession more often than men. Firstly, possession might be an expression of everyday suppression. Secondly, the state of women seen by women themselves to be inferior and associated with submissiveness etc.; possession can be a hysterical presuppositions; response on physical punishment; but it is also an expression of jealousy and competition between women. Men who become possessed are usually viewed as homosexual. Possession is analysed by Kapferer as both "in order-to" and "because" models. The author himself proposes another approach, namely, that both men and women deal with the same sort of reality, but the feminine response might be encouraged, while the male is not. He provides an alternative approach: women are more vulnerable to the attacks of spirits because they are in everyday contact with the objects of pollution, and demons are also impure; women are considered to be weaker, more attached to this world; the very identity of a women means a predisposition to the demons' attacks; while male identity is viewed a factor that reduces the danger of being possessed.[4]

Chapters 299-300 of *Agni* are the rests of *bhūta tantras*, dealing with the possession by evil spirits and planets.[5] People possessed by *grahas* do not have adequate emotional response, eat no matter what, provoke the angriness of gods and *gurus* and show the signs of deranged humours in the body. The places where one can be possessed regardless of sex are rivers, oceans, mountains, gardens, bridges, confluences, empty houses, entrances and exits, lonely trees etc. The transitional states of the person are favourable to get possession: it concerns one who sleeps, pregnant woman, the one whose menstruation must start soon, one who takes her bath after finish of her menses etc. Possessed persons are crying, dancing, having red eyes, making grimaces, agitated etc. Another chapter deals with female spirits, called *grahās*, possessing infants and children till the age of eighteen.[6] These spirits bear the names which we also encounter in numerous *yoginīs'* lists; to drive them away a transgressive offering is required, it might include meat, fish and alcohol. Most probably it is a non-brahmin who should perform these rituals. In the text these spirits are called *bhūtogrās*, which send us back to the concept of *bhūtas*. The text tells us the time of possible possession of the child, the symptoms, the *bali* to be offered to the spirit and the fumigation to perform, to keep it away. The style is that of medical texts, and very technical, so does not give a lot of information on these *grahas*:

> The Pāpinī spirit possesses the child on the day of birth. Would have trembling of the body, It would not take food and would toss about its neck. These are the reactions due to above spirit. It would also take away the strength of the mothers. (An offering consisting) of fish, meat, wine, edibles, perfumes, garlands, incense and lamps (should be made to appease this spirit). The child should be besmeared with a paste of *dhātakī* (myrobalan), *lodhra, mañjiṣṭhā, tāla* and *sandal*.
> The spirit known as Bhīṣaṇī (frightful) on the second day after birth. An incense made of *mahiṣākṣa*. A child possessed by this spirit would have cough with hard breathing and writhing of the body again and again. The body of the child should be besmeared with urine of goat together with black pepper, *apāmārga* and *sandal*. An incense made of cow's horn, tooth and hair should be offered. Offering as before.[7]

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[1] NT.19.190cd-191ab.*
[2] Ibid., v. 193d-194ab.*
[3] AP.299-300. Lewis (1989), p. 11: the mechanism of 'cultural typification' places women in special and significant relation with demonic creatures. P. 79, the reason of possession cults with women as the main participants lies in marginalisation of women in social and political life and sexual and domestic tension. The societies where these cults are recognised accept also a gap between the official status of women and their real importance in society. P. 96 the logic of possession is the following: abuse > possession > regaining of the status. Possession is of two types, namely demonic and divine, p. 118. The last one is virtually a male monopoly, p. 124, while other forms of possession, linked with diseases, assaults of spirits afflict mostly women.
[4] Kapferer (1991), p. 128ff.
[5] AP.300.1-8.*
[6] AP.299.1.*
[7] AP.299.1-5.

To drive them away Cāmuṇḍā is invoked, who is the strongest of the mothers. All these spirits are either mothers controlled in some way by Cāmuṇḍā or these spirits opposed to the mothers.[1] These *grahās* in many of our texts are also called mothers. Skanda takes the place of Cāmuṇḍā in invocation against the spirits that harm small children in *Netra tantra*.[2] Chapter 299 puts the accent on the physical offerings to these spirits in the forms of fumigations of impure material, giving of the meat etc.; while in *Netra* the accent is made on the power of *mantras*, nevertheless, offerings (*bali*) also should be made. Both texts see the antidote against the small kinds of spirits in the addressing of the bigger ones.

*Purāṇic* texts do not provide the stories of voluntary possession, the exception being only *Skanda*, describing a festival of the goddess where people get possessed. The only kind we encounter is involuntary, considered as disturbance to the normal flow of life and even danger for life, like in the case of children. Possession in *purāṇas* is described in rather medical terms and can be compared to spirit-provoked diseases.[3]

However, possession can be voluntary and thus - controlled. The term 'possession' can be applied to *tantric* meetings with *yoginīs*.[4] In relation to possessive spirits, the *purāṇic* and *tantric śaiva* texts show very similar points of view: these beings are impure and dangerous, they are of harmful nature and thus should be exorcised or destroyed wherever possible. The difference lies in the fact that from the brahmanic point of view all these beings/spirits should be destroyed (we have seen this, for example, in *vaiṣṇava* invocations from *Skanda*), whereas the *śaiva* insiders see some of them as worthless, but they seek others, considering them to be a great help in practice. For *brahmanic* consciousness, anyone involved with these beings is no better than the beings themselves. In fact, this is not so far from reality: the normal identity of the *tantric* practitioner is abolished: the actions to be performed by him during rituals are described in exactly the same terms as the actions of *yoginīs* and other creatures of this kind.[5] This change of identity goes as far as to include human *sādhakas* in the general classification of *śaiva* beings, and their feminine counterparts are precisely *yoginīs.*[6]

> Chamanisme et culte de possession sont les principaux systèmes élaborés par les sociétés humaines pour fixer le cadre du contact direct, délibéré, maîtrisé avec les esprits. Dans les deux cas, le rituel repose sur l'idée centrale d'une rencontre entre l'initié et l'invisible, face-à-face conduisant à une transformation profonde de sa personne.[7]

Only the latest among the chosen *purāṇic* texts tell how the *sādhaka* obtains knowledge and superpowers by voluntary coming in contact with *yoginīs.*[8] Another aspect here is that every woman is a potential *yoginī.* Thus, a mode of interaction with beings would be essentially different for women

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[1] AP.299.50cdff.*

[2] *Skandagrahas* possess people in NT.19.78cd-80ab. In case of possession by mothers the seven mothers are to be addressed.

[3] Brighenti (2001), p. 27: "In fact, *yoginī* is still nowadays one of the favourite terms used by Oriyas to indicate the deified ogresses and sorceresses who generally considered responsible for unmotivated illness, delirium or madness attacks." See also p. 56 about possession by Bhairavī that can have a tragic end. Ibid.: "The Oriyā folk generally attribute to *yoginīs* - a class of deified ogresses or witches collectively conceived as a manifestation of the Devi - the responsibility for inflicting insanity on the people. To avert their attacks special rites of exorcism are performed as a rule by some particular half-priestly celebrants who can be compared with tribal shamans or witchdoctors."

[4] The general term for possession is *'āveśa'*. For Abhinavagupta and Kṣemarāja the possession (*samāveśaḥ)* has another meaning: it is represented as having highly positive sense as a kind of natural state of consciousness free from all kinds of mental projections, and means rather merging with the consciousness of Śiva. The most intimate and intensive moment of *śaiva* initiation can be approached with this category of possession: when the consciousness of the guru enters the body of the disciple etc. See also Sanderson (1986), p. 176-177, where four levels of possession in Trika are discussed. TĀ.29 uses the term possession in relateion to the initiation of a disciple by a guru. In KMT possession by spirits and this descent of *śakti* are not essentially different: KMT.10.82-87.* The signs of possession are not always interpreted as a disease, they might also signify that a person should choose a particular religious path, see Carrin (1997).

[5] BY.56.90ff, TS, YSP.

[6] The texts show some variants: for example they link *sādhaka* and *bhāginī; vīra* and *yoginī* etc. TS.21.312-314 provides a set of transgressive rituals for *sādhakas,* but in TS.16 exactly the same was said for the *yoginīs*.

[7] Hell (1999), p. 21.

[8] In TS.25 *tantric* initiated seems to return to orthodox vision when his time to die comes: even if one had been invoking spirits at cremation ground all his life, when he dies, he keeps them responsible for this. He has to make appeasng ritual when encounters gods or demons or falls ill. Giving a *mantra* destroying enemies and bad spirits, including *śākinīs,* KMT.10.1* is also approaching the orthodox point of view. KMT.18.76ff* even provides a *nyāsa* for protection.

and men:[1] in the first case it is the "identity", while in the second it is a question of overcoming and controlling of the "otherness."

# 3.9. Women and *yoginīs*

Woman and the feminine are the main subjects of this paragraph. First of all, I am going to circumscribe the subject within orthodox culture and see at which point the *yoginīs* emerge in lay context. Secondly, the vision of the feminine by the initiated will be dealt with. Comparison of the two attitudes will show if there is a possibility for a real woman to become a *yoginī.*

Women in *purāṇas,* as a rule, were considered to be less auspicious than men. For example, the preeminent number of women constitutes one of the signs of *Kali-yuga*.[2] Their moral downfall is also a sign of this period: "Women become unchaste and disinterested in holy rites. They become fond of wine and meat... They resort to deceptive means."[3] Women are considered to be of an inferior capacity, and they are put on the same level as lunatics and the intoxicated; transactions made by them have no value.[4] Women are unsuitable to be witnesses and are again listed along with lunatics, the intoxicated, and children.[5] Women in *purāṇas* do however enjoy some basic protection in that they should not be killed. In all *purāṇīc* texts we find the passages stating that the violence towards cows, women, children,[6] and brahmins is proper only to demons and should be punished. How serious should we take this prohibition of killing a woman? Our texts do not give a single, universally accepted point of view. For example, *Agni* gives a list of sins, that can be committed by brahmins, and the killing of a woman*, kṣatriya, śūdra* or *vaiśya* is considered to be a minor one.[7] Already cited dialogue of *yoginī* and a sage takes the killing of a woman very seriously as no expiation is stated for this.[8] In *Vāyu* it is also a serious sin: Bhṛgu curses Viṣṇu to be born on the earth seven times for the murder of his wife.[9] In *Matsya* many demon-women were burnt alive at the behest of Śiva. They argued in vain that "women should not be killed".[10] In *Liṅga* this idea is reflected with strong *tantric* coloration, all of a sudden, a woman is represented as sacred: [11]

> In case of yogins expounding the Brahman these rules regarding what is laid down and what is forbidden are not applicable. They shall not be killed even if they resort to forbidden things. Similarly expounders of Brahman shall not be killed since they have eschewed all actions and taken to *sannyāsa*, even if at times they are prone to sinful activities. Women are holy ones as they are born of the family of Atri.[12] They are to be worshipped always. By killing Ātreyīs one incurs a sin equal to the slaughter of a brahmin. Women from any caste should not be taken up for the Yajñas at any time, by anyone or in any place, O leading brahmins. Women engaged in sinful activities, whether they be dirty or beautiful, ugly or robed in ugly clothes should never be killed by men due to the suspicion that they may be Śiva. Those who practice the holy rites and conduct of life outside the pale of the Vedas, those who are excluded from the rites laid down in Śrutis and Smṛtis, and those who are notorious as heretics should nor be conversed with by twice-born. They should neither be seen nor touched. After seeing them one should look at the sun. Still they should not be killed by kings or other creatures.[13]

The origin of this passage must be quite complicated. We find normal rules stating that the brahmins should preserve their purity by not conversing with heretics, but we suddenly find a defence of these heretics, and whatever they do they should not be killed. The passage on women belongs more to the ideas of these unidentified heretics than to orthodox brahmins. We can say only that these heretics are

[1] Berti (2001), p. 184: all women in Nepal are considered to be potentially witches and p. 187: if a man is possessed it is because of a woman, if a woman, it is because she lost a control over her own *bhūt.*
[2] LP.1.40.19ff.*
[3] VYP.1.58.43.* Verset 52 tells that men will be in minority and women in majority. The same is in VYP.2.37.388-389.
[4] AP.253.60-61ab.*
[5] AP.255.3-4.*
[6] LP.2.50.6* which propose indirectly to use *Aghora mantra* to destroy someone, who commits atrocities on women etc..
[7] AP.168.37ab.*
[8] The passages dealing with the murder of men of four castes do not seem to be applicable.
[9] VYP.2.35.140ff, same in MP.47.108-110.
[10] MP.188.43-56.
[11] LP.1.78.15cd-22.*
[12] I am not aware of this story in my texts.
[13] Tr. AITM.

*śaivas* and that their point of view brings them closer to Mantramārga rather than to Atimārga, as the passage has some features in common with *śaiva-śākta* view.[1] In the texts of the *śaiva* initiated the expiation for killing woman is twice as big (in number of repetition of *mantra*) than that for killing one's own *guru.*[2]

Thus, the *purāṇic* attitude towards women is more complicated than merely taking them to be lower than men. We do not find any references for the place of women in society in the *tantric* texts. Even the word 'woman' does not occur often and the only feminine agent to be found is either goddess or a *yoginī.* Thus the comparison is not evident: in *purāṇic* texts, the *yoginīs* are rather conceptualized as non-human beings (except later *Skanda*) and they are far from normal women; while in the *tantric* texts the term *yoginī* unites both non-human beings and human women.

*Yoginī* from the *brahmanic* point of view is the quintessence of breaking of the rules, an impure and dangerous creature, but the essential point is that she has the same qualities even in the *tantric* vision. In order to understand this paradox, we should define the social expectations concerning woman in *brahmanic* society and see in what ways the *tantric* representations are opposed to it.

## 3.9.1. The ideal wife in *purāṇic* texts

The orthodox *brahmanic* society gives to women only one role - to be a wife and a mother. The complete code of conduct for women[3] with minor variations occurs three times in my texts: two times in *Skanda* and once in *Śiva purāṇa*.[4] To summarise, the ideal wife should be chaste, which means more that just physical faithfulness, it is the absolute and complete devotion to the husband; she should work more, sleep less and eat less than him. She should not decorate herself if the husband is away, but should always be beautiful in his presence; the wife should not pronounce the name of her husband in order to make him live longer and never address him as 'you'. Even if badly treated or beaten she should never be angry or attempt revenge, else she will receive a horrible rebirth. She must serve her husband in every way and avoid all amusements, never disturbing him if he has pleasant time. A woman should avoid seeing her husband when she is menstruating. She must be completely intellectually and emotionally dependent on him: like what he likes, be sad when he is sad etc., she should never have emotions of her own and in sexual relations, she should be excited when her husband is.[5] She should never abandon her husband even if he is cruel, fallen, impotent or unfaithful.[6] She should do all the house work, take care to keep auspicious objects inside. She should never take independent decisions or act according to her own will. Religious activity of any kind is considered to be dangerous as it diverts the attention of the wife away from her husband. Thus,

> Desirous of taking holy dip in a sacred tīrtha, she should drink the water with which her husband's feet are washed. To a woman the husband is superior to Lord Śaṅkara and Lord Viṣṇu. If a woman transgresses the injunction of her husband and performs holy rites, fasts and other observances, she takes away the longevity of her husband. After her death, she falls into a hell. A hot-tempered woman who, when addressed, gives rude reply, is reborn as a bitch in a village or as a vixen in a desolate forest. This is said to be the greatest and only sacred observance of women that they should resolve to take their food only after worshipping the feet of their husbands.[7]

The husband is the only proposed religion and a woman should not have any religious way of her own:

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[1] The *Śivatoṣiṇī,* a commentary on this verse of the *Liṅga purāṇa*. See AITM. LP.1.78.19 is especially puzzling, forbidding grasping women for *yajñas*. If we understand it as a reference to human sacrifice, then we effectively we find a reflection of this idea in the texts for the initiated: the "bloody chapter" of *Kālikā purāṇa,* and JY.3, YSP.6.100* and 107*, which can have a double sense: the sacrifice of a woman destroys *siddhis;* non-male (or non-human?) victim does not bring desired result.

[2] TS.6.56* and KMT.5.54.*

[3] For the details of the day of a married woman see Leslie (1989).

[4] SP.3.2.7.13ff., SP.4.1.4.1ff, but this time all story related to Agastya and ŚP.2.3.54vv, where brahmin lady instructs Pārvatī in the duties of a chaste wife. See also SP.2.9.22.54ff. These two chapters SP.3.2.7.13ff and SP.4.1.4.1ff are absolutely identical except that in the latter the rules for widows are even more strict (one meal a day, shaven head etc.) ŚP.2.2.54.8-82 is probably a source for SP, but all three chapters on this subject are derived from doubtlessly more ancient, probably Manu-like source.

[5] See also SP.4.1.4.32; on emotional and sexual behaviour see AP.224.3-43, where a partner of the king is described.

[6] AP.154.5cd-6* doesn't join the rest of the texts listing several condition when woman can be free from her husband.

[7] SP.3.2.7.13ff, Tr. AITM.

> A father offers little, a brother offers little and so a son. But the husband offers much. Which woman will not worship him? Husband is a lord; husband is the preceptor. He alone is the veritable *dharma*, sacred rites, holy shrine etc. Hence, after setting aside everything, the wife should worship solely her husband.[1]

*Purāṇas* provide numerous stories about ideal wives ready to sacrifice themselves and about the unfaithful female monsters. *Skanda* tells a story about a devoted wife, who takes care both of her husband and of the prostitute who came to live in their house. She washes their feet, cleans his vomit, takes care of him when he is very sick and the prostitute leaves him; she finds money from her kinsmen to give him a treatment, never sleeps, she is even ready to worship Caṇḍikā to restore his health. Once she cheated her husband who was against all good activities and was hospitable to a sage. Soon her husband had a complete derangement of the humours in the body, and when she treated him, he bit off her finger. He died thinking about his beautiful courtesan. She sold her bangles to buy fuel, and burned herself together with her husband. She attained a world worth of *yogins*, and her husband was also saved, thanks to her worship of that sage.[2]

In the same text we find a story of Kalahā, a sinful woman miraculously saved by Viṣṇū. She ate sweet things without sharing them with her husband, used to tell him harsh words, she even committed suicide when her husband decided to take another woman. For all this she had to suffer many unpleasant incarnations ordered by Yama, including those of animals and ghosts.[3]

A husband is not free concerning the question of how he can treat his wife. A married woman, in reward for her ideal behavior, theoretically enjoys some social guaranties: protection;[4] respect (she is considered to be the auspiciousness itself, worthy of worship);[5] love of her husband, and sexual satisfaction.[6] The most important is that she gets a sufficient religious merit for her to look to no other.[7] The last point deserves our special attention. *Purāṇas* insist that the choice between a religious practice and a serving the husband should always be decided in favor of the last. Agastya explains:

> A woman who dishonours the utterance of her husband and does as she pleases, fall into a terrible hell as long as moon and stars shine. Women have no freedom; husband's words or directives should not be neglected. Women go to the region of Viṣṇu due to chastity and the merit of serving their husband and not through other holy rites. Husband is everything unto women – mother, Viṣṇu, Brahmā, Śiva, preceptor and the holy *tīrtha*. If a woman disobeys the directive of her husband, even if she is always engaged in the performing of all other holy rites, she shall never be pure even once. [...]. She who takes bath in tīrtha of the lotus-like feet of her husband is a favourite of Hari.[8]

The following passage underlines the religious nature of the interrelation of husband and wife:

> The bath should be taken by women after receiving permission from their husbands. Even a holy rite, if done without husband's permission, will cause harm to him. Women have no holy rite to be done after forsaking their husbands. Even if she commits a thousands sins, a woman is still virtuous and holy if she carries out the behest of her husband. This position she cannot attain by means of Vratas alone. Even if the husband is poor, fallen, foolish or wretched, he is refuge unto his wife. By abandoning him a woman falls into hell.[9]

In *Śiva purāṇa* a brahmin lady teaches Pārvatī how to respect her husband, special attention is given to the fact that a woman should not have any religious obligations besides the service to her husband.[10] The same text, describing *śaiva* practice for women, says that the only *dharma* for women is to serve the husband. One who prefers *vratas* and the like goes to hell.[11] *Matsya* summarises all that in the

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[1] Ibid., Tr. AITM.
[2] SP.2.7.18.37ff.
[3] SP.2.4.24.11-23ff. Mentioned: *valgulī, sūkarī, biḍālī, preta.*
[4] SP.1.2.14.94-95; SP.1.2.15.3-11; king is obliged to protect the chaste women in AP.222.18ff.
[5] See also SP.4.1.36 and 87; MP.214.20-22; The chaste women are given a really important role in SP.1.2.2.71: "The earth is sustained by these seven: cows, brahmins, Vedas, chaste women, truthful persons, persons who are not greedy and those who habitually gift away." Same in SP.4.1.2.90.
[6] ŚP.2.3.50.21-45, where sixteen celestial ladies give advice to Śiva before his marrige.
[7] LP.1.64.38-39 clearly states that a husband is the only salvation; KP.2.23.92.
[8] SP.2.1.26.81-91. Tr. AITM.
[9] SP.2.4.4.71-74. Tr. AITM.
[10] ŚP.2.3.54.9-10, 25, 29, 44.
[11] ŚP.7.2.11.19-20.*

story of Sāvitrī: “To women, their husband is their god, husband is their great refuge. Husband is their all in all; therefore a virtuous woman should follow her Lord.”[1] In *Skanda,* Anasūyā, desiring to get a son by *tapas,* is also fully conscious of the numerous limitations of the religious activities of women:

> A chaste lady enhances the sexual pleasure of her husband and makes the family flourish. She is the means of realising the three-fold aim of human life. Hence she deserves the praise of learned persons. *Japas, Tapas*, pilgrimage, adoration of Śiva, practice of *mantras* and propitiation of deities – these six cause the downfall of women and Śūdras. Such a great defect is involved in practice of a *vrata* by women. This is what all the sages say as has been cited in the Vedas. With your permission, O holy Brāhmaṇa, I shall perform even a very difficult penance. I shall propitiate the excellent *suras* for the purpose of getting a son.[2]

The husband represents a world-order (*dharma*) for women, in going against him, they undermine this order as well as the stability of the society and of the universe. *Dharma*, equal to service to husband, is clearly opposed to *yoga*, understood in the sense of independent religious activity, having other aims than supporting the world-order, and having an orientation to the 'other' world.[3] Even if we are dealing with a wife of an ascetic, the role of woman (service to her husband) is not different: Gaṅgā comes in a dry year by the virtue of Anasūyā, who serves her husband Atri, engaged in performing *tapas*. Gods wonder: what is more important and meritorious – her service or his *tapas*.[4] We can conclude that religious practice of any kind and family life cannot be combined by a woman.

*Agni* tells us that gods got in trouble with a demon called Gaya. The gods killed him by a ruse, but his skull was still moving and they needed something, a stone slab, to support it. The story of that slab is as follows:

> Son of Brahmā, called Marīci, got married with a girl Dharmavratā, who before marriage performed *tapas* in order to get a good husband. All was well till the moment, when once coming tired from the forest Marīci ordered his wife to massage his feet. While the devoted wife was doing so, Marīci fall asleep. Meanwhile, his father, Brahmā came there. Dharmavratā began to think about what she should do – continue massaging feet or go and pay respect to the father of her husband.[5] Finally she decided to go and greet Brahmā. Marīci, who woke up cursed her directly to become a stone slab. She replied to him that she is faultless and he himself will be cursed by Śaṅkara. She performed a penance for a long time and gods appeared in front of her to grant her a boon. She asked to stop the curse, but they said that the curse of her husband is irreversible. Then she agrees to become a stone slab but decorated by or having the essence of all gods inside. [6]

This story gives an answer to the question of what is more important for a woman: her husband or religion. For the ideal wife, there must be no question at all, she must continue massage her husband’s feet even if the world is crushing around her. Thinking by herself (another sin of woman), she takes the wrong decision to worship Brahmā. However, as the gods needed a stone slab anyway, in deciding if she had chosen to continue the massage, she would probably have been cursed anyway, this time by Brahmā. It was an issueless situation, but she was considered by gods as capable of assuming it: it is said that she was already devoted to doing penance. It is important to note that in her dialogue with the gods her name changes from Dharmavratā, devoted to Law (and also to husband, as the representative of the law for women), to Devavratā, devoted to gods. By this, the *dharma* and the gods are put in opposition. She helped the gods, but lost her husband. To pursue religious practice was never an easy decision for a woman.[7]

But some religious activities were accepted by society. In *purāṇic* texts there are some *vratas* specially intended for women. As a rule, it is quite a simple practice, which does not require the knowledge of any texts. Most of these *vratas* are the limitations in food and sleep and giving presents to brahmins, and they are the contrary of *tapas* as they do not require practices, which can be

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[1] MP.210.17.
[2] SP.5.3.103.21ff. Tr. AITM; see also SP.5.3.229.9-10.
[3] This conflict can be seen in the case of the mental sons of Brahma who refused to procreate (follow *dharma*) and became great *yogins* going back to the absolute.
[4] ŚP.4.3.11-39 and 4.1-61.
[5] Why not to wake him up and ask? SP.3.2.14.50:”A person who causes disturbance to sleep, interruption to a story, split in the affection of wedded couple and separation of an infant from its mother, shall go to hell.”
[6] AP.114.11-21.
[7] VYP.2.45.6* Dharmavratā practices *tapas* in order to obtain a husband.

destructive to one's body. Their intention is for this world: women perform them in order to achieve beauty and conjugal felicity;[1] a good husband in the case of a girl, harmony in family relations in the case of married women, etc. These *vratas* support the existing social order and it's logic.[2] Most of these *vratas*, however, are performed to remove the "negative states" of women having no child, or only one, or if one's child is dead etc.[3] It is very rare that a woman addresses a male god, most of the time she prays to the goddess, who seems to be more familiar with feminine problems.[4] The ancient stories, narrated in *purāṇas,* show that these *vratas* are probably soft, domesticated forms of *tapas,* performed by sages and their wives in order to achieve the desired progeny.[5] Rarely is it that a woman can act upon her own desire. She must not have any at all. She is only an instrument of support for the established world order. Performing *vratas,* a women must stay pure, so all the states of impurity, like menstruation, childbirth etc., are impediments to religious activities.[6] There are some special, *vrata*-like, restrictions for pregnant women.[7] Some *vratas* are also intended to make the husband live longer,[8] others promise "non-separation" from the husband.[9] The process here becomes double: from one side, *vratas* must not disturb the normal course of family life, on the other, some of them become obligatory for women, and they are obliged to perform them on fixed dates according to the *purāṇic* evidences.[10]

As a rule, *vratas* do not give any *siddhi*, that's why I put them in opposition to *yoga*, which is a search for mystical achievements and final liberation. Some *śaiva vratas* promise liberation as a result, and it is worth noting that it is different for men and women: whereas men achieve unity with Śiva, women are linked to the goddess.[11] *Agni* tells us that a woman, by performing a special *vrata,* will become a man. This is probably a Buddhist influence.[12] *Śiva* also describes a practice that woman should carry out in order to become a man next time.[13]

The *purāṇic* texts are contradictory concerning the question of whether a woman can be initiated and fully perform religious practice. For example, women are not authorised to perform worship of Śiva along with *śūdras*, but they can derive from it the same benefit as brahmins:

> Rudra, Mahādeva, the grandfather stationed in the mystic diagram is worthy of being worshipped by the Brahmins, Kṣatriyas and Vaiśyas as well. For the Śūdras the service rendered to worshipper is enough. Undoubtedly women are

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[1] AP.200.

[2] VYP.2.47.54: "Even a barren lady gets a son who will be a master of Vedas and aṅgas. A king – victory and Śūdra – happiness."

[3] AP.206 describes *Agastyārghyadānakathanaṃ,* worship of the sage Agastya with his wife Lopamudra, which is intended specially for women and *śudras*, v. 15-16. This observance gives children to women, husbands to girls etc. AP.172 gives a special *vrata* for a woman who want to get female children, to be performed on the 7th lunar day. SP.3.2.13.68-69 describes a special place for the bath for women: "O king, if women take bath in the *kuṇḍa*, all defects are dispelled such as the state of a woman having only a single progeny or no progeny or the child being dead, or she becoming barren, or the woman being ugly or becoming *vīṣakanyā.* The man enjoys conjugal bliss and begets sons and becomes very beautiful." *Kuṇḍa* with the same miracle qualities for women is mentioned in SP.3.2.19.31. The only difference is that this passage is clearly *śaiva* and single minded devotion to Śiva from a woman is required to achieve the result.

[4] SP.1.2.34.83-92, tr. of AITM, tells about Kumareśa, where Śrīdevī bestows boons upon women, such as good husbands and sons, and conjugal felicity. In SP.4.2.70.10-17, Goddess Viśālākṣī in Benares gives the same boons and also the greatest liberation. In SP.5.1.63.224-225 a place which is "the suppressor of the *bālagrahas* is described. It is destructive of the evil intentions of the wicked and sinful persons. A woman suffering from frequent abortions, a barren woman, a woman who has profuse bleeding, a woman who has only one son – these give birth to sons always." Same in SP.5.3.167.1-8, where a *vaiṣṇava* goddess Siddheśvarī gives sons and wealth and liberates women from same list of feminin problems.

[5] VYP.2.33 Śaibyā gave birth to son in her old age by *tapas.* See also VYP.2.37.206-209.

[6] AP.175.39-42, MP.62.35 women who perform *tapas* and are obstructed by some impediments (menstruation etc.), may ask someone else to perform it for them.

[7] MP.7.37-48 gives the rules for pregnant women, the non-respect of them would surely result in the loss of the child.

[8] AP.194.4ff.

[9] MP.71.17-18.

[10] SP.5.3.26.95-97 list special rituals intended for women of an obligatory kind. This late text promises punishement for their non-performance, which was not the case for the earlier *purāṇas.* It might be understood as a step forward in the integration of these *vratas* into orthodox norms.

[11] LP.1.84.1ff, especially v. 8, 14, 17. See also LP.1.21-31; 34; 38a; 46a; 50a; 65; 72, but the men get unity with Śiva. See also MP, ch. 54 gives special *vratas* for women, for happiness, family, and children. They go to the realm of Pārvatī, while the men go to Śiva. Same in MP, ch. 55, 57, 60, 62-66, 68, 69.

[12] AP.199.9-11. The same can be achieved by voluntary suicide in SP.5.3.184.16-24.

[13] ŚP.1.17.122-123.*

> not authorised to perform worship. If the worship is conducted through leading brahmins, women and Śūdras shall derive the same benefit. In order to help kings special worship shall be conducted by brahmins and others. [1]

*Agni* deals with *abhiṣeka*, which is a special kind of initiation with anointment. The passage comes from a *tantric* tradition where the *ācārya* is very important, where the accomplishment is connected with *siddhi*, and some miracles (like healing) are supposed to happen thanks to this ceremony. The mention of women here is of special curiosity, are they allowed to receive *abhiṣeka*? Or it is just a general phrase meaning that one would get all desired things?

> I shall describe the anointment of the preceptor as the son would do and by which an aspirant would become accomplished and a diseased would get rid of the disease, the king (would get his) kingdom, a woman would get a child and also destruction of impurity. [2]

The interpretation of AITM seems to be misleading: firstly, it is not the anointment of the preceptor, but of the person who takes the initiation; second, *putrakaḥ* does not signify a son, but the level in *śaiva*[3] (and probably also *vaiṣṇava*, as the passage belongs to *vaiṣṇava* group of chapters) initiation. The results of this anointment can be seen from a double perspective: it is normal for a king to have a kingdom and it is normal for a woman to have children; but the other possibility is to interpret it as a chance for those kings who lost their kingdom and for women that cannot have children, and these are the situations that can force the person to meet with *tantrics* and have special rituals performed by them.

*Śiva purāṇa* states that *śaiva* initiation for women is possible only with the permission of her husband, sons or father.[4] A woman does not have a religious identity as such, it is the religion of her husband which she has to adopt. Ideally both should have the same religion. When a marriage is arranged between an originally *śaiva* woman and a man, who practices something different, she should try to convert him and if unsuccessful she should continue with only mental worship.[5] Being a *śaiva*, woman should worship the goddess. This passage states that women can receive *mantras* to repeat and they also can perform some kind of visualisations.[6] All of these references concern only mild *śaiva* practices. Nevertheless, women may resort to "impure" or even *tantric* practice, but in absolutely issueless situations,[7] and it is not by *vratas*, nor by *tapas* that a woman can become a *yoginī*.

The aim of *tapas* for women can be summarised to a few points: by performing this hard practice they try to make a miracle. Most often it is to have an illustrious son.[8] Dharmavratā, the wife of Marīci, also performed a severe penance in order to obtain an illustrious husband.[9] A classical example here is the penance of Pārvatī before her marriage. Penance is also performed in order to clean up the sins. In *Śiva* we find a long story about an adulterous brahmin who took no interest in his unsatisfied young, and beautiful wife and was spending all of his time with courtesans. When he found her with a lover, he beat her up and proposed to her a kind of agreement, that she will make money by prostitution and give it all to him, so he would be able to spend it on his courtesans. The brahmin died and his wife Cañculā heard by chance a *purāṇic* story about the tortures in hell for adulterous women. Afraid, she starts expiation: she served brahmins, listened to *purāṇas*, meditated on Śiva, wore the bark of trees and *rudrākṣas*, smeared ashes all over her body, took ablutions, repeated the names of Śiva, regulated her speech and diet.[10] Finally, she cast off her body without any difficulty. She

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[1] LP.2.20.1-3.* Tr. AITM.

[2] AP.28.1-2.*Tr. AITM.

[3] See Vasudeva (2004), p. 246, table 16 for the interrelations between the terms designing the *śaiva* initiates.

[4] ŚP.7.2.15.62cd-63.*

[5] ŚP.7.1.15.65-70.*

[6] ŚP.1.17.134-135.*

[7] SP.5.3.66.5-8.* *Tantrics* are addressed in issueless situations and some places might provide miracle results, like *Mātṛtīrtha* where Hara is present surrounded by *yoginīs*. If the mothers are adored there on the 9th day by one who is conversant with *mantras*, a childless woman, who takes a ritual oblation there will get an illustrious son. Following the same logic woman who's husband is dying is ready to worship Caṇḍikā with blood and flesh in SP.2.7.18.60.*

[8] Penance of Diti who gave birth to Maruts; Śaibyā who in her old age gave birth to two sons: LP.1.68.37cd-38ab.*

[9] AP.114 and VYP.

[10] ŚP.0.4.29-50. Chapter 3-5.

assumed a divine form of Gaurī, and got all heavenly pleasures. She could save her husband from hell and the state of ghost by the grace of Gaurī.

*Tapas* can be performed by a woman to achieve a special desire of hers, but it is quite atypical for a woman: Menā expresses this to Umā: "For a woman to go to a penance grove for the realisation of her desire is what we have never heard of before..."[1] *Tapas* can be performed by a woman either before or after marriage. Śiva says to Pārvatī:

> You are neither a small girl nor an old woman. How is it that you are performing this penance even when you are unmarried. O gentle lady, are you the wife of an ascetic who does not provide you with food and shelter and so leaving you has gone to another place? [2]

From this passage we can conclude that the practice of penance is not for young women, who should be married, except if they are the wives of the ascetics. Full-time religious practice is in contradiction with the very state of a woman: she can consecrate herself to religion only when she is not yet woman (unmarried girl) or when no longer (widow).

The aim of *tapas* seems to be limited to the problems of this life, while the aim of *yoga* is the transfer of the consciousness of the practitioner into a higher realm, or wherever she/he chooses to go. Satī immolated herself by *yogic* practice, but she is not the only woman in *purāṇas* who could cast off the body at wish. In *Skanda* Dadhīca, a great sage and a husband of Suvarcā gave his bones to *devas*, who needed them to make a *vajra* to slay the demon Vṛtra. His wife was sent away so he could cast of his body by *yogic* practice.[3] Returning to find the dead body of her husband, Suvarcā cursed all the gods to become issueless and prepared to commit suicide, but was stopped by celestial voice telling that she is pregnant.[4] She opened up her belly and Pippalāda, equal in splendour to Śiva himself, was born. Having done this Suvarcā followed her husband through the highest *samādhi* (*parameṇa samādhinā).*[5]

With the death of the husband we are no longer in normal household situation: we see the immediate change of the status of the wife, she becomes a widow. Widows are considered to be especially inauspicious, their existence undermines the social order, they are compared to serpents and *rākṣasīs.*[6] But widow is more free in her religious activities, and it is the moment at which she may start (and finish) her practice by performing *sati.* Self-immolation of the widow is believed to uplift not only herself but also her husband.[7] *Kūrma* deals with hard sins, that can be committed by brahmins and it mentions a voluntary suicide in a sacred place, which leads to the liberation from all these sins.[8] This is a *śaiva* practice.[9] The verse is followed by an allusion to *sati,* by which a woman can liberate her husband from all sins:

> A lady can deliver her husband (from sins), who is a killer of Brāhmaṇa or ungrateful one or defiled by a great sin by entering with him into the fire. The wise persons have known it as the supreme expiation of ladies in the appearance of all sins – no doubt should be done about it. A devoted and virtuous lady, who is eager to serve her husband, does not attain any sin in this world and in the next world. A virtuous wife, devoted to her husband and delighting in Dharma, is really Rudrāṇī - there is no doubt about it. No man can insult her in this world... [10]

It seems to be only the women's practice. By this practice of *satī* a woman can achieve a higher status which is proved by comparison to Rudrāṇī and that "no man can insult her", and this act of self-

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[1] ŚP.2.3.22-23. Tr. AITM.
[2] ŚP.2.2.26.11-12. Tr. AITM.
[3] SP.1.1.16.94-96. SP.1.1.17.1-14.
[4] ŚP.3.24.43.
[5] SP.1.1.17.1-14, especially 13. See also ŚP.3.24.53.
[6] SP.2.9.22.13.*
[7] Tryambaka's *Strīdharmapaddhati*, the main source for the study made by Leslie (1989), states that *satī* can be an expiation for a woman who had been hostile to her husband when he was alive, p. 296. The arguments of Tryambaka's approval of *satī* is that as a woman can hardly do any other form of expiation, this is the only way for her to escape the hell. See KP.2.33.107-111; SP.6.241.22-24.
[8] KP.2.33.107.*
[9] as argues Alexis Sanderson, Course given in winter semester 2004 at Oxford University.
[10] KP.2.33.108ff,* Tr. KP,1972. For the meaning of Rudrāṇī as a degree in the ascendence of the dead female relatives in the rituals for the dead among *śaivas*, see Sanderson (1995), p. 35.

immolation makes her the intermediate between human and divine, so she can liberate her husband from sins. Self-realisation by self-immolation can be seen in the story of Mahānandā, a prostitute devoted to Śiva, "married" to him for three days she commits suicide by entering fire, after he had done so. *Śaiva* test passed, she goes to heaven.[1]

Special powers can be acquired by women through practice, though it was proclaimed to be unnecessary and even harmful in the case of married women. However, women seem to possess naturally special qualities, independent from any special rituals.[2] A special set of consequences is connected, for example, to the loss of chastity by a women. It can affect not only her own destiny, but also that of her husband and even of her country. *Skanda* tells a story of a woman who deceived her husband once, and so went to hell, also causing the downfall of her husband.[3] The chastity is not only a means to preserve purity and order in the family, it has some mystical meaning, as the chastity of the wife is related to the power/luck of her husband.[4] There are numerous stories in *purāṇic* texts in which a demon can only be destroyed when his wife is seduced. The best example being the destruction of the city of demons by gods. To do this the gods had to invent heretical doctrines and spread these teaching in the city particularly aiming at women.[5] As a result of these doctrines the women stopped being faithful to their husbands, and even started to censure those who still were. They exercised their own will and moved about as they pleased. The three cities of demons were destroyed soon afterwards. The same idea appears in the context of a fight with the demon Jalandhara. He could not be conquered until the moment at which his wife was seduced by Viṣṇu under the guise of Jalandhara.[6] Seduced by Viṣṇu, Vṛndā committed suicide by entering fire and she cursed Viṣṇu to be separated from his wife (this is the original cause of the abduction of Sītā), and entered fire. A similar example is the fight with *asura* Śaṅkhacūḍa.[7] In *Skanda purāṇa*, a city got in trouble because of heretical teachings of a Buddhist woman Vijñānakaumudī. The essence of her teaching was to get pleasure here, while still alive, without any regard to faithfulness or caste-order. Women stopped serving their husbands and started to practice all kinds of magic *(ākarṣaṇa and vaśitkaraṇa).* They receied special *mantras* for this purpose,[8] and even offerred different kinds of things to fire, they also were drawing different *yantras*. All these actions can be seen as the *tantric* practices.

Bliss and curse pronounced by chaste women have irreversible character. Chaste women have a kind of *vāk-siddhi* – everything they say becomes true. In *Skanda* a *rākṣasa* bit off the head of the husband, even though the wife asked him not to do so. She put together the rests of her husband and made a funeral pyre, ready to immolate herself. She cursed this *rākṣasa* to die immediately if he touched a woman. The wife of this *rākṣasa* (who was a king), came to know about the curse and she kept herself away from him, afraid of becoming a widow. The king-*rākṣasa* then died out of grief.[9]

Women are seen in the lay texts as having easier contact with the "others," be it positive or negative. *Bṛhatsaṃhitā* says that houses in which the women are not properly treated will perish, as if destroyed by witchcraft,[10] giving some kind of magic protection to women.

Demons take the shapes of women to make someone to stop his penance:

> A female ghost assuming the form of the mother Sunīti came near him and wept bitterly and miserably. "O you are my only son. Why do you torture yourself? Leaving me helpless, you have taken to penance." [11]

Women are responsible for keeping Alakṣmī (Bad luck lady) out of the house, and his depends directly upon their conduct.[1] They are also obliged to worship her.[2] Women are responsible for recognition and to driving away all the bad spirits which can possess a child.[3]

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[1] ŚP.3.26.2-65.
[2] SP.2.4.7.4-28.
[3] SP.4.1.30.31-40.
[4] Stutley (1980), p. 60, states on the basis of AV: "Girls, especially virgins, were lucky and were often called in for divining by means of dice; a faithful wife could also give magic help to her husband by influencing his luck at dice."
[5] LP.1.71.83-91.*
[6] SP.2.4.21.24-31 and same in ŚP.2.5.23.
[7] ŚP.2.5.40 and 41.
[8] ŚP.4.2.58.132f.
[9] SP.3.3.2.47b-51. See also KP.1.22.
[10] BS.78.10.*
[11] LP.1.62.25-26.* Tr. AITM.

These examples show that the ambiguity is in a woman's nature. She is asked by society to do much more than is humanly possible, and is even believed to be able to redeem her husband from hell.

It we try to recreate the image of a female practitioner on the basis of lay sources, we are almost certain to find the following features: she must not be born into a normal family, which means that she should not receive *dharma*-education. She will either be born miraculously, or found, or is an orphan. She must not be married, or she is a widow, or have left or killed her husband. She is likely to live alone, in a remote place outside of normal society. Her sexuality is very ambiguous: on one side she renounces the world, but on the other she is essentially a woman which means that she can never be satisfied in the Indian mind. She is a kind of external feminine justice, whom married women can consult if they are badly treated, no wonder that she inspires great fear in men.[4] Some women, in extreme situations, can voluntary abandon their body by yogic practice.[5] However, in *purāṇic* sources none of these women practicing *yoga* or even yogic suicide is called *yoginī*. The only exception to this rule is Pārvatī herself. *Yoginīs* come into the *purāṇic* passages dealing with women in very precise circumstances. One who is looking for a *yoginī* as someone who practices 'classical' yoga is likely to be disappointed, as there is not even one passage describing a woman practicing *āsanas* or breath-exercises.[6] First of all, the term *yoginī* occurs in the list of low-caste women with whom a good wife should have nothing in common; second, women go to consult the *yoginīs* in order to change an unbearable situation in the house; third, a woman can become *yoginī* by taking *tantric* initiation and/or performing some kind of transgressive practice. Let us now look at these three groups in details.

## 3.9.2. *Yoginīs* practicing *yoga* in the texts of the initiated and in the lay texts influenced by radical *śaiva* traditions

The ideal wife should not converse with women who have abandoned normal social rules, by becoming fallen or going into religion,[7] women of low professions, like that of a courtesan, the wife of gardener, or washerwomen, but also with women-ascetics of different kinds. This list of forbidden contacts is found not only in the *purāṇic* texts, but also in the texts of the initiated. The meaning in the two cases would be, of course, absolutely different. Whereas in the *purāṇic* context these women are essentially impure and represented as a threat to family stability, often serving as go-between, in the texts of the initiated they are often qualified as *yoginīs* and are highly appreciated in practice.

> Buddhist nuns, female ascetics, hand-maids, nurses, virgins, washer-women, flower-sellers, corrupt women, female companions and barbers' wives serve as go-between. As these are the causes of the ruin of the respectable families, one should carefully protect women from them in order to enhance the reputation and honor of the family. Nocturnal recreation or walking, vigils, professing illness, staying in another's house, consultations with sooth-sayers, taking part in congregational mourning, and festivals, are occasions when women come in close contact with other men. Hence, they ought to be guarded on such occasions.[8]

*Devī purāṇa* underlines the danger from *viṣakanyās* and outcaste women for the king, listing *tapasvinī*, *rajakī* (washer-women), *tāntrikī*, *cakrī* (it might be some kind of acrobat-woman, or just a rogue),

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[1] LP.2.6.63cd-64ab.*
[2] Ibid., v. 79ff.*
[3] AP.299.
[4] Brighenti (2001), p. 25-26 states that any crime against women provokes the appearance of malevolent spirits. This belief in female revenants, that come to revenge their sufferings as one of the possible sources of the appearance of the cults of malevolent goddesses and *yoginīs*.
[5] Ramanujan (1986) underlines the following similar qualities in the biographies of women-saints in India: early dedication to God; denial of marriage; denying social norms; initiation or test by male figure; marrying the god=liberation.
[6] App.3.6., the differences between tapas, yoga and *tantric* practice for women.
[7] ŚP.2.3.54.36: "A chaste woman shall never associate intimately with a washerwoman, a harlot, a female ascetic or a fallen woman." TS.16.180ff. Also TS.15.125ff *says that the practice will not be successful without a *dūtī* and gives a list of low-caste women who can play this role. This is followed by an esoteric explanation of these listed *dūtīs* as again belonging to one's own body (taken also in KMT.25.107ff). TS.15.88ff* links geogr. places with low-caste women. The 64 *yoginīs* assuming low professions and also manifesting the troubles in bahevious from SP.4 are also far from that description. DP.9.32-35; KT.7.42-45; TS.9.552ff; TS.15.88ff, NS.11.1-4; NS.14.32-35; TS.16 in classification; KJNN.16.
[8] BS.78.9-11.*

*varuṭhī* (?), *puṣpagranthinī* - a garland maker , *kauvartī* - expounder of heretic doctrine,[1] *īkṣaṇī* - fortune-teller, *vṛddhā* - old woman, *sūtikā* - woman who has recently given birth, *badhirā* - deaf woman, *yantrī*, (a woman who knows how to make the amulets or the younger sister of one's wife), *kulālī* - the potter woman, etc. These women are even capable of destroying the king who is full of *dharma*.[2]

Similar kinds of women were sexual partners for *tantric* practice.[3] It is important to note that the low professions and the names of the tribes appear jointly in these lists.[4] These women are related to the border territories of India.[5] These women represent multiple aspects of inauspiciousness in *brahmanic* world-view: impure job, low social position; and in their "other" culture it is normal to deal with meat, wine, dead bodies, and sexual relations.[6] These women are a sort of quintessence of negative otherness for the brahmins. For the initiated, however, they are valued and we encounter numerous references stating that these women, as well as all people coming from the border-territories of India, and everything strange or deformed, should be respected.[7] The main reason is that there are *yoginīs* among them and it is through these that one can achieve *siddhis.*[8] While in *tantric* texts, the initiated are looking for these women, the lay texts try to put a barrier between them and "normal" society. *Skanda* also tries to preserve the distance between ideal wives and dangerous women, and the list mentions heretics.[9] Women-heretics are also known to *Agni*, which says that female heretics and those who have killed their husbands should not receive water for libation after death.[10]

Killing one's husband and being a heretic do not occur together by chance. In *Skanda,* a woman meets a *yoginī*, who seems to be a female practitioner of magic and in this story she is a kind of "witch".[11] In Kashmir a perfect marriage was arranged between a young and intelligent brahmin and the daughter of a brahmin, called Mālinī. The husband, however, did not love his young and beautiful wife and was cruel to her. She became furious and went to consult some ladies who had undergone similar experience. She was told that her husband might be won over with the help of a *yoginī*, who would give her a potion.[12] Mālinī immediately went to the *yoginī* and saw a splendid woman with long matted hair, wearing a long cloth with a rosary in her hand and engaged in *japa*.[13] This *yoginī* gave Mālinī a magic spell to agitate and bring under control, and Mālinī gave the *yoginī* a ring with precious stones. The *yoginī*, touched by this gift, gave her some powder to put in her husband's food and an amulet to tie around his neck. The *yoginī* promised Mālinī that her husband would be

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[1] From *ku-vartin (*probably should be emended to *kaivart-*, we have evidence from similar list in NT and NS.
[2] DP.9.32-35.* A similar link between women suitable for *tantric* practice and those of low profession can be seen in *Kāmākhya Guhya Siddhi*, see Dehejia (1986), p. 224, n. 36. The text links 8 mothers with 8 regions and 8 professions, such as prostitute, wine-dealer, fisher-woman, ditch-digger, jester, washerwoman, juggler etc.
[3] App.3.5.
[4] KT.7.42-45;* KSB.4.46ff* ; * *Candramahārosanatantra* 6.8-15;* TS.9.552ff ;* TS.15.88ff* and parallel in KMT.25.107ff; KMT.5.65ff* (in App.2.7.); DP.9.32-35;*NS.11.1-4;*NS.14.32-35.*
[5] TS, KMT and NS.
[6] App.3.5.
[7] The status of *yoginī* seems to protect mad woman in SP.4.1.45.4-47; KSB.4.46ff insists that all of them should be worshipped without consideration of their status ; they are directly related to the different groups of the initiated in TS.9.552ff* and the passage insists on the respect of all kinds of physically abnormal people, those from tribes and those of low professions. This is one of the rules of the post-initiation discipline. In NS.11.1-4*, anyone who has abused these women in some way should perform an expiation ceremony. TĀ.15.552c-557a* insists on respect towards even ugly, old, deformed or misbehaving women. All of them should be equally regarded by the initiated, be they beautiful or not.
[8] Accentualised in TS, KMT,
[9] SP.4.1.4.26f. * Tryambaka mentions courtesans (*gaṇikā),* women who gamble (*dhūrtā),* women who meet lovers in secret (*abhisāriṇī),* and female renouncers (*pravrajitā).* The last term includes both traditional female ascetics and the adherents to some heretic, probably *tantric* sects. The reason to consider these women as dangerous is the following: the men can choose their behaviour, including renouncement, but women cannot. Tryambaka states that for woman religion is her family life, as Leslie (1989), p. 171-172, underlines it. Another reason provided by Leslie is that all of these women are included in the list of 'go-between' *(dūtī)* and all of them are suitable for illicit affaires. The more by definition a woman cannot be a renouncer: to renounce sexual relations and other attachment is an act of *dharma* for men. A woman essentially represents all this. According to this logic, woman cannot renounce her own inherent nature, p. 321.
[10] AP.158.42.*
[11] SP.2.7.24.22bff.
[12] SP.2.7.24.28.*
[13] SP.2.7.24.29-33 and 37.* As for the amulets and powders: in KSS the women-*yoginīs* use them all the time; in NT.20 classifies those who use black magic, amulets and powders under the lowest *yoginīs*, and their action can be counteracted by exactly the same means.

completely under her control and that he would never say anything unpleasant to her. Mālinī applied this magic stuff directly. Her husband became very sick and proclamed to be her slave. She run back to the *yoginī* and got another potion, which restored the health of her husband. She had lovers in the house, and he said nothing, but soon she got a terrible disease, died, and was reborn as a bitch. Having done some good deed by chance, she rid herself of her sins, took a divine body and enjoyed heavenly pleasures reborn as Urvaśī.[1]

The same text narrates a story where a woman, neglected by her husband, tries to bring him under her control by black magic following the advice of some other women. She procured powder and a written *mantra*, which was fixed around his neck. The effect was instantaneous, her husband proclaimed to be her slave. After death she went to hell and was reborn into thousands of animal wombs and as out-caste woman.[2] The same kinds of 'love-magic' potions are well known to the *Bṛhatsaṃhitā* and its author condemns all of these quick methods:

> A favourable attitude or courtesy is the sole cause of winning the affection of the opposite sex; a contrary conduct produces aversion. Charms, potions and such other quack remedies produce only many harmful effects and not happiness.[3]

In our two cases, we see a woman who is not satisfied in with her family relations and who dares to fight by any means. No alternative is proposed to her by society: she cannot be separated, and a suicide is not a way out, so she goes to a *yoginī*. Second passage does not mention the place where the woman procured the magical items, we can suppose, that it is similar to the first story. What kind of *yoginī* we are dealing with here? The *yoginī* from the first passage does not attract attention by special physical features, except matted hair, she lives alone, making *japa*, that talks about her status. She is presumably human, she is not the one who comes in dreams and gives revelations. She is fixed in one place, as our heroine could find her the second time.

Still, to attribute to a woman who carries out religious practice the title of *yoginī*, is problematic. In the new critical edition of *Mahābhārata*, there is a strange woman who comes to test the realisation of a king of Mithila, having entered his mind and speaking from the inside of his very being:[4]

> Now this was the Age of Right and a woman named Sulabhā, who practiced the Rule of Yoga (*yogadharmam anusthitā)* and lived by begging alms, wandered the earth by herself. As she was wandering all over the earth, here and there she heard other renouncers who carried the triple stuff talk about how the king of Mithilā was in the state of Absolute Freedom. When she heard this paradoxical report she doubted it, thinking, "It is not so," and she decided to go see Janaka. By her yoga power she cast off her body and put on a flawlessly beautiful one. Her eyes like lotuses below her lovely brows, she went to the capital city in Videha in the wink of an eye, travelling as swiftly as the lightest arrow. She reached the lovely capital Mithilā that was thronged with prosperous people, and she gained an audience with its lord on the pretext of begging alms from him.[...]. Wondering, "Has he really gained Absolute Freedom in the midst of all his Lawful Duties (*dharmeṣu*), Sulabhā used her knowledge of yoga and entered his being with her being (*sattvaṃ sattvena yogajñā praviveśa*).[5] Just as he was on the point of addressing her, she fused the rays of his eyes to the rays of her own two eyes and she bound him with the bonds of her yoga power. [...]. Hear the conversation that took place in that one locus, a conversation between a man who had gained Absolute Freedom in the midst of the royal parasol and such things and a woman who had gained Absolute Freedom with the triple staff of renunciation.[6]

To what kind of *yoga* might this text refer to? It is a tradition of renouncers, if we pay attention to the mention of *tridaṇḍi*-ascetics. This *tridaṇḍī* can probably be understood as control over the body, speech and mind, the three *daṇḍas* of *yoga*, but this is quite a late interpretation. Sulabhā, whose name, as Fitzerald remarks it, means "easy to get", in my opinion may refer to her achievements, to "*yoga* obtained". She has the ability to change her body: cast one away and assume another; move herself at a very high speed and probably by air, as she is compared in the text to an arrow; she can enter the

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1 SP.2.7.24.22-106.

2 SP.5.2.78.20-48, v. 24, 26, 37-38, 40.*

3 BS.75.5.*

4 I thank Prof. Peter Schreiner for attracting my attention to this article. See Fitzerald (2002).

5 *Sattva* here means rather mind than being: it is a more appropriate understanding of this dialogue going in the course of Sāṃkhya tradition. Alexis Sanderson, Pers. comm., 11.06.2005.

6 Fitzerald, p. 655-656, MBH.12.308.7-11, 15-19.* The part in question is dated between 317 B.C. and 497 A.D.

body and mind of another person by a kind of *yogic* practice, however, in this text she is not referred to as *yoginī*.

We encounter a human *śaiva yoginī* in *Skanda*, in the story of Kalāvatī. Married to a king, she refused to make love to him, and when he tried to take her by force, she attempted to convince him that he should take her desires into account. She says inacceptable things for an ideal wife:

> No man should lustfully approach a displeased woman, a sickly woman, a pregnant one, one who is observing religious fasts and vows, one in her monthly course, and one who is not keen in love-sport. A loving husband should carnally approach his youthful wife after fondling and pleasing her, after a great deal of coaxing and cajoling, after looking into her requirements with sympathy and smoothness. A man desirous of getting pleasure out of maiden and a flower should do like this.[1]

Being excited, he did not take her words seriously and dragged her by force, he was then burnt, like by fire.[2] Afraid, he let her go. She said that when she was a child, she got a five-syllable *vidyā* of Śiva from the sage Durvasas. This *mantra* made her body pure and sinners cannot touch it.[3] That's why the king, who was an example neither of personal cleanliness nor of chastity, was scorched by her. He drinks wine and goes to prostitutes, while she represents an example of *brahmanic* purity. The king asks her for initiation, but she refuses as he is her senior and sends him to her guru, the king got purified, initiated and achieved his desire.

This story suddenly continues in another part of *Skanda*, where the king presents Kalāvatī with a picture that gives her a thrill and makes her remember her previous birth. On looking at the picture, she forgets even herself "like a *yoginī* in *samādhi*".[4] She suddenly remembered her previous life in Kāśī, and a *vidyādhara* who seduced her and who was reborn as a king. They go together to Kāśī and perform pious rites there. An ascetic tells them that they will have a special knowledge in a moment, and immediately a chariot appears in the sky and Śiva himself gives them a *mantra* which cannot be expressed by words.[5]

Kalāvatī is special, because she practices a *mantra* from her childhood and acquires qualities such as the ability to change the temperature of her body, to remember her past birth. Furthermore, she is conscious of her identity when she speaks with her husband with full power. It is her achievement that leads the couple to Kāśī and to their final liberation by the grace of Śiva.

The expression "*yoginī* practicing *yoga*" seems to be self-evident and repetitive, if we take a number of dictionaries giving a definition of the term *yoginī*. But it is not at all: if we understand *yoga* as a set of exercises and meditation, we will not be able to find any *yoginīs* which practice it until the last decades of the XX century. As for Indian texts, there is no evidence in chosen sources that the *yoginīs* were indulged in some kind of physical exercises.[6]

*Yoga* related to *yoginīs* seems to be an altogether different thing. Basically, it is an advanced practice which provides gradual progression on the way back to absolute and which mostly goes

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[1] SP.3.3.1.32ff. Tr. AITM. Especially v. 38-40.*

[2] Ibid., v. 42.*

[3] Ibid., v. 45-48a.*

[4] SP.4.1.33.98.* The term is not applied to her directly, she is only compared to *yoginī*.

[5] See SP.4.1.34.105-116 and 117-122a. The *mantra* was called in SP 'the Tāraka instruction.' In MP.182.19-24 the glory of Avimukta is explained: all people before dying receive there the sacred formula "t*āraka brahma*" from Śiva himself.

[6] Rastogi (1993), p. 247-280, writes on the definition of *yoga:* "Pānini derives the word *yogin* from the root *yu*j- with suffix *-in* in the sense of 'being in the habit of'. The root *yuj-* in the *rudhādi* class denotes 'to join, to unite.' On this basis, *yoga* is 'being together.' The means, vehicle, technique, or action instrumental to the achievement of such a state also goes by the name of *yoga*. The depiction of yoga as 'means of togetherness' is intelligible only from this point of view. But the usual meaning in which *yoga* is employed deviates slightly from this. The commonly accepted meaning happens to be *samādhi*. According to the author of the Kāsikā, the root *yuj-* figures in the *divādi* class also in the sense of *samādhi*. In fact, the Kāśikā assigns equal weight to both significations; but in Patanjali's school, which in Indian parlance has become synonymous with *yoga*, *samādhi* appears to be its usual purport. Vyāsa, the celebrated commentator of the *Yogasūtras* (YS), explicitly identifies *yoga* with *samādhi*. [...] There is no denying the fact that the preceptors do differ on the precise meaning of *samādhi*. Patanjali's "suppression/annihilation of mental states," offered as the definition of yoga, actually is the definition of *samādhi.*"

through transgressive practices, understood as conscious abolishment of the rules of the *brahmanic* society.[1]

The classification of *yoginīs* in *Tantrasadbhāva*[2] places into opposition the highest *yoginīs* (called *yoginīs),* who appear already perfected and therefore do not practice anything, and the lower ones, characterised by the fact that they obtain *yoga*, which means that they appear on the earth being not yet perfect. Leaving aside the higher ones, who can hardly be simple women on account of a number of the superabilities and body-signs that they possess, let us see how the transformation of a woman into *yoginī* is conceptualised for the lower ones. The aim of their practice is *siddhis* and the achievement of each level takes them higher in a sort of hierarchy of *yoginīs*.

*Tantrasadbhāva* gives an important résumé, listing the four means by which the lower *yoginīs* can achieve higher status: by *yoga*, by *tapas*, by vision of (the deity) of their *mantra*, by sacrificing a living being who has been born a number of times for this purpose.[3] The meaning of the first two methods should be probably understood as being close to *brahmanic* tradition: the *tapas* would mean a hard practice aiming at the control of the body by undergoing a series of acts that are destructive to the body. One stops eating, inhales a smoke, or sit in the sun being encircled by four fires etc. *Yoga* in this context might refer to the practice described by *Tantrasadbhāva* itself and *Mālinīvijayottara tantra,*[4] and it may mean a combination of 'classical' *yoga* with visualisations and *kuṇḍalinī*-like practices. The vision of the deity of one's own *mantra* is the way to express the successful practice of *mantra,* which is probably a combination of the repetition of a formula with visualisations. It might also be understood as a spontaneous vision of the deity, whose essence is this *mantra*. Mastering *mantra* in this context would mean a control over the deity and an identification with it.[5] The last practice refers to finding, sacrificing and eating a living being which has particular body-signs and is born between one and seven times specially for this purpose. The texts do not give any clear indications, but we do have descriptions of humans having particular physical features followed by the explanation of the practice letting know the time of death. This practice, known to non-*tantric yoga,* was used to know the lifespan of the practitioner helping to better prepare to one's own death. But in *śaiva* context this practice permits to the *yoginīs* to know the time of death of the victim six month in advance, and thus to extract a particular substance from his body. All four of these practices give *siddhis* of the higher order: knowledge of the mind of the others, an ability to change form and to go around the world in a second.

Lower *yoginīs* are said to attract by ruse a victim and drink its vital essence, they also kill the victims in order to obtain what is called *'rūpasya parivarta'*, the ability to change form. A *yoginī*, by offering a sacrifice, changes her ontological status. I cannot prove that a *yoginī* kills a *paśu* only once with the sources which I currently have, but if we remember *Rājataraṅginī*, where the king of Kashmir Baka was sacrificed by Bhaṭṭa-yogeśvarī, we see that by this momentary deed, her status had changed: she flew into the sky. In *Tantrasadbhāva* 7 we encounter a description of a practice to be performed by a *sādhaka* in order to gain the power of flight, which also consists of human sacrifice.[6] The wife of the king initiated by Kālarātrī in *Kathāsaritsāgara*, also faces immediate transformation and flies up into the sky having received a piece of human flesh to eat.

The lower kinds of *yoginīs* have to overcome normal human repulsion towards the products of the body and the fear of death, represented by human skulls and bones. One has to urinate in three different places outside of the house while being naked, the other has to do the same, but just once, while standing on her head, again one of them has to urinate into human skull and then lick it, while another puts a human hand or a bone in some kitchen utensil etc.[7] It is possible that there is another

[1] Only in the ancient *tantric* traditions the construction of the identity of the practicioner is the direct abolishment of *brahmanic* norms, while in later and more radical traditions, it is rather these ancient *tantric* traditions that serve as starting point.
[2] TS.16.56cd-57ab.*
[3] TS.16.170.*
[4] See Vasudeva (2004).
[5] The details of similar practice in Tibetan Buddhism can be found in Kunsang (1999).
[6]TS.7.97-99*, The sacrifice of a victim with particular body-signs gives immediately the ability to fly. TS.7.107ff* the number of rebirths of the victims (and thus their transformative potential) can be recognised with the help of particular physical signs of their bodies. A prayer to *yoginīs* who help *sādhaka* to recognise the *paśu* is also included.
[7] TS.16.204 ab-215cd.*

meaning behind these actions, known only to the initiated, but if we take their description literally, the mechanism of these act seems to be as follows: by performing these strange actions a *yoginī* attracts either a creature from whom she can take blood/vital energy or whom she has to sacrifice to accomplish her practice. I would argue once again that the sacrifice of *paśus* could not be an everyday practice, and in Bhavabhūti's *Mālatīmādhava* a human victim is also only needed for the conclusion of the practice.

We do not find in *tantras* any moral judgement of these actions of *yoginīs*, except in *Netra,* where the goddess, very much concerned about the state of humans in *Kali-yuga,* asks Śiva how it is possible that these creatures (*yoginīs* etc.), endowed with his splendour are so cruel.[1] She repeats her question in ch. 20, desiring to know why they drain *prāṇā* of living creatures and why they kill. The answer of Śiva is the only passage explaining why the *yoginīs* (a general term for all of them) have his permission to act in this manner.[2]

> Listen, o Devī, I will tell you the highest secret, when they drain the energy or kill the *paśus,* they follow the teaching of Śiva. (In fact) they are free from anger and desire to kill, they are free from all desires and illusions, they kill the *paśus* only for the ritual of the great Lord, and not by anger or by desire of violence. They are the protectors of the teaching of the great Bhairava. (Furthermore), the *paśus* were created only for this - to be used in the ritual *(yāga*) of the lord (*pati*).

The term *upayukta* rather than "killing" is underlined by Śiva. This term is a derivation of *upa+yuj*, and thus can be related to *yoga*. Here the *yoga* would be for the *paśus,* who, once killed, are linked to the great god and thus liberated, this is considered to be grace and not killing.[3] They thus take the 'upper-road' and achieve the higher states of consciousness,[4] and it is exactly this that is understood under the term *yoga* in *Netra tantra*. The text represents *yoga* as being of three kinds: supreme, subtle and 'non-subtle', all three types are related to particular *yoginīs*, who join (underlined) and nothing else (even if) they kill by force.[5]

The highest *yoga* would be a direct merging with the god, if we summarise a big part of ch. 20 dealing with the different kinds of *śaktis* related to this *yoga*. This *yoga*-experience is presented by Śiva in the same terms as initiation, which is in the commentary of Kṣemarāja, learned in Krama, is possible even while still in the body.[6] The action of these *yoginīs* towards *paśu* is compared to the process of *śaiva* initiation, namely, the destruction of impurities (*malas)*.[7] The separation from the body is taken to be a liberating process here, and not killing.[8] We can conclude that to be killed by this highest *yoga* and *yoginīs* is something similar to *tīvra-tīvra śaktipāta* of Swami Lakshman Joo, which the human body cannot bear, a bit less intensive fall of bliss leads to the state of *jīvan-mukti*.

As for the second type of *yoga*, *sūkṣma* or subtle yoga, it is described in terms similar to those by which *Tantrasadbhāva* describes the actions of *yoginīs,* namely attraction and sacrifice of the victim, or extraction of vital essence.[9] *Netra,* above all in the explanation of Kṣemarāja, represents the process as possession, by which the soul of a being is enveloped by that of a mother/*guhyaka/yoginī* etc., which makes the possessed being enter the path of *yoga*. The process reminds us of the rising of *kuṇḍalinī* in the body and the terms used point out that this is taken from the idea of *śaiva* 'energy-initiation', when the principle of consciousness of the *guru* enters the body of the disciple and, being joined with his principle of consciousness, drives it up along the central channel. Both, possession by *yoginīs* and the process of initiation are described by the same term, *āveśa*.[10] *Netra* states that the

[1] NT.2.2-7ab and introduction to the chapter NT.20.*
[2] NT.20.4-7.* A very similar passage can be seen in JY.3, YSP.1.21-24.*
[3] NT.20.8.*
[4] Ibid., comm.*
[5] Ibid., v. 9-10.* What happens to the *paśus* can be seen in YSP.6.11-43. They are born only to be sacrificed and at the moment of sacrifice, they immediately change their state. Woman should not be sacrificed, it can destroy the *siddhis*, YSP.6.99-100.
[6] NT.20.15.*
[7] NT.20.18-19a.*
[8] Ibid., v. 19cd-21.
[9] Ibid., NT.20.24cd-27 and comm.*
[10] The result might give enlightenment or uncurable problems, if this penetration was performed in wrong order. Silburn (1983). MVT.21.9-19* teaches how to enter the body of the other person.

power of the possessed becomes that of possessing being, but the contrary is also true: thus the possessed being becomes linked with the highest *śakti*, through the 'replacement' by the *yoginīs* of every constituent of the being: his mind, organs of senses etc.[1] The process in a simplified form can be visualised with the help of *Rājataraṅginī*, where the killed minister of the king, whose limbs are restored by *yoginīs*, becomes the leader of their *cakra*, or, when Pārvatī, sacrificed and eaten by the *yoginīs* is restored having superpowers. Here also, the possessed creature changes its state.[2]

The third type, *sthūla yoga*, is related to the physical body, and the main interest here is to be protected from malevolent creatures, especially from *ḍākinīs/śākinīs* and from people who use black magic. This type of *yoga* is performed to achieve one's personal aims, both by people and lower *yoginīs*.[3]

Although it is said that the *yoginīs* act so at the behest of Śiva, he himself provides a *mantra* which is able to keep them at distance. This *mantra* can probably be used not only to protect oneself from the lower ones, but also to attract the higher *yoginīs*, although the text does not say this explicitly. The *sādhaka* who uses the *mantra* is described in exactly the same words as the *yoginīs* in the beginning of the ch. 20.[4] The more, he is intimately linked to one of their kind, this link is established when he throws a flower at *maṇḍala* during his initiation. The *sādhaka* should not act against a creature from 'his' family.[5] The end of the chapter gives some practical recipes for exorcism and they are not to be used for the selfish end, but in order to protect one's own or king's family.[6] Thus, a being using *sthūla yoga* should be attacked with corresponding means etc.[7]

Although *Tantrasadbhāva* indirectly represents the *tantric* yoga as yoga for women, the passages dealing with practice specially intended for women are extremely rare. For instance, I was not able to find a single passage that could throw light on the initiation of a female disciple.[8] The only "real" women in *śaiva tantric* lineages are the three *yoginīs* at the source of the Krama tradition, all three were disciples of Śivānanda: Keyūravatī, Madanikā, Kalyāṇikā,[9] who have further transmitted this doctrine.[10] Among them, Keyūravatī was the most important and she was honoured as a goddess by her direct disciples.[11] These women are likely to be outside of all norms of society and probably were lived in cremation ground. They left no writings. In this situation, even the indirect references from *purāṇas* and the lay *śaiva* literature concerning the conceptualisation of women as *yoginīs* are extremely important for this issue, even if they have half-mythological character.

To become a *yoginī* in *śaiva* way a woman should perform a kind of "opposite renouncement": some kind of highly transgressive act, which would forever drive her away from the values of the *brahmanic* world.[12] Nevertheless, examples of such a revolt or a public display of this new identity are extremely rare in my sources.[13] In most cases woman becomes *yoginī/śākinī/ḍākinī* alone or with help of other women, without her husband knowing it and continues to play the ideal wife, "activating" her

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[1] NT.20.31-32 and comm.*
[2] Ibid., v. 37ff and comm.*
[3] Ibid., v. 40ff and comm.*
[4] Ibid., v. 47-48, comm.*
[5] Ibid., v. 49, comm.*
[6] Ibid., v. 54-55, comm.*
[7] Ibid., v. 56-62, comm.*
[8] Except KSS.
[9] Pandey (1963), p. 465.
[10] "the importance of the role played by the female teacher may be assessed from the fact that the system is said to have originated fron the mouth of the *Yoginīs* (lady ascetics). (*yoginīvaktrasambhūta*)", Rastogi (1979), p. 4, n. 2. The *tantras* represent themselves as essentially feminine tradition, originated and transmitted through the *yoginīs* while the concrete practice is written, undoubtedly, from the male point of view. Should we understand that as a male projection, especially in relation to the radical traditions with the sets of transgressive rituals, or should we take it for real and accept that there once existed a transmission from women and that there was once a particular religion for them? This question stays open.
[11] Rastogi, Ibid., p. 111, TA.3, p. 196.* See 4.171-172 and commentary.
[12] A similar logic can be seen in European traditions, see Korte (2001), p. 3: "noting that religious ideas about women were steeped in suspicion ('the good woman was the invisible woman, the silent woman'), Petroff observed that any woman prominently active in religion was open to accusations of transgression. For a woman "to become a saint, one had to transgress somewhere, if only in order to become visible" (Cited Elizabeth Alvida Petroff, *Medieval Women's Visionary Literature*. New York/Oxford: OUP, (1986), p. 166.)"
[13] The only example is the case of Phalavatī, who becomes *kaula yoginī*, which is discussed at the beginning of this chapter.

secret identity only on special days and in particular circumstances.[1] This also corresponds with what is presented by the texts of the insiders. Majority of the initiated in Mantramārga are married householders and not renouncers living in cremation ground. Descriptions of *yoginīs* from *Tantrasadbhāva* 16 represent the exact opposite picture to the portrait of an ideal wife: laughing, crying, behaving strangely and all the time going out from the house, especially at night and in the direction of lonely places or cremation grounds.[2] *Tantras* do not state, however, that a woman behaving in such way is an ascetic, on the contrary we should conclude that is a married woman on account of the statements that "she goes from the house", "she goes to the house of another", etc.

Let us see now look at the practice of *yoginīs* and how it is conceptualized by the lay texts which are influenced by *tantras*. In fact, the material for this question can even be found in historical documents. In *Rājataraṅginī* Baka, the king of Kashmir, son of Mihirakula, was sacrificed by a *yoginī* called Bhaṭṭā.[3]

> There the king [Baka] passed sixty-three years and thirteen days as ruler of the earth. Then a certain sorceress, *Bhaṭṭā* by name (a *yoginī*[4]), having assumed the appearance of a lovely woman, approached the king one evening. Loosing his sense over her various captivating words, he joyfully accepted an invitation to view the wonders of [her] sacrificial feast. Then when in the morning the sovereign came to that place followed by his hundred sons and grandsons, she made of him a sacrificial offering to the 'circle of the goddesses'. To this day there is seen on a rock the double impression of her knees, showing [where], on attaining by that act supernatural power, she had risen to the sky.[5]

Another story of this type from the same text, tells us that a minister of the king was tortured and finally killed without being guilty. His *guru* Īśāna,upon coming to that place, finds out only his bones.

> Then once in the middle of the night, while he was kept awake by the thought of this mystery, Īśāna smelt a heavenly perfume of incense. On hearing a terrible noise [produced] by the ringing of many bells struck with big clappers and by the violent beating of drums, he opened the window and saw on the burial ground witches [*yoginīs*] enveloped by a halo of light. Noting their concourse and that the skeleton had been abstracted, Īśāna went forth to this burial ground trembling, with his sword drawn. Hidden behind a tree he then saw that the skeleton had been placed by the troops of witches in the midst of their circle, and was being fitted up with all its limbs. Intoxicated by drink, they had felt the desire for sportive enjoyment of a lover, and not finding a [living] man, had carried off that skeleton. Each one of them put [upon the skeleton] one of their own limbs, and then procuring from somewhere a *membrum virile*, they quickly completed his body. Next the witches attracted by magic the spirit of Sandhimat, which was still roaming about without having entered another body, and put it into that [body]. Resembling a person just risen from sleep, he was covered by them with heavenly ointments, and then they enjoyed themselves with him, as the master of their band, to their full desire. Īśāna feared with terror when the night was growing short, that those goddesses would take back again the limbs, which they had lent to him. In order to guard these [limbs], he resolutely approached that place with a shout, and at once the band of witches disappeared. Then their voice was heard : " May you not be in fear, O Īśāna. We miss no limb, and do not defraud him whom we have chosen as our lover." « He who, when chosen by us, was joined (*saṃdhita*) with a heavenly body, will be known on earth [by the name of] Sandhimat and on account of big noble character as Āryarāja."[6]

The minister became the *cakranāyakā*- the leader of the *cakra*, which is the synonym of *yoginīnāyakā*, the leader of the *yoginīs*.[7] Both stories can be interpreted as the narrative use of the real *tantric* elements. Another important point is that both stories can be seen as transformation. In the first case it is a *yoginī* that transforms herself by sacrificing a king; in the second, a man is transformed by *yoginīs*.

*Kathāsaritsāgara,* written by Somadeva between 1063 and 1081 in Kashmir,[8] and *Bṛhatkathāmañjarī* of Kṣemendra, 1028-1063, are both derived from an already abridged version of a huge collection of stories, written in *paiśāca* language before the VI$^{th}$ century. It was a text of non-

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[1] App.3.3. KSS.3.6: Kālarātrī is the wife of brahmin, her female disciple is the wife of a king, both men stays unaware for years.

[2] TS.16.221-228.*

[3] Stein. Kalhaṇa, 1. 325, sq.; Ed. Vishva Bandhu, (1963), p. 37, RT.1.330-334.*

[4] Bhaṭṭayogī is listed in TS.16.

[5] Stein, Kalh. 1. 330-334, p. 49. TS.7.97ff provides a "recipe" which that *yoginī* probably used. The passage promise the ability to fly to the one who sacrifices a seven times born victim.

[6] Translation of Stein, cited acc. to Dehijia (1986), p. 14. Sanskrit: ed. (1963), RT.2.98-108.*

[7] Dehejia (1986), p. 14.

[8] Alexis Sanderson, 'The Religious Background of the Ocean Fed by The Rivers of The Great Story' *[Bṛhat]kathāsaritsāgara,* (unpiblished), October 2004.

Kashmiri origin. The first abridged version, being called "Essence of the Great Story", is dated by Sanderson between the VI[th]-VII[th] and IX[th], finally by 855-975 A.D. The religious elements contained in *Kathāsaritsāgara*, *Bṛhatkathāmañjarī* and the 'Essence' originate from different backgrounds and from different regions of India, according to Sanderson, but they were rewritten in order to create a '*śivanized'* united story. It is exactly the *śaiva* religious element that keeps *Kathāsaritsāgara* together.

*Kathāsaritsāgara* and *Bṛhatkathāmañjarī* taking information from the same source, represent the practice of women very closely to what is reflected by *Tantrasadbhāva*.[1]

In order to preserve an adulterous love-affair a woman is advised by a witch-*yoginī*, to use two spells to turn her lover into an ape and back, so she can take him with her to the new house of her husband. To be liberated, her lover had to meet another *yoginī* who would untie the string on his neck with an appropriate *mantra*. The first *yoginī* can be classified among the lowest according to our *tantric* sources: she is human, and she uses methods belonging to the *sthūla yoga*: powders, amulets.[2]

A *yoginī* called Somadāguptā turns her lover, who beat her up, into an ox with the help of a string.[3] He was then liberated by another *yoginī*, Bandhamocanī, a *siddhayoginī*.[4] Two witches fight in the forms of mares. Somadā is called *kṣudraśākinī*, which is a term from the classification of *yoginīs* in *Tantrasadbhāva*.[5] One of the three main lacks of women is their love for the assemblies of *śākinīs* *(śākinīśambarādayaḥ*).[6] The highest (*siddhayoginī*) and the lowest (*śākinī*) kinds are clearly opposed here, which signify that the author was aware of the 'insiders' classification of the *yoginīs*.

Similar classification is reflected in the story of Niścayadatta, when he asks his beloved Anurāgaparā to liberate his friend from the state of a monkey, and she cannot do it herself, but instead she asks a "skilful witch" Bhadrarūpā, *siddhayoginī.*[7] This Anurāgaparā, having special qualities herself, was not faithful to Niścayadatta. She had another lover, whom she hid in her lap. The ape was finally liberated from that state by Mokṣadā, who is a female ascetic characterised as *daivāttapasvinī*. She recites the appropriate *mantra*, unties the string on his neck, and then disappears like a lightning, which is quite typical for *yoginīs*.[8]

In another story, a woman who pretends to be a princess, but does not have the powers of the princess, wants to take control over an imp of fever by means of a special ritual, which needs a human sacrifice. One witch-*yoginī* mentioned to her the existence of this imp.[9]

In order to separate a king and his new wife, the latter was accused of being a witch, participating in the circle of *yoginīs* on cremation ground at night, and sacrificing a prince to Bhairava.[10]

A *yoginī* chose a man to be her victim and together with alms she gave him a lotus, which was in reality a human hand. In *Tantrasadbhāva* some *yoginīs* put human hand in kind of kitchen pot probably marking the victim. Here the one who received such alms had to run to special places, to address humans and animals for protection and all the time *yoginīs* attack him at night, longing for his flesh and blood, until finally they get him. While flying, they fight with other *yoginīs* and drop him down.[11] Kesaṭa was lost in his thoughts when suddenly a company of air-flying witches appears before him (*khecarīcakra).[12]* A man falls from the sky and they ask each other about who are they. The fallen one tells that he found himself in an empty house dedicated to the Mothers (*mātṛgṛha*). He enters, sees mothers blazing with power (*sphurantīreva tejasā)* and worships them asking for protection.[13] *Yoginīs* put him in a safe place and go to their assembly. In the middle he gets married in some lost place.

[1] KSS.2.4.27-57; 3.6.102-216; 6.6.1-19 and 156-157; 7.3.150ff; 9.2.225-230; 12.1.50-70; 12.4.207; 12.8.173-174; 14.4.24ff; 18.4.207-223. BKM 3.368ff, 7.432, 9.19-71, 9.643, 9.650, 9.1209-1216, 14.57-60.
[2] KSS.3.6.105-111, 133-137.
[3] KSS.7.6.150ff.
[4] Ibid., v. 161.
[5] Ibid., v. 168.
[6] Ibid., v. 172.
[7] Ibid., v. 191-192.
[8] Ibid., v. 238-242.
[9] KSS.1.4.207ff.
[10] KSS.12.8.173-175.*
[11] KSS.14.4.24-26a, 32.* In the same chapter a man starts to spit gold by eating a cooked child.
[12] Also a typical *tantric* term.
[13] KSS.18.4.199ff, 211-213ab.* *Cakramelaka* is a name of *tantric* ritual, which includes coming into contact with *yoginīs*.

*Yoginīs* take him back on their return, and they fight with another set of *yoginīs* in the air and drop him. The other man tells him not to be afraid as he has a spell to keep the witches away.[1]

The striking similarity of the vision of the *yoginīs* in this lay collection of stories and in the texts of the initiated invites us to reconsider the dates of *Tantrasadbhāva* and similar *tantras*. These texts must precede Daṇḍin and they are probably parallel in time to the original collection of stories written in *paiśācī* language.

The VIII[th] century drama of Bhavabhūti**,** *Mālatīmādhava* links *yoginīs* to *kāpālika* practices, paying special attention to the Śrīparvata centre.[2] Act 5 shows that Kapālakuṇḍalā, a female disciple of *kāpālika guru*, knows about subtle channels, six centres in the body, and the vital energy moving upwards through them, this makes possible for her to fly.[3] The sounds produced by the garland of skulls, when she flies and the bell attached to her *khaṭvāṅga* probably attract sacrificial beings. Neither smell of the garlic and *nimb* oil appear by chance in this text as both are forbidden and highly polluting substances in the *brahmanic* world, and are actively used in *tantric* magic recipes. The *bakula*-flower branch, which Saudaminī brings to Mādhava, has the power to keep away evil spirits.[4] Alexis Sanderson has found in *Mālatīmādhava* and especially in the commentary written by Harihara on this text a lot of elements of Trika and Krama traditions, especially the *kāpālikas'* ideas about the offering or selling of human flesh in the cemetery at night in order to obtain the realisation of a wish from spirits, including *yoginīs*.[5]

It is important to note that both *yoginīs*, "terrible" Kapālakuṇḍalā and "mild" Saudaminī, practice exactly the same thing, the *yoga* in Śrīpārvata center, and Saudaminī explains what her practice consists of:

> You will know this, to be sure. (Rising). Here I go now. Put forth, for your god, the miraculous power to bear one way, the result of my application to Yoga, incantations, mystic diagrams, penance and attendance on the preceptor.[6]

The evidence shows that the yoga practiced by *yoginīs* is altogether different to the 'classical' one. *Purāṇic* texts do not conceptualise this kind of *yoga*, the only exception is the ch. 10 of *Devī purāṇa*. This *yoga* related to the goddess has to be practiced in order to accomplish *Padamālā vidyā*, related to Cāmuṇḍā. It is probably somehow related to Siddhānta.[7] This *yoga* promises a radical change of state.[8] The places where this *yoga* should be practiced are very much the contrary of those prescribed by the 'classical' yoga, these are dangerous places, which provoke possession.[9] Different diagrams should be drawn in such places. One who knows this *yoga* is supposed to be liberated from *saṃsāra*.[10] The practice consists in stopping breathing, which leads to *siddhis* and makes the practitioner approach *'yogadvāra'* (probably *brahmarandhra*).[11] All states can then be experienced in one's body, the change of state is related to the sound that the yogin hears.[12] The text, although similar to the *yoga* of radical traditions, is far from non-dualism and even the liberation it promises can occur only after death, while *siddhis*, the vision of gods etc., can be achieved in life.[13]

As for the texts of the insiders, at least two types of *yoga* should be distinguished. The first can be called *sādhana* and signifies post-initiation practice including, among other things, encounters with

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[1] Ibid., 226a.* The *mantra* itself is not given, but that of Amṛteśvara in NT must be the knowledge of similar kind. For other stories see also BKM 3.368ff, 7.432, 9.19-71, 9.643, 9.650, 9.1209-1216, 14.57-60.

[2] Act 1.**Mālatīmādhava (*1967). See also Chakraborty (1991), p. 1-28. Davidson (2002), p. 202-203 is intended to interprete this *yoginī*-Saudaminī and the *kāpālikas* as some kind of Buddhist *siddhas*, his only argument is the Buddhist appartenance of the nun and teacher of Saudaminī, called Kamandakī.

[3] Act 5.*

[4] App.8.

[5] Sanderson links the practice described in MMadh and the commentary with SYM and JY, *ṣaṭka* 2.

[6] MMadh. Act 9.52.*, Tr. of Kale.

[7] DP.10.4.*

[8] Ibid., v. 7.*

[9] DP.10.5*.1-2.*

[10] DP.10.7*.3-4.*

[11] DP.10.8.1-10.*

[12] DP.10.9*.6-7* and 10.*

[13] DP.10.10*.2-3*, 7cd*, 8-11.*

*yoginīs*; the second one is a sort of *kuṇḍalinī-yoga*, and does not require external transgression, *yoginīs* in this variant are either absent or internalised.[1]

We can suppose that the essential similarity between the lay texts and those of the initiated when describing practices related to *yoginīs,* occurred thanks to either *tantric* influence on *non-tantric* literature[2] or as a reflection of common knowledge shared by the lay people, as well as by the initiated.

However, not all aspects of the encounters with *yoginīs* from the texts of the initiated find their reflection in the lay texts.

## 3.10. *Yoginīs* and esoteric knowledge

*Yoginīs* in the texts of the initiated *śaivas* play a very important role and the following closely related functions can be distinguished: (1.) Revelation, transmission and protection of knowledge; (2.) Guidance and protection of *sādhakas*; (3.) *Yoginīs* act as test-figures, whose appearance attests a new stage; (4.) They are also deities of the arrangements of worship and of the different levels of the body and the universe; (5.) Deities of *mantras* and *mantras/vidyās* themselves. These functions are applicable to the totality of the *tantric* transmission from the most ancient texts belonging to the Bhairavaśāstra onwards.

A *yoginī* reveals secret knowledge, in a verbal or non-verbal form, to the *sādhaka* if she is recognised and propitiated.[3] The knowledge of the signs of *yoginīs* and the aspects of meeting them is also an esoteric knowledge, which opens the door to a transformative experience. In order to obtain this knowledge (and not loose it) a number of conditions should be fulfilled.[4] It is important not only to recognise a *yoginī* as such,[5] but also to know her kind, her level of accomplishment[6] and the family to which she belongs. This *yoginī*-family serves as the most important part of the identity of the *sādhaka*: he knows his link with one of the seven *yoginī*-families during his initiation and tries to come into contact with *yoginīs* from that particular family until the end of his life, as 'his' *yoginī* can advance him quicker on his way than a *yoginī* belonging to another family.

This aspect of recognition also plays an important role in *purāṇic* texts: it is a kind of test. In *Śiva purāṇa,* Pārvatī assumed the form of a mad woman and went to Bhairava, who, not recognising her, chased her and was cursed and had to go down to the earth.[7] Gods often change their form to test their devotees, and they assume a low or disgusting appearance or demand some transgressive actions, simply speaking, they look and behave like *yoginīs.*

The importance of *yoginī* in practice can be seen in the statements, that it is enough to spell the name of a *yoginī* to obtain the fruit, which is the highest state of consciousness.[8] In *purāṇas* one should recite the names of the goddess or the lists of names of *yoginīs* in any hard situation.

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[1] Both types are visible in TS and YSP.

[2] Alexis Sanderson, Pers. comm., Oct. 2004 and Dec. 2005. According to Sanderson "the interest in the more bizarre forms of *tantric* observance was natural in the story-literature with its emphasis on the fascinating and supernatural, and that, of course, authors would take care to ensure that their accounts were in accordance with real practice, perhaps relying on Śaiva textual prescriptions."

[3] The *śaiva yoginīs* share a lot of features with the Tibetan *ḍākinīs*. See Simmer-Brown (2001), p. 235ff: what information can be provided by *ḍākinī:* what *guru* to look for; where to practice, where to go on pilgrimage; what transmissions of power to ask for; or when, where and how to teach disciples. The moments of contacts: all the states between the two: visions, dreams, retreats; after sunset or before sunrise. The human *ḍākinīs* can have the following religious and social positions: reincarnation of another *ḍākinī;* female *guru;* mother, sister, wife of lama; one who practices *yidam.*

[4] TS.16.135. The preparation and partaking of *caru* is explained in TS.9.50ff, dreams that occur on the following night signify the success or failure of practice.

[5] It is the question of life and death: TS.16.317-322* insists on keeping it secret, even if one risks his own life, because by vision of *devatā* one can obtain *siddhis* in a moment, the vision of *yoginīs* is achivied by partaking of *caru* in a month, the encounter with *śākinīs* is dangerous, and there must be no jokes with *mantras.* See also SSS.3.1-14, dealing with the rules of initiation and the signs of obstacles, like when birds make noise etc., meaning that the deities are against. The initiation itself, with the participation of human *yoginīs* is described in v. 24-27ff.

[6] The *śiva*-group of *yoginīs* in TS.16.169cd-171* is opposed to seven kinds of *aśivās* in TS.16.180cd-181ab.*

[7] ŚP.3.21.1-15.

[8] TS.16.125a.*

Nevertheless, most often it is via the execution of a precise ritual that one comes into contact with the *yoginīs*. The description of these rituals, with a large number of aspects (kinds of *yoginīs*, their *mantras*, the particularity of clothing and implements; the lunar days and places of invocations; material for offerings, etc.) are the subject of the majority of *yoginī*-related texts, such as *Brahmayāmala*, *Tantrasadbhāva*, *Yoginīsaṃcāraprakaraṇa*. Even *Mālinīvijayottara*, having a tendency to internalise the *yoginīs*, describes how to attract them with one's own blood at night.[1]

The *yoginī*-related practice, in both *purāṇic* and *tantric* texts, can be characterised as transgressive. The border situation is visible in the already analysed contexts of place, time and the very state of the practitioner. The texts of the insiders insist upon the fact that the initiated finds himself in dangerous situation. In fact, invoking *yoginīs* he is risking his life, and the text say that he should recite *mantra*, but stop at a precise moment, be self-controlled when *yoginīs* appear, and although their appearance is a sign of success, one should never harass them.[2]

*Tantrasadbhāva* explains how to extract the *yoginīs* from a whole city or a village. The initiated should at night and in a cremation ground, offer some special *piṇḍas* (normally, offerings to the dead) with a suitable *mantra*.[3] This practice can attract 1000s of *śākinīs*, who will ask *sādhaka* about the aim of his practice, but he must be very careful, not jump at them out of happiness and to fulfil all prescribed conditions, else he will be killed. In order to find a *rudraśākinī*, a *sādhaka* should keep self-control, be non-agitated and not afraid, and he will become equal to Bhairava. In the case of any kind of disrespect or impatience, the angry *devīs* will make a hole in him. This is a practice of a "violent" meeting with *yoginīs*. It should be kept secret.[4] Afterwards, Bhairava explains a "voluntary" meeting with *yoginīs* linked with special kind of *mantra*. The result of these is a voluntary (from their part) appearance of *yoginīs*, but all conditions as before must be observed, else, they will "voluntary" make a hole in the practitioner. Moreover, if they are not properly propitiated, they will destroy the power of his *mantras*, and without that there will be no *siddhis*.[5]

*Yoginīhṛdaya* provide some accounts on the worship of *yoginīs*: they should be propitiated on the 8th and 14th lunar days and one is not to economise on their worship. The main *Yoginī*, which is the supreme goddess, is also the main protector of the tradition, and she destroys those who break the rules of Kaula. We also learn that *yoginīs* should be given *bali*, one who gives it will be dear to *yoginīs*, acting otherwise, he will face troubles.[6] The function of *yoginīs* as the protectors of tradition is attested in the texts for the initiated from the earliest time. Already *Vīṇāśikha tantra* describes the rules of transmission of the knowledge as controlled by *yoginīs*.[7]

The son of *yoginī* or beloved of *yoginīs* is a highly advanced practitioner, a realized person (opposed in text to the *paśu*). The same logic exists for the feminine: among the *yoginīs* the highest are those who are born of *yoginīs*.[8] Abhinavagupta, the greatest exponent of the current, proclaimed to be the son of a *yoginī* and a *siddha*. The state of *paśu*, clearly opposed to the state of beloved of *yoginīs* seems to be feared in *tantric* texts, but not all of these texts use the same threat for the non-observance of rules. In *Tantrasadbhāva* 16 for example, it is a fact that *yoginīs* can make a hole *(chidra)* in *sādhaka* and extracts his blood or vital energy, which stimulates him to be loyal. In the second part of *Liṅga*, *Skanda* and *Netra*, *chidra* is clearly linked to *āveśa/praviśa*, possession. One can provoke possession by non-respect of the *brahmanic* rules of purity, or, in *tantric* text, a fatal possession is

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[1] MVT.10.27-31.*

[2] Both kinds of union are explain at the end of TS.16 and they presuppose preliminary rituals and special practice like in MVT.10.27-31,* meeting with *yoginīs*, where s*ādhaka*, after attracting them from the sky has to offer them his own blood from the left half of his body. (From his arm I suppose, because *Kālikā purāṇa* in describing a similar practice, doesn't leave much choice, see 1.7.2.5.).

[3] TS.16.334bff.*

[4] TS.16.357-358.

[5] TS.16.368-372a.*

[6] YH.3.191cd-195,* 198,* 203.* Comm.: "tu saisiras (*gṛhṇāsi*), en prenant la forme d'une *ḍākinī, yoginī* cruelle, en desséchant sa moelle, sa chaire..."

[7] *Vīṇaśikha*, v. 318-321.

[8] TS.16.307-311.* Rastogi (1987) states that *yoginībhū* is a typical Kula concept. In the 29th *Āhnika* called *'Rahasya vidhiprakāśana'* this concept has been discussed under *Dautavidhi* (i.e. practice related to the (female) messenger). When parents unite identifying themselves with Śiva and Śakti, give birth to progeny, the child, who is Śiva-incarnate and instant repository of knowledge is designated as *yoginībhūḥ*. TĀ.29.162-163.* Rastogi notes that *Yoginībhū* signifies *bhairavahood*, the state of absolute which is transmissible to progeny. See also Padoux (1975), p. 31-32.

caused by breaking one's *samaya* vows. The concept of *chidra* is not *tantric* in its origin: Kāma also pierces a hole in one's body with his arrows and the person falls in love, which is also a kind of possession.[1]

Unfortunately, the texts of the insiders do not tell much about the actual interaction between *yoginīs* and *sādhakas*: the texts stop as soon as these supernatural creatures appear. Most of these texts are of prescriptive character and the meetings with *yoginīs* were probably reflected in oral tradition. The only exception that can be named here is the story of the creation of *Mahārthamañjarī* by Maheśvarānanda, directly inspired by a *yoginī* of the highest rang. She appeared when he had finished a ritual with a partner; she looked terrible with clothes made of rags, holding a human skull in her hands. She touched the head of this future author of *Mahārthamañjarī* with that skull,[2] made a sign of "seven" with her hands and disappeared without accepting the hospitality of Maheśvarānanda. The next day his *guru* translated this encounter as an order to Maheśvarānanda to write a poem of 70 verses, which he wrote in the same language in which *yoginī* spoke few words, *mahāraṣṭri,* with a commentary in Sanskrit. *Yoginīs* played the roles of "muses" in the creation of *Vātūlanāthasūtra*, a Krama text which is said to be directly inspired by *yoginīs*.[3] Even the Kula-doctrines are classified according to the source of their appearance, and the ones transmitted by the *yoginīs* are recognised as the highest.[4]

*Yoginīs* are supposed to destroy the devotee if he discloses the *mantra* or if he does not carry out the rituals which he should do after his initiation.[5] *Tantrasadbhāva* insists on keeping the signs of *yoginīs* as the most terrible secret, and those who impart it to the non-initiated will not live long, will not be happy and they will go to the most horrible place where they will forever be oppressed by *yoginīs*.[6] The initiated should prefer to de than to disclose a secret. The progress in practice depends on it.[7]

The other feature seen here is the primordial role of the feminine in initiation. Schoterman provided evidence from *Ṣaṭsāhasrasaṃhitā* that the *guru* should ask *yoginīs* if he can initiate a disciple.

*Kulārṇava tantra* provides a few examples how the practice is controlled by *yoginīs*: those who remember caste in ritual assembly (*cakra)* will be devoured by *yoginīs* and cursed by the goddess.[8] We learn that worship performed on Magha brings forth the union of *vīra* and *yoginī.* One who should worship, but does not, will become a *paśu* of *yoginīs* (*bhaved yoginīpaśuḥ)*, one who does will enjoy the union of *vīra* and *yoginī*.[9] The *yoginīs* destroy, when non-worshipped, and when worshipped, they protect.[10] Secrets must be kept, else one can become their *paśu*.[1] This is promised to those who behave

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[1] ŚP.2.3.18.18,* Kāma could not find any hole in Śiva (*chidra*) to possess him *(āveśa*). ŚP.2.2.3.12 gives the names of five arrows of Kāma: *harṣaṇa, rocana, mohana, śoṣaṇa, māraṇa*. These arrows are worshipped in KAP.63.101-104 together with *yoginīs,* in retinue of Tripurā, the same five arrows are worshipped in KAP.64.57-58a. *Samaya* in this case means limit, or boundary. The broken *samaya* can well be rendered by "*chidra*". We find this word in the *vedic* context in KP.2.14.76-77-80,* describing the circumstances in which the Vedas should not be studied by *brahmanas*. These are time-moments related to death and the places near inauspicious trees, are all called *chidras*, which can be translated here as the synonym of *marman* - vulnerable point, and *rākṣasas* attack these points. These creatures can also take away the merit of the pracrice if someone doesn't observe the rules of recitation for example. NS, p. 21: *tapaś-chidran na (tna) kurvvanti asampatti apūjitāḥ / kriyāvidhir asampūrṇṇṃ cittabhāvavilambitaḥ* The use of vulnerable points goes in two senses: *sādhaka* also uses some syllables-*mantras* that are affecting vulnerable points of the *yoginīs*, for example, TS.16.239a.*

[2] The motif is not invented, it is typical Krama initiation, described in YSP.8.17ff.*

[3] VS.1.6a.* For the possible interpretation of the mouth of *yoginīs*, see White (2003).

[4] TS.6.176-179* underlines the important position of *yoginīs* in the transmission of knowledge, giving first place to the oral instruction transmitted through *yoginīs*. The *śaiva* doctrine is directly related to *yoginīs* and *devatās*; the *kaula* docrine seem to come through *khecarīs*.

[5] For the apprehension of *yoginī* as *guru* see Drabu (1990), p. 134-135, 142. But the question is a complicated one: for example if we compare the body-signs and temper of an ideal *guru* that should be sought of with those of crazy *yoginīs*, we will understand that they cannot be *gurus.* In TS.1.481* *yoginīs* play an important role in the transmission of knowledge, the rule-breaker will become their animal. TS.5.49-51* says that one who breaks the secret will be eaten by *yoginīs,* who are characterised here as being dark and bad-smelling (*pūtanaiḥ,* particular kind of the *grahas)*. This is said by Bhairava himself.

[6] TS.16.218-220a* the same term - *pīḍa-* is used, for example, for the tortures in hell described in *purāṇas.*

[7] Ibid, v. 229-246. Also TS.16.323cd-326,* knowledge should be garded as one's own *ātman*.

[8] KT.8.103.

[9] Ibid., v. 107.

[10] KT.10.120-123.

improperly in *cakra*.[2] The text says that one who takes vows and does not follow them will meet the anger of the *yoginīs* on every step. He will suffer from all kinds of troubles and finally will be eaten by *śākinīs*, who were asked by Bhairava to protect the doctrine. In the opposite case, one will become a beloved of *yoginīs* (*yoginīnāṃ priyo bhavet*).[3]

The after-initiation practice is also controlled by *yoginīs* and it includes numerous rules: the absolute obligation to perform rituals on the special days of the month; food restrictions: certain kinds of animals should be never eaten; a set of rules and rituals related to a particular group of *yoginīs*, on which the flower fell, that include special clothes (sometimes men have to wear women's clothes etc.; special colours), and of course, respect towards *śakti* seen in every woman, even if she is ugly or misbehaving. The conditions of post-initiation practice can be quite hard, according to *Yoginīsaṃcāra*, it is a cremation ground practice, which requires visible signs, which might well complicate life.[4] Otherwise, there is a general set of rules, which include for example, the condition never to abuse any woman, *yoginī*, etc.

*Tantrasadbhāva* deals in detail with *samaya.*[5] The rules transmitted by the guru include (1.) Food limitations; (2.) The initiated cannot pronounce some sounds, here *rere* and *hehe*. The fall of Aghoraghaṇṭa in *Mālatīmādhava* can be explained due to this reason: he addresses Madhava by staring with *rererere*; (3 and 4.) One should not stare at naked women or the play of beasts; one should not do low things. (5.) This rule explains why we have the variant *ḍākinī/śākinī*, as the second is forbidden to pronounce. (6.) General rules concerning one's own doctrine. (7.) One should not eat meat of the listed sorts of animals (and humans). (8.) Particular behaviour is required in special places. (9.) Respect to members of the same tradition, including *yoginīs.* (10.) Respect for the people of low caste or ambiguous position. (11.) A special set of rules related to women. (12.) List of places requiring particular behaviour and worship: situations when the worship should not be performed are also included; (13.) A set of objects which *sādhaka* should respect and, if he touches them with his feet, should recite *mantra.* These are all kinds of arms and other things which the deities of tradition hold/*mudrās*; (14.) Behaviour while eating, etc.[6] These rules can be explained in relation to *yoginīs*, either directly, when related to women, or indirectly. For example, the list of animals which are forbidden to be eaten corresponds to the creatures whose form is taken by *yoginīs* when they wander on the earth; particular sounds should not be pronounced, because they constitute the "vulnerable points" of the *yoginīs;* the list of places where one should behave in a particular way it is exactly the same as the set of places in which *yoginīs* may appear; people coming from the border-regions of India as well as low caste people should be respected because one is supposed to find a *yoginī* among them.

Thus, the *yoginīs* in their personal aspect organise the life of the initiated, but their impersonal aspect is even more important for practice. Deities, including *yoginīs,* are *mantras* in these traditions and the absolute majority of rituals are ineffective without a proper *mantra.* The conditions of efficiency of *mantras* are many-fold: syllables of *mantra* and their relation to the syllables of the name of *sādhaka,*[7] the phase of moon when the *mantra* should be recited; the concentration of energy in proper place during recitation, etc. In the case of a mistake, *yoginīs* will laugh at *sādhakas*.[8] But the most important aspect is the source from which the *mantra* is received: even if the *tantric* texts provide the means of raising a *mantra* from written passage, the role of the *guru* and of oral

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[1] To become *paśu of yoginīs,* in this context, might mean two things: they will drain the vital energy or they will sacrifice/devour this person. TS.28.96* and 101-102,* the last verses of this *tantra,* represent the text as worshipped by all kinds of beings, including *yoginīs,* and one who writes down the text and keeps it safe shall be protected by the *yoginīs* like a son, while the ones who disclose it shall be a *paśu.*

[2] KT.11.25.

[3] Ibid., v. 90-95.

[4] YSP.8.24-44, TĀ.15.552c-557a.* YSP.9.3-5. The rules depend on the kinds of creatures (*lāmā, śākinī*), on which the flower falls in the initiation *maṇḍala.* YSP. 9.6-45: the identity of *sādhaka* and the creatures to the family to which he is related melts. See also KT.11.

[5] TS.9.540.*

[6] TS.9.541-560f.*

[7] *Agni*, 295, *Kulārṇava tantra*, 15.78ff.

[8] TS.16.290* and 296,* BY.53.22-24. TS.16.285-290 explain the connection between different kinds of *yoginīs* and the letters of the alphabet arranged in special manner. TS.2 lists 12 *yoginīs* for every syllable of the alphabet.

transmission is always underlined. However, *Kulārṇava tantra* states that *mantras* received from women or in dreams are automatically valid.[1]

The *mantras* are the top secret in *tantric* texts, like *Niśisaṃcāra* and *Yoginīsaṃcāraprakaraṇa*. Under no circumstances can they be transmitted to a non-initiated or to an undeserving disciple, and they should never be written.[2] *Yoginīsaṃcaraprakaraṇa* explains that meeting *yoginīs* is the quickest way to achieve different kinds of *siddhis*.[3] *Mantras* are normally never given in a ready-to-use form, they are encoded with the help of the names of the goddesses, parts of the body, the particular position of the letters in geometrical arrangements etc. As we have seen it already there are numerous ways to codify the *mantras*: a passage, the parts of which placed in order and invested with necessary *bījas* give a *vidyā*, an invocation promising quick results of various kinds, like in *Agni* 137; the names of mothers and *yoginīs* are linked to syllables in *Tantrasadbhāva* 2 and 13, code is based upon their connexion with the parts of body in *mālinī*-code very much used in *Kubjikāmata* and also in *Agni* 145. *Tantrasadbhāva* explains the connection between different kinds of *yoginīs* and the letters of the alphabet arranged in a special manner.[4]

One more question to be discussed here is the means of communication with *yoginīs* and the 'secret language.'[5] What can be the means of transmission of an esoteric knowledge by a *yoginī?* *Tantrasadbhāva* 16 suggests some kind of verbal teaching: "will tell in six months", but it seems that the *yoginīs* mostly confer non-verbal transmission of knowledge by means of direct experience. Here it is important to remember the apparition of a *yoginī* to Maheśvarānanda.

The *tantras* have developed a secret language (*chomma*), by means of which *yoginīs* and *sādhaka* can show their identity to each other without attracting the attention of the outside world, these signs are also non-verbal.[6] 'Non-verbal' might often mean non-Sanskrit.[7] *Mahārthamañjarī*, for example, was first written in *mahāraṣṭri* and than Maheśvarānanda translated it into Sanskrit. *Yoginīsaṃcāraprakaraṇa* and *Niśisaṃcāra* list non-Sanskrit words, and explain their meaning by giving their Sanskrit synonyms. I guess it might be the same like '*ḍākinī*-language' seen in Dzogchen texts, for example. In the case when it is unavoidable to use a language a special code is used. *Yoginīsaṃcāra* 9 provides long lists of synonyms for words that can create problems. These words are also non-Sanskrit. *Brahmayāmala* provides a dictionary of secret signs and answers between *yoginīs* and *sādhakas*. The meaning is to show the "school" and current of the *yoginī/sādhaka*, a *yoginī* can also tell by these signs where is the place of *melaka*, and what *siddhis* she can 'teach'. It is especially indicated that upon seeing a sign the *sādhaka* should remain silent and reply with the 'countersign'.[8] David White analysed the possibility of the transmission of knowledge through sexual fluids, but as neither my *purāṇic*, nor the *tantric* texts which I used, make any comment on it (except the concept of *caru*), I am not going to deal with this aspect.

The last question to be discussed is the aim of *yoginī*-related practice. If lay people address the ambiguous goddesses only in extremely difficult or issueless situations (disease, edge of death, mortal danger, attack of possessive spirits), the insiders look for a different thing: superpowers.[9] *Sādhaka* desires to transform himself through contact with *yoginīs.* The visible expression of this manifestation might be *siddhis,* but the most important here is that a *sādhaka* can experience the change of his

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[1] KT.15.79.

[2] NS. p. 3*. Ibid, p. 18, v. 11-13.* Ibid., p. 27, v. 44-45.*

[3] YSP.3.13-14.* YSP.5.26-31* the knowledge that *yoginīs* give is mostly *mantras.*

[4] TS.16.285-290.*

[5] See Davidson (2002), p. 265 on the meaning of "secret language" as that of spies and thieves. P. 268-269, he sees the influence of Dravidian language in the passages of Buddhist *tantra*s, explaining the "codes". The buddhists desired this alternative language system because (1.) they had not enough education to write in classical sanskrit; (2.) the teacher could find himself in the auditory of many regions and he had to adopt his language to make it comprehensible to everyone, thus appeared hybrid sanskrit; (3.) this hybrid was a transcultural language, p. 271ff.

[6] TS.16.246-282.*

[7] First, this is a symbolic language that is not limited by the Sanskrit grammar, and we have seen the examples that a vernacular is often used, which is normal for women who could not learn Sanskrit; secondly, this language permitted to transmit the message without attracting the attention of the non-initiated; thirdly, the categories used are large enough to accept their creative interpretation, and thus this language might serve as a sort of psychic provocation, like *koan* in Zen.

[8] BY.53.100-161.

[9] The *siddhis* and the magical results of cremation ground practices seem to have been a powerful argument used by the *tantrics* in order to receive royal patronage.

ontological state: pass from *paśu* to *vīra*[1] and after to *divya* levels, for example, or even achieve the union with the highest consciousness.

Not all texts, however, limit themselves to inner needs: later texts of the insiders are clearly oriented towards the contact with royal power and they are looking for patronage providing knowledge that promises power in exchange. *Kulārṇava tantra* describes the worship of "eight times eight" (*yoginīs),* one who performs this worship even once will be worshipped by gods. He will be praised by the 64 *yoginīs*, liberated, and will reside near to the goddess, if a king performs this worship, he will rule over the whole world.[2]

I consider the *siddhi*/liberation-oriented practice as a primary aim, while service to the kings is secondary and probably later in time. The reflection of the royal interest could even help to date a particular *tantric* text. Both directions of practice, *siddhi*-oriented and kings-oriented, are visible in *Netra,* stating that one who is looking for *siddhis* or liberation should not perform black magic (*mantravāda*), but rather should look for grace (*anugraha*).[3]

Let us now concentrate upon *siddhis*. It seems that in the process of acquiring *siddhis* the practitioner becomes possessed by (= comes in contact with) *yoginīs*, who are understood to be the manifestations of *śakti* of Śiva, and there are physical signs associated with this contact and experienced by the *sādhakas*: throbbing, spinning, spontaneous realisations, etc.[4]

## 3.11. The powers of the *yogins* and of the *yoginīs*

There is no established and universally accepted classification of the *siddhis*. We can apply the classification of *śaktis* from *tantric* sources or three kinds of *yoga*, described in *Netra* 20. The *siddhis* thus can be seen as of three kinds: the lowest, related to the body in positive and negative senses like to heal or to harm with the help of herbs, amulets etc.; medium *siddhis,* which presuppose the power over *prāṇa* and the realisation of the *mantras*; and the highest, equating the person with the state of absolute capable of destroying and recreating the universe.

The stable groups of *siddhis* can also point at the origin of the passage in question. The first of these groups is that of the eight *siddhis.* A 'classical' list of *siddhis,* beginning with *aṇimā* etc., is already referred to in *Yogasūtra* 3.45.[5] *Yogasūtra* 3.36, giving the list of *siddhis* related to the senses and the intellect, was glossed by *Yogabhaṣya,* and this list is reflected in *purāṇas*.[6] *Vāyu* explains in detail the eight powers *aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva,* and *kāmāvasāyitva*.[7] None of these *siddhis* are related to the goddesses in these early texts. However, in the context of healing different derangements that might occur due to practicing *yoga*, we encounter a note on possession. In case of possession (literally 'entrance') by a non-human (spirit?) one should make *dhāraṇas* related to the elements: sky, earth, wind and fire. Being burnt by *prāṇāyama,* the spirit will be subdued, and it will leave as it entered.[8] *Vāyu* states that by means of *dhāraṇa* he can abandon one's body and enter into another.[9] We should remember here Satī and her *dhāraṇa*.[10] The term *dhāraṇa* is known to Patañjali, and it is already linked to the *prāṇic* movements and even one of the stages of *yoga* bears this name.[11]

Possession, leaving one's own body and taking up another, are related to *yoginīs* in the most direct way. The classical list of the eight *siddhis* also has a tendency to change: in the second part of

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[1] The change of state of Barbarīka from *paśu* (to be killed by Mahājihvā) into *vīrendra,* the leader of heroes, attested by *rākṣasī* herself.

[2] KT.10.84-85,* 90,* 93.* KT.10.16* says that the *yoginīs* should be worshipped in order to stop diseases and in difficult situations.

[3] NT.20.63-75.*

[4] Spontaneous knowledge of the doctrine can be obtained by the rituals to Cāmuṇḍā or Sarasvatī, but it is not linked to *kuṇḍalinī* or possession in a clear form. The signs of *śaktipāta* can be found in MVT.2.13-16.*

[5] YSPat.3.45* glossed in YBh.3.45(164).*

[6] YSPat.3.36* glossed in YBh.3.36(156).*Same in VYP.1.12.6-10.*

[7] VYP.1.13.

[8] VYP.1.11.50-51.* VYP.1.12.34a.*

[9] VYP.1.12.34a.

[10] See 2.3.2.2.

[11] YSPat.1.34* and 2.29.*

*Kūrma* in the context of the explanation of *yoga*, the *siddhis* are represented as *śaktis*, present on the eight petals of the visualised lotus.[1] *Liṅga* in the same context, provides another list of *siddhis: pratibhā, śravaṇa, vārtā, darśanā, āsvāda and vedanā.[2]* The chapter also gives a list of 64 qualities classified according to the world-levels related to different gods and beings. Another chapter of this text provides a long list of superpowers pertaining to the five elements and different gods up to Śiva, it also describes poetic *siddhis* and visions of the gods and beings from *pātāla.[3] Śiva purāṇa* classifies 64 superpowers according to eight 'worlds' that can also be understood as states of consciousness.[4] Same logic can be found in *Skanda*, where the eight basic *siddhis* (*aṇimā* etc.) are multiplies by eight (related to the eight levels of beings presented by earth, *rāksasas, yakṣas, gandharvas, indra, soma, prajāpati, brahmā),* to achieve the number of 64.[5] There is no evidence of the link between the 64 *siddhis* and the 64 *yoginīs*: the two lists are independent from one another.

Another group of *siddhis* can be found only in later *purāṇas* and *tantras,* and is probably of *tantric* origin. *Skanda purāṇa* eulogises the greatness of the goddess Ekānaṃsā *alias* Ratrī, who bestows these special kinds of *siddhis*.[6] The list begins with the classical eight and is followed by *guṭikā, añjana,[7] khaḍga, pāduka, bilavāsa* and *rasāyana. Khaḍgasiddhis* and others are also mentioned in *Kathāsaritsāgara.[8]* These powers are bestowed by a *siddhayoginī* (v. 64), and *yogeśvarī* (v. 65), who taught her daughter and her husband *kālasaṃkarṣiṇī vidyā[9]* and *siddhi* appeared in 'the visible form of a sword' after some time.[10]

*Skanda* provides a list of *siddhis* that the 64 *yoginīs* in disguise bestowed in Kāśī. It includes *giṭikā, añjana siddhi, dhātuvāda, pādukā, agnistambha, jalastambha* and *vākstambha*, *khecaritva* and the power of being invisible, as well as the powers realted to the black magic, such as *ākarṣiṇī, uccāṭana*.[11] These *siddhis* can also be obtained in Siddheśvara *liṅga.[12] Skanda* also deals with alchemical practices and explain how to achieve *siddhis* related to speech, including the ability to explain numerous *tantric* texts.[13] Chapters 308-311 of *Agni* promise *tantric siddhis*. Through the explained *maṇḍala* and *mantra* of Tvaritā, one can become rich, get a kingdom, get a *yakṣinī,* become Brahmā, Viṣṇu, get superpowers, cleanse all sins, purify the body etc.[14]

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[1] KP.2.11.55-60.* Similar can be found in LP.2.27, where *aṇimā* etc., are the *śaktis*, or more precisely, representing at the same time groups of *śaktis* are arranged around the central lotus, representing Śiva.
[2] LP.1.8.13-15.
[3] LP.1.9.30-51 and 56-65.
[4] ŚP.7.2.38.
[5] SP.2.2.55.92b-146.
[6] SP.5.1.18.1cd-2.*
[7] Stutley (1980), p. 43, states that *āñjana* "is also a protection against witchcraft and the Dread Evil Eye (AV.19.44-5)".
[8] KSS.12.1.50-70.
[9] It does not mean "life-prolongation" as translated. Literally it means 'the knowledge devouring time', and should be understood rather in the sense that this *siddhayoginī* taught them the *mantra* of the main Krama goddess, Kālasaṃkarṣiṇī. KSS.12.2.65-67.*
[10] Again an incorrect translation: *khaḍgasiddhis* is what is actually meant here. The word must have been corrupted, as in TS etc., for example, it means rather *kha-ga-siddhis* – the ablity to go in the air.
[11] SP.4.1.45.14-16.* Tr. AITM. Each of these *siddhis* can be found in TS.4.50ff.* In TS.7.173ff* *kha(ḍ)ga mudrā* has nothing to do with a sword, but means rather *khecaritva*. TS.20.318f* lists *siddhis* that can be received from superhuman creatures: *rasa, rasāyana,* knowledge of the medicinal herbs (*auṣadhyo*), *añjana, pādalepa, pāduka,* and *guṭikā (g: guḍikā).*
[12] SP.5.2.59.52-56.*
[13] SP.7.1.147.
[14] AP.311.28cd-30.* Alexis Sanderson, on the basis of JY *ṣaṭka* 2, *paṭala* 3, reconstructed a classification of *siddhis*, those of *yakṣiṇī* are among the intermediate. The invocations of *yakṣiṇīs* where popular in Buddhist *tantras*, like *Āryā Mañjuśrīmūlakalpa,* where these beings give the pleasures of love and lots of money, as they are linked to Kubera.
See also Benard (1994), p. 63-64, explaining the eight great *siddhis* in Buddhist texts as follows: "*khaḍga is* the power to be invincible with a sword empowered with specific *mantras, añjana is* an eye salve which removes ignorance; *pādalepa* is to be `swift-footed' or an ointment applied to make one a `speed-walker'; *antardhāna is* the ability to become invisible; *rasa-rasayana is* the alchemical ability to transform base metals into gold or to make the elixir of immortality; *khecara* is the ability to fly through the air; *bhūcara* is the power to go anywhere in an instant; *pātāla* is the power to go to the nether worlds. One may also acquire the six suprasensory perceptions (*sadābhijñāna)* which are clairvoyance (*divyacaksur),* clairaudience (*divyasrotṛa),* knowing other's thoughts *(cetaḥ paryāya),* understanding of illusions and miracles (*ṛddhividdhi)*, remembering one's previous lives *(pūrvanivāsānusmṛti),* and knowledge of how to eradicate the `fluxes' (*āsravakṣaya).* Another attainment is the four means of actions *(catuḥkarma)*, which are pacifying *(śānti),* increasing *(pauṣṭika),* dominating (*vaśikaraṇa),* and destroying *(māraṇa).* All of these extraordinary abilities should be applied to achieve Buddhahood and to help others achieve Buddhahood; these abilities should not be used for self-glorification. This is one of the reasons why *Tantra* is known as the

The intimate link between the *siddhis* and the *yoginīs* deserves a special discussion. Those who from their birth have some *siddhis* are considered to be either *yoginīs* (if they are females, according to *Tantrasadbhāva* 16) or as 'sons of *yoginīs'*, if they are males. The child of a *yoginī* is a great *yogin* from his birth, proficient in texts and their meanings, the poet or author of spiritual books, or simply genius. In *purāṇas* the most famous son of a *yoginī* (variously called Kālī-Satyavatī-Matsyagandhā) and the great yogin Parāśara is Vyāsa; in Kashmiri tradition it is Abhinavagupta himself who is born from a *yoginī*.[1] The realisation of the *mantra* SAUH is reserved only for those who had such a miraculous birth: "one who is not born of *yoginī* and who is not *rudra*, will not obtain it clearly".[2]

The *purāṇic* texts also propose many stories of 'adoption' by the Goddess, when an ascetic who propitiated Śiva with his *tapas* or a demon who did the same with a hymn, is accepted into the family: he becomes a *gaṇeśvara*, a son of the goddess and receives together with this new status, a set of powers, most often directly from the goddess. The best examples here are the consecration of Nandin,[3] the achievement of *siddhis* and a high position by Dhruva; the change of state from demon into the leader of *gaṇas* by Andhaka etc. [4] The *siddhis* of Gaṇeśa[5] and Skanda, as direct 'sons' of the Goddess, go without saying. It is again the goddess who appears to give *siddhis* to Vyāsa,[6] and to Kṛṣṇa.[7] *Skanda* says that one who propitiates *yoginīs* in a particular place on a particular date will receive their protection as well as *siddhis*.[8] Even Bhairava is brought up as the a son of *yoginī*, named Kālī.[9] *Śiva purāṇa* describes the penance of Upamanyu who got perfect knowledge while still a child, by the grace of Śiva.[10] No wonder that he is adopted as the son of a goddess.[11]

I suggest that *purāṇic* idea of the child of a *yoginī* or a goddess, is more ancient than that from *tantric* Śaivism, as it already appears in most ancient of chosen texts, which do not show explicit *tantric* influence. Furthermore, the basic figures, so respected by *purāṇic* tradition, like Vyāsa, are already represented as the children of *yoginīs*.

The chosen sources show that the super-powers, that were to come naturally in *yoga*-practice in the vision of Patañjali, and that were to be considered as obstacles on the way, over time become the main aim of the practice and, at the same time, become more and more linked to the power of goddess/es, whom one has to propitiate in order to obtain *siddhis* in the quickest possible way. It goes to the extent that the highest achievements are reserved for those who are directly connected to the Goddess, being her 'children'. In later texts, influenced by *tantric* vision, the *siddhis* are clearly related to the feminine, especially to the goddesses and *yoginīs*. This relation is complicated and manifold: (1.) *siddhis* can be achieved in later texts only through the favour of the goddesses-*yoginīs;*, the *yoginīs/śākinīs* are the source of *siddhis* for male *sādhakas*;[12] (2.) the new *siddhis* accompany each *cakra*, linked to goddesses-*yoginīs*; (3.) *yoginīs* themselves are classified according to their achievements;[13] (4.) the state of being a *yoginī* already presuppose the possession of some super-human abilities, the the ability to fly,[14] to change form,[15] to move with the swiftness of the mind etc.;

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quickest but most dangerous path. The temptation to use these abilities for fame, domination, and so forth, can be overwhelming and eventually destructive to the practitioner."

[1] Silburn (1983), p. 204; Pandey (1963) ch. 1; *Parātrīśikāvivaraṇa*, (1988), p. 2-3, commentary of Jayaratha on the 1st *śloka*.

[2] Padoux (1975), p. 31. See also KMT.13.95c-96b: *yoginīkula garbhasthā* and *kulavīrāṅgasambhava*. JY.4. f.290, v. 70.*

[3] KP.2.41.35-38.

[4] Andhaka sings hymn to the goddess and she accepts him as her son in KP.1.5.218.*

[5] ŚP.2.4.13vv.

[6] KP.1.33.25-27.

[7] KP.1.33.25-27.* KP.1.24.85-91ab.*

[8] SP.7.1.228.1-3.

[9] SP.5.1.64.5ff. compare Schoterman (1982), p. 154: all these are sons of goddess: *gaṇas, praticārakas, putrakas, pālakas*.

[10] ŚP.7.1.34.8.*

[11] ŚP.7.1.35.50 etc.

[12] See already cited story of Vijaya from SP: the power(s) can be achieved only through the favour of the goddess. See also TS.16 describing the families of the *yoginīs*, where each family is probably connected with a particular kind of *siddhis*, as we can learn it from YSP, part of JY.3.68-8. The sacred places related to the male deities do not accentualise the *siddhis* particularly, but speak rather of liberation.

[13] TS.16.156, 160-171.

[14] *Khecarītva/ākāśagamana* is known already to Patañjalī: YSPat.3.42* glossed in YBh.3.42(160).* In KSS.3.6.102-216 we learn that it is eating human meat with *ḍakinī-mantra* that gives the capacity to fly in the air (*khecarīsiddhi*). For the sexual liquids as fuel' of *yoginīs'* flight see White (2003), my sources do not confirm most of his points.

[15] Sanderson (1985), n. 94, the instability of physical form as one of the essential features of feminine being-*cum*-spirit.

(5.) *yoginīs* themselves have to perform the rituals, sometimes even including human sacrifice in order to achieve their *siddhis*;[1] (6.) the humans having some special powers, including that of understanding of *mantras* and *tantric* texts are stated to the be 'sons of *yoginīs'*, like Abhinavagupta.

What could be in common between the invocation of *kṛtyās* with one's own blood, the attraction of *yoginīs* by a *sādhaka* in cremation ground in order to achieve *siddhis*, the sacrifices performed by a king to the blood-thirsty deities, and the spontaneous visions of goddesses by the persons standing on the edge of death? All these examples represent particular cases of a mechanism, which can be characterised shortly as an invitation of the chaos in order to conquer this chaos.[2]

# Chapter 4. Conclusion. Mastering the Chaos: the Mechanism of Transformation

First of all, we shall propose a polythetic concept of *yoginī*, followed by the reflections upon the textual and historical circumstances of the appearance of this concept. I came to conclusion that the traditional form of definition cannot be applied to *yoginīs,* I shall prove in pages that follow that some aspects of the *yoginīs* can only be approached with the polythetic concept. Secondly, we shall then pass to the details of the construction of this transgressive figure and its function in the lay texts and in those of the initiated. These functions will be approached also in the light of the comparative perspective.[3]

## 4.1. A polythetic concept of *yoginī*

> In all Indian traditions the term *yoginī* indicates any female demon or spirit endowed with magical powers, a fairy, witch, sorceress or ogress, the term also stands for a kind of female attendants of Durgā, and as a proper noun, for Durgā herself. From the grammatical point of view, *yoginī* is clearly derived from *yoga* (in the sense of 'magical craft'), with stress on magical powers, in some contexts beneficial and in some other maleficent, which were attributed by tradition to these supernatural beings who were believed to be bestowers of them on their votaries.[4]

Let us see what stays valid from the definition proposed by Donaldson, which was the starting point of this research. First of all, the term cannot be applied to "all Indian traditions" because its meaning depends upon the historical and religious context. Thus in *vaiṣṇava* texts,[5] the term means the particular day linked to an astronomic junction, and this meaning is known already to *Mahābhārata*,[6] while all other occurrences are *śaiva.* Within *śaiva* context the meaning of the term would depend upon its inclusion into lay tradition or in that of the initiated. The terms "female demon or spirit endowed with magical powers, a fairy, witch, sorceress or ogress" can be applied to the lay context; but the fact that the *yoginī* is also a real woman and it can also be a symbol in the texts of the initiated does not find its reflection in the definition of Donaldson. The "female attendants of Durgā" can only be found in *Skanda purāṇa.*

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[1] TS.16. see *vyāghrī*, *ūrddha-* and *adhoniṣvasikā* etc. See also the story of sacrifice of the king of Kashmir called Baka, performed by Yogeśvarī. Human sacrifice demanded by *ḍākinī* Kuvalāyāvalī, in order to achieve useful powers for the king, in KSS. It looks like blood is a kind of energy that attracts this kind of beings or spirits. And it is only through this kind of the energy, voluntarily given or taken by them by ruse, that they can get some power. Of course, such a vampire schema of *siddhis* concerns only the lowest of *yoginīs*, as TS states it itself.

[2] My material doesn't let me to agree with Foulston (2002), p. 93 who cites Stanley Kurtz proposing the following features of brahmanisation /sanskritisation of local goddesses: they loose their malevolent features, are not likely anymore to accept meat-blood offerings, they develop relations with the gods from *brahmanic* pantheon, and becomes on a new stage further from the immediate needs of people. The *purāṇic* texts, I worked with, while taking material from the texts of the initiated, although occasionally changing the details and making the text simpler, accept in their entirety the ambiguous nature of goddesses and *yoginīs,* because they needed it as such.

[3] This research has allowed to make a shift from the genealogical to the analogical comparison, to take the expression of J. Smith (1990), which was not possible before.

[4] Donaldson (2002), vol. 2, n. 633.

[5] App.3.9.

[6] MBH.1.60.15e. See also Dehejia (1986), p. 17.

As for the derivation of the term from *yoga*, two things should be said: first, *yoginī* derived from yoga, understood as a method of obtaining magical powers, would not be the only term used, we have also *ḍākinī* and *śākinī*. Among these three, *ḍākinī* seems to be the most ancient, and it is the first one to occur in the lay texts. Furthermore, both in *Mārkaṇḍeya purāṇa* and in the work of Daṇḍin, this term signifies rather a creature living in cremation ground and feeding upon human flesh and it has no clear relation to yoga.[1] Thus, we can suppose that these creatures were not always linked to yoga and probably the *tantric* form of yoga appeared precisely when these beings were re-conceptualized and classified under one term, that of *yoginī*, in its new, *śaiva* meaning.[2] This change seems to be linked in time to the shift in the aims of the yoga practice – from final liberation, to the seeking of superpowers, and from Atimārga to Mantramārga. Secondly, we have a group of *yoginīs* appearing in the lay texts, linked to yoga but who are not *śaiva*, and these cannot be translated by 'witch, fairy, etc.'

The expression of Donaldson "these supernatural beings who were believed to be bestowers of them [*siddhis*] on their votaries" again represents the situation from the point of view proper only to the later texts of the non-initiated. In the texts of the initiated the process is not the bestowing from the supernatural creature to human, but the reconstruction of the identity of a human being, which becomes that of the *yoginī*.[3]

## 4.1.1. The four main aspects of the *yoginīs*

Leaving aside the definition of Donaldson, we shall now stop on few essential points for the reconceptualisation of *yoginī* as a non-human being on the basis of chosen sources. As we have seen, *yoginīs* are not just non-human species, like *yakṣas*, *rākṣasas*, *gaṇas* etc.; *yoginīs* have the ability to transform a mortal man into something different, change his ontological status by confronting him to the 'otherness'. Among the innumerable dangerous creatures that harm people by possessing them, the *yoginīs* break the borders between animal-human-divine realms, and can kill as well as liberate. They are able to take any form and possess superabilities, they represent some kind of personal agents of the grace of Śiva, bringing the devotees back to the absolute in the quickest way, which is no more limited by the concept of good and bad, permitted and non-permitted. On the contrary, the logic here is that 'bad luck', suffering, self-sacrifice, all negative situations, can bring the highest enlightenment.

Invoked by an elaborated set of transgressive rituals, they might also appear spontaneously in dreams, visions, altered states of consciousness. The link visible in the texts of the initiated between these altered states and the transgressive practice that provokes them, should be underlined. It follows the same non-linear logic, permitting to obtain a positive result by a negative set of means.

The 'permission' of *yoginīs* is required to initiate a disciple; they watch the respect of *samaya* and maintain the secrecy related to the ritual practice. They bestow *yoga* on devotees serving as a sort of grace, but they also practice some kind of *yoga* themselves and this fact allows us to consider them as human. Going higher in an endless cosmic hierarchy by the same means that they apply to others, namely, overcoming strong feelings like anger or disgust and breaking up all the limiting rules of society, they are the personalised expression of the mechanism of changes of the human consciousness in *tantric* practice.

They come back to Śiva or the goddess, and their going and coming correspond to the continuous creation-maintenance-destruction cycle of the universe. Their vibrating net can be seen not only at a universal level, but also in real geography: the *pīṭhas* etc., covering the territory of India and forming a net of power places; in the human body, to which these creatures are assigned for protection or for the transformation of the human being into a divinity. In every sense, they form a border between human and divine, thus protecting these worlds from mixing and in some precise moments,

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[1] In both cases the story is told by the keeper of the cremation ground, an outcaste person, the fact is important for the understanding of the development of the *tantric* tradition.

[2] The texts of Trika refer to many different kinds of yoga and use the terms, yoga and *yoginī*, by side. The texts of Krama, however, use the term *yoginī* without any special reference to yoga.

[3] In BY, TS, YSP a practitioner, by imitating the *yoginīs*, finally liberates himself from the borders limiting his own identity (qualified by sex, caste, separation between pure and impure, "normality" and "altered states") and becomes exactly as the *yoginīs* are, with the same set of super-abilities, with a particular relation to one of the seven mothers etc.

they serve also as "doors"[1] to that other reality. From the point of view of the research in comparative history of religions, the "door" is an appropriate image signifying the border between two essentially different spaces (or states in the case of *yoginīs).* These "doors" are closed most of the time, but when they are "opened" they transform the one who passes them.

On the deepest level, the *yoginīs* represent the hidden identity of the *sādhaka* (of which he does not know anything), and thus they cannot be defined. Taken from the point of view of cognition, in the structure of the object - means of knowledge - subject,[2] they are standing on the border between object and subject, or, better, on the tape of Möbius, revealing that the subject and the object are but one. Their polluting, dangerous 'otherness' when confronted, becomes a new identity of the *sādhaka* and has a highly positive meaning. This mechanism again follows the logic of the *śaiva* traditions where the progressing on the way goes through the expansion of consciousness, integrating what was feared.

Four main aspects of representation of *yoginīs* can be distinguished: the real woman, the supernatural being, the symbol and the absolute.[3] These aspects can be unified and linked together only in relation to their position in their respective contexts: they form vibrating borders and doors between the dual poles of various kinds. This can be seen in the marginal and ambiguous position of a **woman practicing *yoga*** (of any type), admired yet terribly feared by the society in which she breaks established borders of permitted and forbidden, pure and impure, sacred and criminal.

Taken as a group of **non-human beings**, the *yoginīs* share a number of common features with the *yakṣas, rākṣasas, gaṇas*: they appear at and often form the borders between life and death, normality and insanity, everyday reality and dream. They are also transgressive in their features (all have deformations, animal parts, but they can be instantly transformed into beauty) and in their behaviour: intoxicated, jumping and dancing, crying and shouting, wandering in dangerous places. They are the representation of chaos in the orthodox *brahmanic* view and thus considered marginal and dangerous. The same character is attributed by the brahmanic tradition to everything connected with them, be it trees, places or time-junctions. Instability and ambivalence are the best terms to qualify them. And as my research has shown, it is precisely these characteristics that permit them to transform present situation into the opposite instantly; and it is for this reason that people invoke them in chaotic, unstable and dangerous situations: to win a battle, to heal a disease, to save someone from mortal danger and even while trying to achieve some super-abilities.

At a **symbolic level,** *yoginīs* play the same role, the difference here is that they are encoded into rituals structures and have a tendency to become internalised. Thus, the *yoginīs* form a protective net on the body of a practitioner; a *sādhaka* by assigning deities to his body, is able to modify his "essence", visualising himself as Bhairava, for example. Invoking deities of his *cakras* and *prāṇas,* he is able to control the internal processes of his body. Transposing the same to the outside world, he is believed to be able to change the situation rapidly and effectively.

Finally, in the texts influenced by the non-dual vision of the world, the *yoginī* is **the Absolute,** the goddess-consciousness, surprising even Śiva by her unlimited freedom to take any form and assume any immanent situation; she is using the most powerful and the most transgressive means, like letting herself be sacrificed by the circle of *yoginīs,* in order to remind Śiva of his own nature. Beyond the limits of good and bad, order and chaos, this goddess cannot be objectivated.[4]

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[1] The seven mothers forming the border of a temple or a village territory; the circle of mothers, surrounding (but not belonging to) the central part of India – the mothers of Kauśikī from USP who form a border between Hindu and non-Hindu worlds; the mothers in worship on eight-petaled lotus, form a border between the central figure, Absolute, and the non(yet)-divine; The mothers - *mātṛkas* as the syllables and the group of senses that form a border and a filter between the consciousness of the person and the world, mostly in KS; the mothers assigned to the different parts of body in *nyāsa* that form a armour distinguishing physically "me" from the other world, or transforming 'me' into something divine; *yoginīs* and mothers form a border between everything that is "me" and that is "not me". It is impossible to define them at all for one simple reason: this "definition" would imply the definition of the "Self" and of its potentialities; it would involve the definition of the one who tries to define them. Here again the polythetic concept is more pertinent, as it permits to see the phenomenon not only as a external category, but also as the mechanism of change of "mental pattern" provoked by the encounter with a *yoginī.*

[2] Krama perspective, reflected in Kashmiri tradition, especially in Pratyabhijñā.

[3] App.3.1.

[4] *The Trivandrum Mahānayaprakāśa on the Devī.* Edited and translated by Alexis Sanderson, 17.09.2004: "Maheśvara's repose within himself is the highest state of self-awareness. But by the finest of distinctions there shines a state even higher than that. This is the Goddess-ground, in which even the Lord cannot see his way." *Mahānayaprakāśa* 3.104-105.*

We should note extreme fluidity and instantaneous transitions between these four modes, which should not be taken for "definitions" of the four separate aspects, but rather for point of view of the same dynamic and chaotic field instantly reconstructing its "order" in accordance with a given "attractor" to take the terms of synergetics.[1]

This fluidity seems to be linked to the fact that the *yoginīs* are in feminine. The present research has shown that the *yoginīs* (human or not), as a part of the feminine, do not provide any self-conceptualisation and, in fact, all our textual material is filtered through masculine consciousness, be it in *purāṇas* or in *tantra*s. Although, as we have seen, these two visions of the world are symmetrically opposed to each other in their systems of preferences and values, they have one common point: the feminine for both of them is "other", the alterity, that is conceptualised in different ways in order to be kept under control (Indian wife), conquered or internalised by the initiated (a non-human female being or spirit). Being "other", the feminine has to be represented as impure, transgressive, illogical, chaotic, unstable, inspiring fear, but also as sacred (both poles are opposed to everyday, normal flow). And if, in the first case, control over the feminine instability in all its aspects permits to keep the social order intact, in the second case the *tantric* confrontation with (or even passing through) this instability permits to get some desired powers. Again, being "other" in both cases, the feminine aspect plays an important role in the construction and formulation of the male identity. Indeed, the stages of *brahmanic* life (*brahmacārya*, householder, ascetic) are defined in relation to women; as for the *tantric* practitioners, the influence is even deeper. The *yoginī* is the other (not "me"), but we also have seen the examples of the total identification of *sādhaka* with these instable, dangerous, chaotic creatures in ritual practice. Successful practice consists precisely in the radical change of the identity of *sādhaka*, when *yoginī*, the "other", a terrible figure appearing from nowhere, turns out to be his own identity and the former *sādhaka* flies up in the sky, accepting and assuming this chaotic nature of *yoginīs*.

## 4.1.2. The possible prototypes of the *yoginīs*

Having pointed out at the four main aspects of the *yoginīs*, we shall situate them historically. Taken as non-human beings, the *yoginīs* are infinitely more complicated than all other sorts of non-human beings appearing in *śaiva* texts and the only way to get closer to their particularity is to use the polythetic concept. The prototype of *yoginīs* as a group cannot be found in the creation performed by Brahmā, and of the set of divine species created by him, only the lowest and the most ambiguous creatures might have contributed to the development of the concept of *yoginīs: yākṣas,* playing the role of test-figures and blood-thirsty *rākṣasas and piśācas.*

The *yoginīs* are much closer to possessive spirits or beings that were represented as surrounding Śiva in ancient texts under the name of *bhūtas*. All these creatures can be encountered at the same places as *yoginīs;* they look alike and their animal and bird heads have deserved our special attention; their appearance is always accompanied by a particular noise or a music; they occasionally kill or drink blood, but their main function is to serve Śiva. Among them the mothers from *Mahābhārata* 9.45 are of special interest, and they might serve as a direct prototype of *yoginīs*. Although *gaṇas,* described as yogins and as possessing superabilities are also very important for the emergence of the *yoginīs,* they lack one aspect: *gaṇas* can be encountered only after death. *Yoginīs* in their *śaiva* variety are essentially immanent, and this missing aspect is to be found among the creatures that can influence human life directly. *Kṛtyās* and *brahmahatyās* are believed to appear here and now, bringing forth desired result very quickly and often by cruel means, disappearing afterwards. *Kṛtyās* are especially close to the *yoginīs* and in *Skanda* they are called so; in addition, the rituals to invoke them include the use of human flesh and blood.

As for the non-*śaiva yoginīs* (Śatarūpā and the daughters of *pitṛs)*, although they appear in *purāṇic* texts before and at the same time as the *śaiva* type, they are different from the *śaiva* ones. They never appear in the same contexts and the only possible link, which I consider to be a late invention, is the story of Menā, who is a daughter of *pitṛs* (non-*śaiva yoginī)* but also the mother of

[1] Knyazeva, Kurdyumov (2005), p. 33, 40-42, 65-67, 88-89. Attractor is understood here as a dynamic aim governing the development of the complex system.

Pārvatī, a *śaiva yoginī*. Pārvatī, at her turn, is not a typical one, as, on one hand, she is not named *yoginī* in the stories of *pitṛs*, and, on the other hand, she keeps her distance from *śaiva yoginīs* and similar beings, interacting with them either in her "black" form, or through a mediator (Kauśikī/Durgā) or mothers.

The present research has shown that *yoginīs* are the product of *śaiva* re-conceptualisation of already existing sets of beings; they are of a composite nature and their closest prototype are the wild mothers reflected in *Mahābhārata* and *Ur-skanda*. The wild mothers of *Mahābhārata*-type had to pass through double conceptualisation: on one hand the *purāṇic* authors included them in the pantheon representing them under authority of male gods, which gave the concept of seven mothers, including all the rest in the "etc." category; on the other hand, most probably simultaneously, these wild mothers were conceptualised by the *kāpālikas* or other similar groups, which gave a protoconcept of Śiva surrounded by a circle of wild female deities, the *yoginīs*. The earliest *kāpālika*-influenced textual evidences permit even to suppose that the model of the *yoginīs* surrounding Śiva preceded the formation of the stable list of the seven mothers. This evidence belongs to *Brahmayāmala* that links mothers and the *yoginīs*, but does not know the stable list of the seven mothers. The list of mothers includes five from the future set of seven and numerous feminine creatures classified under *grahās* in *purāṇic* texts.[1] *Yoginīs*, as a group, are known to *Svacchanda* and *Vīṇāśikha tantra* and it is possible that the *purāṇic* evidences representing *yoginīs* and *ḍākinīs* (not linked to a particular number) as fighting against demons, reflect that period of development of the sources of the insiders.

In the texts of the initiated *śaivas*, the *yoginīs* are further placed in hierarchical structures including the seven mothers, and their types and subtypes are established; but only small and disconnected particles of this conceptualisation are visible in *purāṇic* sources.

The arrangement of 24 *yoginīs*, known already to *Brahmayāmala* and passing to all later sources can be found in *Devī* and in *Skanda purāṇas*. These lay texts know also eight and not seven mothers. Yet, the *purāṇic-tantric* dialogue at this stage is very occasional and direct knowledge of the texts of the initiated is quite exceptional.

But from the time of the second part of *Liṅga* and *Agni* the knowledge of the texts of the insiders becomes a rule: we can find whole chapters of the texts of the initiated abridged and inserted in *purāṇas*.[2] It is exactly to this period that the emergence of the concept of the 64 *yoginīs* belongs. Two variants of the representations of the 64 *yoginīs* are known, one belongs to Trika, the other to Krama. And it was the Trika variant that had influenced the development of the *purāṇic* representations via the popular Kubjikā-related tradition. The 64 *yoginīs* are rather a result of a few centuries of previous development of the concept, but they are not central and especially not the only expression of the phenomenon. The comparative method has shown a particularly close link between the sources of the initiated and later *purāṇas* expressed in the similarity of models of hierarchical structures incorporating the *yoginīs*, and the same method has thrown the light on the essential differences in the apprehension of the *yoginīs* by both traditions.

### 4.1.3. *Yoginīs* in relation to yoga and to yogins

Two already mentioned types of *yoginīs* should be distinguished from the beginning.

The first type, purely *purāṇic*, appear in those passages of *purāṇic* texts, which were not influenced by *tantric* vision. These *yoginīs* are Śatarūpā and the daughters of *pitṛs*. Chosen texts describe them in very respectful manner. Their role is essential in creation (Śatarūpā) as well as in the functioning of the universe. The daughters of *pitṛs* come to the earth to prepare the ground for the incarnations of important *yogins* and *yoginīs*, like Vyāsa. Here the terms *yogin* and *yoginī* are comparable, the only difference is that the *yogin* here, although highly advanced in practice, is still human being: they are born from father and mother. *Yoginī* here is rather a quality than the "essence" of a being.[3] *Yoginīs* of this type appear by division into two of the body of a primordial god (like

[1] App.4.4.
[2] After VIIIth century.
[3] Visible in the grammatical use of the term as an adjective (it is a quality of …), while in the case of *śaiva yoginīs*, the term is used as a noun, meaning a class of beings.

Śatarūpā), or as the mental daughters of *pitṛs*, who also have nothing to do with normal birth. They are essentially non-human, and even being incarnated as human (most often as a punishment), they get back to their higher state after fulfilment of their mission. While on the earth, they are to be recognised by those males who participate in the same mission (the story of the birth of Vyāsa through Matsyagandhā and Paraśāra). These *yoginīs* in no way undermine the laws of *brahmanic* purity and they were very respected (and soon forgotten) by *purāṇic* tradition.

The second type of *yoginīs, śaiva* one, is manifold. It belongs to those *purāṇic* passages that witness the *śaiva tantric* influence. As we have seen, there is no evidence of worship of *yoginīs* before late Atimārga, but in Bhairavaśāstra they are very important figures. The most important difference between the two mentioned types of *yoginīs* consists in the following: if the non-*śaiva* ones are as far from human life as *pitṛs* and gods are, the second type is much more present. The *śaiva yoginīs*, desired or feared, are believed to be encountered here and now. These *śaiva yoginīs* hardly show any link to what can be called 'classical' *yoga*, and they neither appear in the same contexts as the *yogins* who follow *aṣṭāṅga* or *ṣaḍaṅga* yoga nor in the texts of these yogas.[1] If we should link the *śaiva yoginīs* to yoga at all, it must be a *kāpālika*-like yoga, like that reflected in *Tantrasadbhāva.*[2]

Even if we take these *śaiva yoginīs* as a distinct group, it is not possible to give a unified definition of them. To approach the *yoginīs* means also to provide a structure for the contexts in which they appear. First, the lay context and that of the initiated should be distinguished.[3] Secondly, these two contexts should not be considered as hermetically closed, especially in later *purāṇas*. The context of wars between gods and demons, the descriptions of the marriage of gods are proper only to *purāṇas*. The descriptions of rituals having a practical meaning are essentially *tantric.* The question of possession concerns both.

What is important to state here is that in none of these contexts are the *yoginīs* related to *yogins* as their counterparts, and even in the practice of union, the male partner will rather be called *sādhaka*[4] or *siddha* (the only exception being *yoginī* Pārvatī and *yogin* Śiva, the case represents rather a mixture of the features of the daughter of *pitṛs* and *śaiva yoginī).* We should mark an essential similarity between the one who comes in contact with *yoginīs* and *yoginīs* themselves in form, behaviour, classifications, families. The *yoginīs* not only help the *sādhakas* in practice, they also do some special practices. As for *yoga* being the practice for *yoginīs*, this link exists only in the most esoteric *śaiva tantric* texts (like *Tantrasadbhāva* 16) and in modern understanding. *Yoga* of course is different: in the first case it is a highly transgressive, quick, cruel and effective transformative practice, in the second case, yoga is a set of physical and mental exercises. I have not come across even one occurrence of a *yoginī* practicing *yoga*, where the *yoga* is the 'classical' one conceptualised by Patañjali.[5]

Yoga, related to *yoginīs*, is not to be seen from the point of view of the practitioner, but from the point of view of *yoginīs*, who, according to *Netra*, by this yoga link the *paśus* to the Absolute. The traditional definition of *yoga* presupposes some kind of voluntary practice; there is nothing of that kind in a creature suddenly possessed by a *yoginī*. He will be an object, not a subject in the process.

The *yoginīs,* belonging to the complicated *śaiva* type, cannot easily be accepted by the *purāṇic* tradition: they are feared regardless of their kind. Though incorporated in *purāṇas*, the *śaiva yoginīs*

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[1] App.3.4.

[2] TS.23.23. The practice of the *kāpālikas* is the only reference that we can name as the origin of the practice related to *yoginīs* in the texts of Trika and Krama. Nevertheless, we do not have at the moment any evidence that the *kāpālikas* were the first ones to worship the *yoginīs*.

[3] App.3.7.

[4] Not seen even once have I seen *sādhaka* in feminine in cosen texts. Trotier (2000), p. 160: "Le Fakir a affirmé que de toute façon la femme n'as pas besoin de faire de *sādhanā:* car elle a déjà tout ce qu'il faut; la *sādhanā* est donc surtout une nécessité pour l'homme." The other possibility would be to see religious written tradition as dominated by a male vision: see Campbell (1971), p. 269, who writes that the festival of Durgā is predominantly male, because the "Durgā embodies predominantly male perception of women, that women themselves only partially share."

[5] What is *yoga*? This question deserves a serious study in itself. Here I only wish to say that in relation to *yoginīs* of *śaiva* type two possible translations seem to be suitable: the first one is "union", "junction", and can also be given as *saṃyoga*; the second one accentualizes the aspect of "effort" (Johannes Bronkhorst thinks that it is a more suitable term for the ancient texts. Colloque "Ethopoesis" in Lausanne University, 16.06.2005.) Patañjali was considered for many years as the highest authority in defining yoga. The result of it is that all "yogas" were linked artificially to "the Yoga" as it is represented by *Yogasūtra.*

represent essentially the "other"[1] (from the *brahmanic* male point of view): females, polluting and polluted, deformed, with a perverted logic, what is *'dharma'* for them is rather *'adharma'* for humans. The *śaiva* and the non-*śaiva yoginīs,* represented by one and the same term, are alternatively highly appreciated or considered to be impure and dangerous by the *brahmanic* tradition. This is one more example of the composite and all-including nature of the *purāṇic* texts.

## 4.2. The reconstruction of the intertextual relations and the main lines of the development of the concept of *yoginīs* in *purāṇic* and *tantric* texts

First of all, the importance of the *purāṇic-tantric* dialogue should be underlined: without this intertextual comparison, the practices described in *Kathāsaritsāgara* and in later *purāṇas* would continue to be taken as imagination; without the texts of the non-initiated, we would not have the possibility to approach a *yoginī* as seen by lay people.

In earlier period, the IV-VIth centuries, the texts of the lay and initiated *śaivas* show a very limited number of links in relations to the feminine, although both witness the emergence of the cult of the seven mothers.

The period from the VIth century onwards was much more productive: first *śaiva tantric yoginīs* are reflected in *Matsya;* both *purāṇic* and *tantric* texts conceptualise the arrangements of seven, eight and more mothers. Such texts as *Devī* even cite the parts of *tantric* texts and incorporate the *mantras* of the initiated.

This becomes a rule for the period from approximately end of the IX-Xth centuries, when *Liṅga*, *Agni* and *Skanda* show detailed knowledge of the texts of the initiated, especially those of the Kubjikā tradition. And it is during this period that the 64 *yoginīs* appear in *purāṇas.*

My research has shown that there was a close contact between the traditions of *śaiva* initiates and the outsiders. Both traditions passed through similar stages of development and became especially closely interrelated when the *yoginī*-issue and the whole set of power-oriented rituals started to be interesting for the kings.[2]

The interrelations of the *yoginīs* with mothers, goddesses, and their participation in the fights with demons can be dated historically. The *purāṇas* provide many variants of similar stories with different actors, and when these variants are compared, they prove that the mothers and the *yoginīs* enter the texts only from a particular historical moment. For example, in the story of the fight with Andhaka, as it is presented by *Liṅga,*[3] no mothers participate, while in *Śiva*[4] both mothers and *yoginīs* fight. In *Skanda*[5] the demon is destroyed by *kṛtyās-yoginīs*; while in *Kūrma* and *Matsya* the story of Andhaka permits to incorporate only the mothers.[6] The evidence of *Liṅga* is problematic, because the same text mentions *yoginīs* just a few chapters further.[7] It can be interpreted in two possible ways: either this is a very old part, or this is an early abbreviation of the story when the mothers are not yet of much importance and can be “reduced.” Only on account of the story of Andhaka we can conclude that *Liṅga* probably represents the most ancient layer of this story, which was further updated by the introduction of the mothers by *Kūrma* and *Matsya*. In later text, *Skanda*, the main heroines of the battle are not mothers, but *yoginīs.*

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[1] From Sutherland (1991), p. 158-159. *Yoginīs* correspond perfectly to all the dimensions of evil stated by Sutherland: (1.) A structural concept of opposition to the good (*dharma*); (2.) an obscuring of knowledge or reality by means of illusion or delusion (*māyā)* ; (3.) an impediment to correct performance of ritual; (4.) an abuse or misuse of power; (5.) a disturbance of social hierarchies and relationships, impurity, seduction; (6.) an existential or innate aspect of suffering and/or frustration that pervades both life and death: diseases, possession; (7.) a total otherness or the unknown, conceived as an enemy and a threat: foreign species, mostly represented as sorcerers and cannibals; (8.) a frightening but temporary initiatory obstacle to a union with the gods- their aspect as *dvārapālas.*

[2] App.2.1 and paragraph 1.7.

[3] LP.1.93.

[4] ŚP.2.5.13-49.

[5] SP.6.149.

[6] KP.1.15 and MP.179.

[7] LP.1.106.

The models of the hierarchical relations of the *yoginīs* and the central figure who governs them are also a product of historical development. These models have already been established; here we shall stop on a few particularly important cases.[1] The model of the goddess surrounded by *yoginīs*, as we have seen it, can be interpreted in two ways. First, it can be an internal *purāṇic* development of the model represented by *Mārkaṇḍeya purāṇa,* where the goddess controls the mothers appearing form the main gods. This model itself does not seem to be original: we have very early evidences from *Ur-skanda*, where Kauśikī leads "wild" mothers to fight. Secondly, this model can be borrowed from the texts of the insiders, where Kālī is surrounded by *yoginīs* directly, without the intermediate step represented by the mothers. We see this in *Liṅga*[2] and in *Skanda.* This possibility invites to reconsider the dates of the texts of the initiated dealing with the worship of Kālī. They might be ancient enough to serve as a model for *Liṅga* and even *Mārkaṇḍeya*, but the chosen sources cannot prove or disprove this suggestion.

The present research has shown that the popular constructions like the "seven mothers" and the "64 *yoginīs*" are not at all obvious and should not be taken for granted. They are also a product of complicated historical development. The list of the seven mothers is not stable until the end of the VIth century: it is unstable in *Brahmayāmala, Bṛhatsaṃhitā, Ur-skanda,* and it only becomes stable in *Tantrasadbhāva*, but even this text keeps the ambiguity, as for the name of the seventh mother. The same can be said about *Siddhayogeśvarīmata, Niśisaṃcāra, Devī purāṇa.* A stable list of seven can be seen only in *Netra* and *Liṅga.* In fact, we find stable list of seven mothers only when the ambiguity moves to the name of the eighth mothers and this can be found already in *Tantrasadbhāva, Liṅga, Agni, Kubjikāmatatantra, Ṣaṭsāhasrasaṃhitā.* The last two texts call the eighth mother Mahālakṣmī, but, even if *Agni* borrows from these texts, it has also the traces of other variants.[3]

Again, it is the last two texts of the Kubjikā-related tradition that served as the model in the construction of the lists of the 64 *yoginīs* linked to the eight mothers. But this is not the only possible source of the 64 *yoginīs: Skanda* provides lists of the 64 *yoginīs* that are not linked to the mothers and so does *Kālikā purāṇa.*[4] These evidences can be interpreted in many ways: first, we can see it as an evidence that the *yoginīs* become an independent group of deities in *purāṇic* texts; secondly, we can suggest that the model for these lists was a tradition of insiders, different from that of Kubjikā. The arrangements of Krama, for example, also know the concept of the 64 *yoginīs* not linked to the mothers.[5] It seems to be unlikely that such extreme tradition as Krama could have had an impact on the development of the *purāṇic* lists. Only late *Skanda* mentions the names of the sub-groups of Krama *yoginīs* and the names of goddesses that belong to that tradition. Chosen sources do not permit to prove that there was a possible borrowing of the list of names of the 64 *yoginīs* into *Skanda* from one of Krama/Kālīkula texts. The third possibility of the appearance of the list of 64 *yoginīs* in *purāṇas* can be explained by the popularity of the arrangement: new lists were created without any basis, they where filled in with the names of goddesses and the only important aspect was to keep the number 64. This is exactly the process undergone by the arrangement of the 60 goddesses from ch. 50 of *Devī purāṇa,* who became the 64 *yoginīs* in the work of Bhaṭṭa Lakṣmīdhara.[6]

The comparison of the *purāṇic* and *tantric* texts has shown several important points: the *yoginīs* in later *purāṇic* texts have the tendency of becoming independent from their *tantric* origin.[7] They are conceptualized in different way than in the texts of the insiders, namely, they gain their transcendent nature and become closer to deities than to human women. Even if in earlier *purāṇic* texts, the *yoginīs* do not enter alone, but accompanied by such figures as *bhairavas* and *vetālas,* in later texts they become independent from the *tantric* source and the *tantric* structures. Originally, as it can be stated on the material of *Tantrasadbhāva,* the *yoginīs* were the female counterparts of *rudras/bhairavas* and

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[1] See 2.4.2.
[2] Ibid.
[3] App.4.4.
[4] App.10. KAP.61 gives the list of the 64 *yoginīs,* who are linked not to the mothers but to the eight goddesses surrounding Kālī.
[5] KSB proposes an independent concept of 64 *yoginīs* who are not linked to the mothers, but constitute the five *cakras* of this system. The terms mothers and *yoginīs* are used freely and interchangeably. As for the central figure, it is Kālī, directly linked to the *yoginīs* on every level.
[6] App.7.5.
[7] See conclusion of the paragraph 2.1.5.

the list of the ch. 13 is the clearest proof of it. This logic, however, is not applicable anymore to the list of the 64 appearing in later texts of Kubjikā-tradition. The list of *Ṣaṭsāhasrasaṃhitā 15* witnesses the stage when the *yoginīs* are the only elements constituting the universe in this *śaiva-śākta* current and they are independent from any clearly expressed male counterparts.

The only "door" by which the *purāṇas* permit these alien figures to enter is the stories of fight with demons. The figures such as mothers and *yoginīs* can enter only if they are controlled by the god or the goddess. The context of war permitted these figures to keep their malevolent, transgressive and cruel nature, which suits to such a context. The *yoginīs* can in no way become the deities of everyday worship, in *purāṇic* texts they are assigned to liminal territories and to a set of circumstances such as heavy illness, war, danger for the life.

Analysing the aims of the invocations of the *yoginīs* and *tantric* goddesses in *purāṇas*, I came to the conclusion that these aims can be limited to the victory in war and to the attempt to transform an extreme situation and that they are closely related to royal interests. It is certain, that such texts as the second part of *Liṅga*, *Agni*, *Devī*, could not have appeared without royal support. Here arise two important questions concerning the nature of *purāṇas*. First, should we consider the passages in *purāṇas* derived from *tantras* as *purāṇic* or as *tantric* ? Secondly, who were the possible authors of these passages ? If we come back to the definition of the *purāṇas* as texts to be recited in public for the benefits of women and people of the lowest social position unable to participate in *vedic* worship, then these passages certainly should not be considered as *purāṇic.* If we understand *tantras* essentially as a secret esoteric teaching aiming at the achievement of supernatural abilities, these passages fail to be *tantric*, too. They should be understood as a particular sort of literature written by the *śaivas* close to the royal court. And here arises the problem of their *tantric* identity, which cannot be easily solved. The essential feature that can prove that these people were initiated is the knowledge of the *tantric mantras*. But, in this case, the second part of *Liṅga* cannot be considered as being written by the initiated because the *mantras* that text proposes for the rituals are all *vedic.* If we suggest that this part of *Liṅga* was, nevertheless, written by the initiated, we should accept that *Aghora mantra* is just a code-name for the *tantric mantra*, probably that of Svacchandabhairava or even of Kubjikā. The situation with *Agni* and *Devī* is less complicated: both prove their knowledge of the same *mantras* that one can find in the texts of the initiated. And if *Devī purāṇa* seems to be partially written either by an initiated or by a person who had direct access to the texts of the initiated, the ready-to-use form of *tantric mantras* in *Agni* can be explained by the fact that the text incorporates third-hand material. This ambiguity occurring in the texts reflecting royal interests is not limited to *purāṇas. Tantric* texts such as *Netra* and *Kulārṇava* would fail to be called *tantras*, if the criterion was the concentration only upon the esoteric *siddhi*-oriented practices.

As for the absolute dates, this *purāṇic-tantric* symbioses has its place somewhere between the VIIIth and the XIIth centuries. This is also the period when all temples of *yoginīs* were built and the *tantric* tradition become so widespread that it started to be reflected even in the *purāṇic* texts that were not linked to the royal power.

## 4.3. *Śaiva* philosophical ideas behind the figure of a *śaiva yoginī*

The appearance of the *yoginīs* should be seen as the result of a long process of development of several *śaiva* philosophical ideas.

The most essential difference between the *śaiva yoginīs* and all other kinds of beings lies in the fact that the milieu where this type of *yoginīs* had emerged, believed in the possibility of direct interactions with them. This fact has some far reaching consequences: the spiritual progress of the male *sādhaka* was marked by these interactions with *yoginīs*. More so, these direct encounters constituted the very essence of the practice of the insiders.

The *śaiva yoginīs* could appear only when the following conditions were reunited: (1.) when a rapid and effective religious practice was formulated, the accent was put on achieving a high state by performing ritual acts within one life (visible already in the *pāśupata* tradition); (2.) when predominantly this world-oriented aim of practice was established: to get power over all women, become a king, destroy all enemies etc. *Siddhis* here do not constitute a separate type, because the aim of *siddhi*s again is pleasure, power and an easy life; (3.) when the way to progress in the *śaiva* practice

started to be linked to a set of highly transgressive rituals (visible already in *Pāśupatasūtra*, where a yogin pretends to be crazy, dangerous or impure), and when the *pāśupata* phrase "everything inauspicious will become auspicious" was applied to transgressive practice, which was supposed to bring the practitioner directly to a state beyond the positive and negative poles; (4.) when all this was joined by a *śaiva* imaginary representing of Śiva as an ambiguous figure surrounded by wild, crazy, shouting, intoxicated *gaṇas*, who soon became *yoginīs.*

The *pāśupata* tradition influenced later *yoginī*-related current even in smallest details. To prove this, it is important to look what kind of *siddhis pāśupatas* could obtain through their practice.[1] *Pāśupatasūtra* states that the *siddhis* come by purification and names seeing and hearing from a distance (*dūraśravaṇamananavijñanā),* omniscience (*sarvajñatā),* swiftness of thought (*manojavitva*), and the ability to change the form (*kāmarūpitva*). An adept can bring anyone under control, but no one can do it to him (*sarvacāsya vaśyā bhavanti*, *sarveṣāṃ cāvaśyo bhavati*), he can penetrate anything, but nothing can enter him *(śarvāṅ-ś-cāviśati*, *sarveṣām cānāveśyo bhavati*, it can be connected to possession),[2] he becomes fearless, indestructible, ageless and immortal *(abhītaḥ, akṣayaḥ, ajaraḥ, amaraḥ).* The *pāśupata* who has achieved any of these is called *siddha*.[3] *Pāśupatasūtra* goes on saying that he moves unobstructed everywhere and endowed with all these qualities he becomes the great chief of *gaṇas* (*ityetair guṇair yukto bhagavato mahādevasya mahāgaṇapatir bhavati)*.[4] All these *siddhis* are called to qualify the *yoginīs* in *Tantrasadbhāva 16.*

The idea, touching the core of all the relations with *yoginīs,* can be understood with the help of *Pāśupatasūtra* 2.7: "And here the inauspicious becomes the auspicious" *(amaṅgalaṃ cātra maṅgalaṃ bhavati).* This short statement is applied to all the stages of the practice of *pāśupatas,* who, according to their tradition, should pretend to be wandering like a *preta*, snoring, trembling, limping, wooing etc.[5] Provoking negative feelings in normal people, the *pāśupatas* are engaged in transferring merit and demerit. They purify themselves, while being abused by others.[6] They might practice secret *vratas*, *mantras*, have hidden knowledge while behaving in that way. It reminds the non-manifested powers of non-recognised *yoginīs* often appearing in crooked and crippled forms.

Minoru Hara writes that a key to the *pāśupata* practice seems to lie in a definition of *unmāda* (insanity) as given in the Bharata's *Nāṭyaśāstra*:

> Insanity is caused by determinant conditions (*vibhāva)* such as separation from the beloved (*iṣṭajana-viyoga),* loss of wealth (*vibhava-nāśa),* accidental shock (*abhighāta),* derangement of three humours, *vāta, pitta, śleṣma*, and the like. It is to be represented on the stage *(abhinaya)* by such external indications (*anubhāva)* as groundless *(animitta)* laughing (*hasita),* weeping *(rudita),* crying out *(utkruṣṭa),* nonsensical talk *(asambaddha-pralāpa),* lying *(śayita),* sitting *(upaviṣṭa),* standing up (*utthita),* running *(pradhāvita),* dancing (*nṛtta),* singing *(gīta),* reciting (*paṭhita)* (all these to be performed without any reason); also it is staged by besmearing one's body with ashes and dust (*bhasma-pāṃsv-avadhūlana),* by wearing of grass *(tṛṇa),* remnants of flowers offered to deity (*nirmālya),* soiled cloth (*kucela),* rags *(cīra),* potsherd (*ghaṭa),* bowl *(kapāla),* tray *(śarāva)* as an ornament, and by imitating many other actions of unsteady nature.[7]

Finally, in *Pāśupatasūtra* 5, we find the *pāśupatas* in the same place where later one will consciously go and look for *yoginīs*, in the cremation ground.[8] *Siddhis* is promised to the one who resorts to that place for six month. The number here is important: it might be just a coincidence, but most of the *yoginīs* in *Tantrasadbhāva* 16, give *siddhis* to *sādhakas* in six month. At the concluding stage of his practice the *pāśupata* lives in the cremation ground, eating anything that he can find there

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[1] For the vision of *siddhis* in *pāśupatism* see Hara Minoru (2002), p. 40-41. The *siddhis* of PS are compared to YS.3.
[2] And so does Minoru Hara, p. 127
[3] Chakraborti. Ibid., p. 84. Same qualities are typical for *yoginīs.*
[4] Ibid., p. 90.
[5] PS.3. See also Minory Hara (2002), p. 214-219 for detailed explanation of these practices.
[6] Ibid., p. 126ff.
[7] Hara, Ibid., p. 65, translating *Nāṭyaśāstra* 7.83 prose (GOS 36, 2nd., p. 372, lines 1-6). This passage can also serve as the briefest description of the look and behaviour of *gaṇas,* mothers and *yoginīs* we have seen in previous chapters. It is important to note, that the *pāśupata behaves consciously* as if he were mad or sick. In reality he is not like this, neither can he be. See Ibid., p. 155 for the list of those who cannot be initiated in this system.
[8] The *pāśupatas* are harmless, they do not kill anybody. A cremation ground provokes here more associations with the *yoga*-practice and detachment, than with violence. The 3rd stage of practice is to be spent by the *pāśupatas* in the places that we saw as dangerous:an empty house *(śūnyāgāra)* or a cave *(guha),* see Hara, Ibid., p. 129.

(*yathālabdhopajīvakaḥ)* and even meat is commendable. He is no more liable to the law of virtue or vice (*siddhayogī na lipyate karmanā pātakana vā).*[1] Again, cremation ground context, and the term itself for the practitioner (*siddhayogī*), reminds us of the classification of *yoginīs*, where the *siddhayoginī* is the highest. The final state for the practitioner is to get into union with Rudra (*labhate rudrasāyujyam).*[2]

What is important to state is that in the preliminary stage of practice *pāśupata* pretends to be crooked, mentally sick etc., while, in fact, he aims at becoming a super-human. The explanation of this cannot be limited to the fact that he is supposed to drain the merit of others when abused by them.

Although *pāśupatas*, by their general attitude towards women did not permit this manifestation within their tradition; their Atimārgic neighbours (*lākulas* and especially *kāpālikas*) could have been the "fathers" or, at least "uncles" of the *yoginīs*. Sanderson in his paper on the *lākulas*, who also belong to Atimārga, writes on methods (*prayogāḥ)* by means of which *sādhakas* may attain *siddhis* of every sort on the basis of the third Paṭala of *Niśvāsaguhya*:

> The first of these *vratas*, in which a person accuses himself of the murder of a cow, his mother, his father, his brother or a brahman guest, is evidently in the tradition of provoking unmerited condemnation through feigning sin that characterizes the *pāñcārthika* in the second stage of practice, in which he conceals his identity from the world. The third, in which one smears oneself with ashes, wears rags, dances, sings, laughs and babbles like a madman, could be said to go back to the same origin, since the *Pāśupatasūtra* instructs the *pāñcārthika* to provoke abuse by acting like a madman (4.6: *unmattavad vicareta*). In the *lākula* system there was an independent *vrata* of this name, an *unmattavratam*. [...]. But the second *vrata*, in which one goes about in a cremation ground at night smeared with ashes, carrying a skull-bowl and a skull-staff, has no parallel in the *pāñcārthika* system, but is matched only by the *kapālavratam* of the *lākula/mahāvratas*.[3]

What does this imaginary transgression mean? Why does one pretend to take a lower or the lowest status, while he is surely not what he pretends to be? No crooked or crippled person could have received the initiation.[4] The chosen sources show that it should be considered as a very original conceptualisation of the "negative" practice that must bring a positive result. It is some sort of spiritual elastic: the more you pull it down, the higher it will fly up. Should we understand the physical abnormality of the *yoginīs* as some sort of pretending to be what they are not, the way of concealing their highest realisation under the lowest mask one can find in Indian society, that of outcaste woman?

If we try to approach the shift from a *pāśupata* yogin to a Mantramārgic *yoginī* from a historical point of view, it becomes clear that this shift can be considered as the quintessence of difference between old and new Śaivism. This new, Mantramārgic world-vision, though having the same source as the ancient one, was essentially this world oriented. The questions of salvation become secondary, while the enjoyment gains more and more importance. A yogin cannot suit this new image, being oriented to the after-death state and looking for transcendence, but *yoginī*, in her wildness, this worldliness and with her spontaneous acceptance of all the limitations of the human body, suits perfectly. Can we possibly date the time of this shift? As it looks now, it happened in that period when the ancient tradition promising liberation after death was still predominant and the new vision is likely to come from the *kāpālika*-like circles, probably as early as the Vth century. No texts seem to survive from this ancient period or, probably, there were none.

It might seem strange to see the mild *pāśupatas* as the fathers of the terrible *kāpālikas*, crazy, intoxicated, possessed, eating human flesh and practicing human sacrifices. The difference, however, lies only in details. First of all, already *Pāśupatasūtra* sends the devotees to the cremation ground with all its grim details, secondly, the breaking of social norms as the way to the absolute was already conceptualised by the *pāśupatas*. The *kāpālikas* bring two new things: the rapidity to achieve visible results and the violence that is the price to pay for a quick response of their terrible gods. These new features are visible in *Brahmayāmala* and *Jayadrathayāmala*. But the mechanism of interaction between human and divine stay essentially same: to perform transgressive, negative practice should, in

[1] Chakraborti (1970), p. 166, PS.5.20.
[2] Ibid., p. 209-210, information on 'heterodox *pāśupatas*', whose description in MBH.Śānti.7, MBH.12.7.8c-12c, reminds modern *aghorīs*. Moreover, some creatures descending from heaven and drinking blood and fat are mentioned.
[3] Sanderson (2005b), p. 208-209. *Niśvāsaguhya* f. 49r1-2(3.30-34b).*
[4] Hara, Ibid., p. 155.

this logic, lead finally to a positive result. This was not lost even in later traditions of the insiders. This paradoxical mechanism can only be approached with the term of transgression.

The concept of transgression cannot be defined in its absolute sense.[1] It presupposes in the context of *yoginī*-related passages a clarification of dialectic relationships between at least the following terms: "official" and "marginal" traditions; set of rules pertaining to both and breaking of them; the particularity of the construction of the identity of the insider; construction of the borders of this identity. *Yoginīs* can be considered as the brightest example of the marginal and transgressive figures; and they are even more complex because they find themselves on the limits between *brahmanic* and *śaiva tantric* cultures, while staying transgressive in both.

In relation to *yoginīs,* both *śaiva purāṇic* and *tantric* traditions speak about one and the same phenomenon but it is apprehended differently in *brahmanic* (*purāṇic*) and *tantric* systems of preferences and values. We have seen the symmetrically opposed appreciation of women, spirits, trees, places and moments and even highly impure animals for brahmins are sacred ones for the *tantrics.* Thus, we can conclude with full right that the way proposed by the *tantrics* is in many aspects is just an inversion going until the smallest details of the *brahmanic* world, and that these two systems are closely interdependent and interrelated.[2] The clear cut between the *brahmanic* and the *tantric* worlds can be seen in symmetrically opposite evaluation of purity, including such subcategories as vegetarian and non-vegetarian food, use of intoxicating substances; attitude towards the low caste people, to women, especially during their menstrual period and to the impurities of the body. This impurity concerns not only physical substances, but also *mantras,* thus, the *vedic mantras* are pure, while the *tantric* are not. The reason for this is probably the same as for the use of the intoxicants: the *vedic mantras* do not seem to provoke trance as a result of their repetition, while for the *tantric mantras* it seems to be the rule. The sharp distinctive line lies also in the relation to sexuality and thus to woman: if brahmin's ideal is an absolutely chaste wife, the initiated will look for a woman that is free from any restriction concerning chastity, and this implies that she should not receive normal *brahmanic* education. The only choice initiated has is the tribal girls and the outcaste women. Sexuality itself is seen in totally different ways: if for the *brahmanic* culture it is a necessary part of the process to have progeny, the *tantrics* are looking for either substances needed for worship in earlier period or for extreme emotional intensity later. The *brahmanic* non-violence is also to be abolished in *tantric* rituals including sacrifices. As for the details of the *yoginī*-related practice, the circumstances proposed by the initiated are the exact contrary of the *brahmanic* worship: these rituals are to be practiced at night, under the trees that are considered to be extremely inauspicious, in the regions of India that are seen in *purāṇas* as void of *vedic* knowledge. And here again, the difference lies in the rational control over everything as implied by *brahmanic* culture, contrasted by the *tantric* "let go", possession, bliss, trance, and border states of consciousness.

The dialectics of the impure and of the sacred are pertinent in understanding of the mechanism of the transgressive *tantric* ritual practice. Two poles, the impure and the sacred, as represented by Caillois, are very close in the sense that they both are opposed to the normal flow of life:

> Ainsi le divin et le maudit, la consécration et la souillure, ont exactement les même effets sur les choses profanes: elles les rendent intouchables, les retirent de la circulation en leur communiquant leur redoutable vertu.[3]

The other aspect is that the way out from a difficult situation is often a transgression:

> Aujourd'hui encore règne plus ou moins consciemment l'idée que le remède le plus répugnant risque d'être le plus efficace.[4]

In normal situation, this conscious contact with danger or impurity gives the actor some kind of special power, at least in the eyes of others. It is as if a person gets a higher status while going down:

[1] It would be pertinent to apply the polythetic concept to transgression.
[2] App.6.1.
[3] Caillois (1950), p. 48.
[4] Ibid., p. 53.

…l'impureté procure de la force mystique ou, ce qui revient au même, la manifeste, la prouve chez l'être qui s'est exposé victorieusement aux dangers du sacrilège.[1]

These ideas of Caillois allow us to explain, at least partially the pretending of the *tantrics* to be what they are not: they gain power when they are seen by others as crazy or criminals.

To show the "otherness" of *yoginīs* from the *brahmanic* point of view, it is enough to represent them as *tantric* figures. But this simple structure of the type "what is bad/inauspicious/dangerous for brahmins is good for the *tantrics*" has its limits.[2] First, as soon as we touch subjects such as power and *siddhi*-oriented practices in later *purāṇas,* we see that the clear separation becomes blurred: when reading some passages of *Liṅga*, *Agni* or *Skanda* without knowing the title, one is not able anymore to distinguish if it is a text for lay *śaivas* to be recited in public or if it is a text of the initiated to be kept secret. Secondly, there is an essential difference in the apprehension and conceptualisations of the *yoginīs* between lay people and the initiated of the radical traditions that cannot be reduced to a simple opposition and a "symmetrical revolt".

As for *purāṇic* references, the *yoginīs* stay something external, they are outside of the consciousness of the practitioner. They do not participate in the construction of identity of the lay person. This has the consequence that the ritual practice related to *yoginīs* in lay texts shall also be external: offerings, repetitions of names, fasts, but no direct interactions. The *yoginīs* in lay world-vision are likely to be merged with *devīs*, thus they are distant and non-human. We can see it even in the terms: *purāṇas* use the terms *devīs* and *yoginīs* interchangeably. The *yoginīs* have a tendency to become one more object for *bhakti*.

As for the practitioner of the radical traditions, his link with a particular kind of *yoginīs* is established during the initiation. For him, they are not goddesses, the term *devīs* is rarely used to qualify them. They are rather special women, the feminine powers that can transform him. Thus, here the worship would be more oriented to the change of psychic state by dancing, partaking of *caru*, performing emotionally heavy transgressive practice. The *yoginī* is the centre of the consciousness of the *tantric* initiated: he constructs his identity having her as a model, and this is especially visible in the question of *siddhis*. A yogin imitates the *yoginīs* even physically by putting particular kind of clothes, bells, decorations, having the same implements that the *yoginīs* are supposed to have. He imitates them also in behaviour: wanders in places that are considered to be dangerous, transgresses the rules of society concerning food and the separation between pure and impure. Therefore, his relations with *yoginīs* are much more intimate: meetings with them organises the life of practitioner in terms of time, space and intensity. All his progress and faults in practice are encouraged or discouraged by the *yoginīs*. The ritual is a direct interaction, it is real, tangible.

An important difference from the practice of the non-initiated lies also in aim and time. If the non-initiated would invoke the *yoginīs* only in extremely difficult moments, with the aim rather to recover the situation that he had before; the whole life of the initiated becomes the process of transformation, aiming precisely at the abolishment of his previous state on every next step. This progress-oriented practice promises visible transformation within a very short period of time, counted in the number of repetitions of *mantras*, in lunar months, in big rituals, such as initiation, partaking of *caru, melaka*, finding a special victim, etc. Every preceding state is a *siddhi* necessary for the next step.

A related problem here is the construction of the identity of the *tantric* practitioner. The question is complicated and has numerous levels. First of all, there is a manifested alterity towards the values of everyday life: an initiated is by definition "another, other", not normal, seeing another order of things, and thus probably taking the non-initiated as the lower-sort. This is visible for example in

[1] Ibid., p. 55.

[2] I disagree here with the opinion of Sunthar Visuvalingam, who defines *tantra* as transgressive sacrality in the following manner: "Transgressive sacrality' within a religious tradition is something completely different [from the opposition between orhodoxy and heresy] for, though violating the interdictions and observances of the tradition in question, it does not seek to replace the latter. Instead it lays claim to a superiour degree and second order of spirituality derived precisely from the violation of socio-religious interdictions whose general validity and binding force is not at all questioned by the transgressor. In fact transgressive sacrality cannot operate without the existence of such binding and powerful taboos, and often presents itself as an esoteric form of the mother-religion, the latter serving as the exoteric prerequisite and recruting ground for it. " The author reduces the *tantric* tradition to the reverse of brahmanic, missing the fact that the tantric world has its own nature. See Http://www.svabhinava.org/TSHT-old/TSHT-AAR/default.html

the use of term *paśu*, which in the texts of the initiated signifies not only an unenlightened soul and a being to be sacrificed, but also a non-initiated.

On the other hand, the initiated continues to live in the same world and manifests his secret identity only on special occasions, thus, his *tantric* identity does not abolish his previous one. This new identity develops on the basis of the previous one and constitutes a centre of the personnality.

An initiated faces thus double otherness: from one side the non-initiated, from the other side the deities of his tradition. And the construction of the interrelations with these deities in fact takes the form of the construction of the identity of *sādhaka*. The *yoginīs* play the most important role: the kind/family of *yoginīs* defined in initiation is related to a particular practice (the *sādhakas* do precisely the same practice as the *yoginīs* of their family). Initiation itself and even further levels of practice are possible only through the *yoginīs*. As we have seen it in tantric texts, the practitioner confronts these dangerous creatures risking his life in order to finally integrate them, which means to become exactly as they are. This can also be seen in the practice described in *Brahmayāmala*, where the *sādhaka* behaves in precisely the same way as *yoginīs*.[1] These feminine beings form the dynamic "other" in this *tantric* reconstruction of identity. The practitioner proceeds precisely by conversion of this otherness into "me". And this is not just a psychological process: a *sādhaka* has to come in touch with feminine impurity, menstrual blood in particular, and take it as sacred. Moreover, in *Devīpañcaśatikā* 5, for example, he has to wear women's clothes.[2]

But who are the *yoginīs* themselves? Should we see in the tradition of *yoginīs* as it is reflected in *Tantrasadbhāva* and in the texts of Krama a form of *pāśupata*-like practice reserved to women? Why do we not have any narrative of a woman-*yoginī*, progressing on her way, while we have few unexplainable evidences that the *yoginī*-practice seems to be originally that of women? These are the evidences: (1.) in *Tantrasadbhāva* 16 the achievement of powers by a man is represented as an exception ("and even man can…"); (2.) the doctrine itself is said to be transmitted by the *yoginīs;* (3.) there is simply nothing comparable to the *yoginīs* among male deities, and in human world their only counterpart is *sādhaka*; (4.) the absolute is in feminine in Krama and is very close to it in Trika; (5.) a woman becomes a *yoginī* in *Skanda*, *Kathāsaritsāgara*, *Bṛhatkathāmañjarī* predominantly through a woman-to-woman transmission.

I do not think that it is sufficient to explain these examples just as an "otherness" of femininity, necessary for the construction of masculine identity. I would not take it neither as the result of masculine discourse about the impurity and women's nature, paradoxical yet fascinating. There is something else there, a mystery, which cannot be approached on the basis of chosen sources and methods.

*Yoginī/ḍākinī* participating in the (re-)construction of the identity of the *sādhaka* can theoretically be understood as a manifestation of one of the archetypes of human collective unconsciousness and Jung developed the concept of *anima,* which suits to *yoginī* in many aspects:

> Les ondines sont des êtres captivants: « Elle l'attira à moitié, / A moitié il s'enfonça / Et on ne le vit plus. » L'ondine est un degré encore plus instinctif d'un être féminin fascinant que nous désignons du nom d'anima. Ce peuvent être également des sirènes, des mélusines, des sylvaines, des grâces, des filles du roi des Aulnes, des lamies et des succubes qui affolent les jeunes hommes et sucent leur vie. […]. Les esprits existèrent assurément d'abord dans la forêt, le champ et les cours d'eau, bien avant qu'il fût question de conscience morale. En outre, ces êtres étaient si redoutés que leurs allures érotiques assez étranges ne les caractérisent que d'une façon toute relative. […]. Une inquiétante Grâce d'antan s'appelle aujourd'hui « phantasme érotique », ce qui complique notre vie psychique de pénible manière. Sans doute, nous ne la rencontrons pas moins qu'une ondine ; elle ressemble en outre à un succube ; elle se métamorphose en toutes sortes de figures comme une sorcière, et manifeste même une insupportable autonomie qui ne reviendrait pas de droit, à vrai dire, à un contenu psychique. A l'occasion, elle provoque des fascinations qui peuvent rivaliser avec les meilleurs ensorcellements, ou des états d'angoisse qu'aucune apparition diabolique ne pourrait surpasser.[3]

Jung represents the encounter with the *anima* as a step on the way of the reconstruction of the totality of the Self and the process he describes goes through the integration of the otherness. *Yoginī* has some

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[1] BY.56.90ff.
[2] DPS.5.54.
[3] Jung (1971), p. 39-40.

common features with another category of Jung, with what he calls ¨ombre¨, shadow, but he distinguishes these two, giving the *anima* a higher level:

> Si l'explication avec l'ombre est l'oeuvre de l'apprenti et du compagnon, l'explication avec l'anima est l'oeuvre du maître. La relation avec l'anima est elle aussi en effet une épreuve du courage et une ordalie du feu pour les forces spirituelles et morales de l'homme.[1]

Jung reconstructs the results of confrontation with the *anima*: the revelation of yet another category that is that of sense recreated from chaos. Jung takes the confrontation with the archetypes as a process of development or of transformation:

> Ce ne sont pas des personnalités mais plutôt des situations, des lieux, des moyens, des voies typiques, etc., qui symbolisent chaque fois le genre de la transformation. Comme les personnalités, ces archétypes sont aussi d'authentiques, de purs symboles qui ne peuvent être interprétés de manière exhaustive ni comme signes, ni comme allégories. Ce sont bien plutôt de vrais symboles dans la mesure où ils sont dotés de sens multiples, pleins de pressentiments et finalement inépuisables. Ces principes fondamentaux, […] sont, en raison de la richesse de leurs rapports, indescriptibles bien que facile à reconnaître.[2]

According to Jung there are two modes of handling these archetypes: either victory over them in direct confrontation (from unconscious they become conscious), or the phenomenon of possession (when they start to influence the consciousness while being still in the domain of unconsciousness). These are exactly the two possibilities for a *sādhaka* encountering *yoginīs*. But again, we should note a particularity of *yoginīs:* if no human would like to take place among the archetypes, the *sādhaka* aims at rapid transformation which would allow him to take his place among the *yoginīs*, who, in this case cannot be reduced just to the possible models of functioning of human consciousness.

The other difference of the approach of Jung from that of the *tantras* is the fact that Jung represents the archetypes and a part of collective unconsciousness, while in *tantra*s the *yoginīs* are rather taken as the figures coming from the supraconsciousness. They are considered to be higher up, closer to the absolute in the all including *tantric* ladder.

Jung suggests that the *anima/animus* would depend on the sexual identity of the person who confronts it: men are to confront their feminine unconsciousness, while women are to encounter their male part. Yet in the chosen texts we do not have even one example of the transformation of a woman through the contact with male otherness. But paradoxically, by killing a *paśu* (a creature lower than the *yoginī* in non-verbalised *tantric* classification) a woman can be transformed into a *yoginī*. We cannot easily transpose the European models on the Indian material. The relations of *yoginī-paśu-sādhaka* have nothing comparable in the European psychology, it is an Indian model and should be taken as such.

The circle of *yoginīs* deserves a special discussion, because it can clarify some aspects of the masculine-feminine relations. The masculine being can occupy only two positions in this circle: either in its centre and controlling the *yoginīs* (the situation always have expressed erotic connotations), or, also in the middle of the circle, but as a sacrificial being of the *yoginīs,* someone to be oppressed and devoured by them. Could we possibly interpret it in the manner of Freud, as the expression of the two basic universal emotions, *Eros* and *Thanatos*?[3] Or are we dealing here with a specific cultural model? The question stays without answer.

The key-terms to describe the *yoginīs* and the context of their appearance are the instability, danger, chaos, instant change, state turning into its opposite, transition, and transformation.

# 4.4. The mechanism of transformation

Transformation is the resulting term that unites many levels of the analysis of the *yoginī*-related passages. It is an essential function of the *yoginīs* both in lay context and in the practice of the

[1] Ibid., p. 44.
[2] Ibid., p. 55.
[3] Freud (1989), p. 77, Fromm (1973), p. 490-494, 513.

initiated. If, in the first case, they are invoked in order to modify a difficult situation, in the second, they change the very identity of the person coming in contact with them.

Trying to reconstruct the mechanism of achieving *siddhis* through the help of *yoginīs*, I discovered that the details of the context were essentially similar both in the texts of initiated *śaivas* and the lay texts; in religious (a conscious way towards liberation or/and supernatural powers) and "non-religious" context. The most important aspects of this mechanism are as follows:

a) The subject finds himself in (lay *śaiva*) or goes consciously (initiated *śaiva*) to extremely difficult and dangerous situation that can be approached with the terms of transgression. In the case of the non-initiated it is related to the situation, it is a moment of *āpad-dharma*, time of distress. In case of the initiated it is a conscious transgressive practice;
b) The deity (which was not worshipped before, or not worshipped in a normal state) is now worshipped in lay *śaiva* context, or it is invoked by a set of transgressive rituals in the case of the initiated *śaivas*;
c) Through the power of this deity the situation quickly turns to its opposite (war is won, in case of lay *śaivas*) or the state of the practitioner is changed radically (gaining of supernatural powers). The human actor is passive in both cases, it is the "deity" that operates the transformation.

Transgression is used as a means to break the normal, everyday vision of the world of a person by provoking instability of his mental system, throwing him into the domain of the altered states of consciousness, which are to be mastered. This practice is believed to be effective, although dangerous. It can be understood as a symbolically encoded overcoming of one's own basic emotions, fears and desires, including the instinct of self-preservation. Thus provoked 'instability of the system' might lead to the experience of expanding consciousness, which is beyond moral categories. I am not exaggerating here by using the computer term 'instability of the system': in chosen sources, neither *yoginīs*, nor *siddhis* appear to humans unless they stay at the door of death or insanity.[1] The softest way, is when the deities appear in dreams or in visions.[2] The psychological states of people, when they come in contact with *yoginīs* are seem to be essentially the same, as those states of supernatural beings, when they are unable to keep their illusory form, means that they become visible.[3] No human can see *yoginīs* in what is called a "normal state" of consciousness. These creatures appear when a person is ready to commit suicide, or when one is dreaming, hallucinating, or has just performed a practice of the kind that abolishes the separation between a normal and an "altered" state. No "reasonable" peoples have this experience, no one could encounter with *yoginī* from the outside, without being affected.

The phrase that "inauspicious turns into auspicious" is the key to understand the mechanism of the encounter with *yoginīs*: the essence of it is crossing one's own and general limits, transgression. This strictly depends on what is considered to be 'normal' in the tradition of 'outsiders '(general public following a bigger system, inside of which the system of the initiated is found). And thus, the overcoming of these limits would mean the break through the normal identity into the unknown field of almost infinite possibilities. The gap between the starting point (one's cultural and personal inhibitions) and the transgression in practice should be big enough to make this breakthrough possible. Among the categories abolished by transgressive practices, the most important are the two following: (1.) the fear of death (as the destruction of self) and of the symbols of death (i.e. disintegrating body, bones, parts which should be whole); (2.) the fear of loosing one's identity through things such as terrible disease, physical abnormality, crime, exclusion from one's own community, impurity, possession or failure to accomplish social expectations.

The transgressive practice theoretically leads to a liberation from all these fears, proposing to consider them as cultural constructions, having no real impact on one's own true identity, which is Absolute for the radical Mantramārga and which cannot be changed by following or not-following the

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[1] Phalavatī from SP.6.144 is in a desperate situation, ready to commit suicide; the king, before whom *yoginī* Sarasvatī appeared in KP.2.26, is almost caught by a *rākṣasa*; Kālīdasa was ready to cut off his own head; *chod* and *chod*-like ceremonies in Śaivism and Tibetan esoteric Buddhism is a visualisation of one's own death, dismemberment and desintegration.

[2] To cite again MM; the apparition of Narmadā river as a goddess to the sages in SP. SP.5.3.13.1-8.

[3] VYP.2.8.140.* The vision of *yoginīs* in a 'normal' state can be obtained through partaking of *caru* according to TS.16, the sacramental mixture can consist of quite stange things. Therefore, it comes back to the same question of 'test.'

rules and fears of society. The very symbols of fear: powerful emotions, human-yet-animal form, deformity, intoxication, impurity, and death, change completely their meaning and become the signs of gods in iconography and the signs of liberty of consciousness, no longer limited by a dichotomy good-bad, pure-impure, permitted-forbidden, beautiful-ugly. Consciousness in the radical *tantric* traditions is free to take in a moment any pole of the scale positive-negative, and even both of them simultaneously.

Meeting a *yoginī/ yoginīs* accidentally or voluntarily signifies to undergo a quick, extremely intensive and, in many cases, violent transformation. The previous state differs from the one that follows by the attainment of some supernatural powers or even realisation. I would argue that every meeting with a *yoginī* is extremely personal and will depend precisely on the state of mind of the person, his joys and fears, anxieties and expectations. A *yoginī* in this case can be understood as a kind of externalised 'part' of one's own consciousness, by confrontation with which one reintegrates the split parts of one's own consciousness. Thus, I would characterise the traditions, where we find the conceptualisation of meetings with *yoginīs* as "dynamic transformation-oriented systems". The human agent here is an open system in itself, consciously employing various models of transformation of one's own consciousness.

This mechanism of achieving a positive result through negative means can alternatively be explained with the help of the works of Ernesto De Martino in the way they are presented in the articles of Silvia Mancini. De Martino generally follows the Jungian vision, representing all kinds of encounters with the "other" as mechanisms of transformation of human consciousness. He also studied the psychic states of the people, when they are likely to get in touch with magic or even acquire some extra-abilities. In fact, these are the same states as those when one is likely to encounter the *yoginīs* in *tantric* traditions. This is how Mancini translates it from De Martino:

> Si on analyse de près cet état psychique, on a l'impression de se trouver face à une "présence" qui abdique sans compensation. Tout se passe comme si la faculté synthétique, c'est-à-dire la capacité d'être présent au monde en l'affrontant en sujet opératoire, ne résistait pas au choc de certains contenus, comme si le Moi ne trouvait pas l'énergie suffisante pour se poser comme un ¨centre¨, et soumettre ces derniers à un contrôle unitaire, comme si la personne, devenue fragile, n'arrivait pas à maîtriser les événements qui la touchent.[1]

Thus, like in *tantras*, to look for superpowers is to expose oneself consciously to the temporary dissociation of the person, and every time there is a risk of not to coming back to a normal state. Mancini in her article proposes a list of means that can activate this special state:

> L'affaiblissement de la personnalité est en effet recherché activement par le chaman qui use de techniques comme la transe, l'usage de drogues ou bien d'autres procédures magiques qui produisent justement un état d'altération de la conscience unitaire, soit, par exemple, en fixant la conscience dans un contenu acoustique exclusif (la reproduction monotone du même son), soit en lui proposant le même contenu optique (monotonie optique obtenue en fixant la même source lumineuse). […]. A l'inverse, il est possible d'obscurcir toutes les sollicitations optiques (l'obscurité ou la nuit), ou provoquer artificiellement un trauma psychique. On cherche la dissociation dans la forêt, dans le silence, par le jeune et l'exténuation physique et psychique, par des expériences émotionnelles fortes comme la musique, la danse, l'orgie etc.[2]

In Mancini's description of the inner happenings of the shaman, we find some closeness to what the *tantras* tell themselves. However, these similarities should not hide the fact that neither the person, nor the categories such as "me" or "self" are conceptualised in the same way. The application of the terms qualifying "the altered states of consciousness" such as possession, trance, dissociation of the person etc., to the Indian context is not at all evident and we cannot be sure to talk about the same thing as in a European context. Even "the altered states of consciousness" cannot be retranslated into Sanskrit because of the essential differences in the understanding of what this consciousness is and how a human being can approach it; what is "normal" and what is "altered". One of these aspects can be explained by the inscriptions of different states of consciousness into a larger soteriological structure. This structure cannot be approached with the terms of "technique" or "mechanism" that are to be used in everyday immanent situations.

[1] Mancini (1991), p. 71-83. p. 75. Silvia Mancini based her article upon Ernesto de Martino (1999).
[2] Mancini, Ibid., p. 79.

The fact that the *tantras* and the works of De Martino describe very different states is visible in the result of the practice, called by Silvia Mancini "le moment du rachat":

> Ces pratiques ne sont rien d'autre qu'un moyen d'entrer en rapport avec le risque de sa propre labilité, de se porter au milieu du chaos qui surgit et de lui donner la forme d'esprits à maîtriser et avec lesquels entreprendre une activité définie, culturellement significative et socialement rentable.[1]

The position of the *tantric* practitioner on the margins of society and the orientation of the practice does not permit to qualify the practice as having the aim to produce something 'socialement rentable', especially in the earlier *tantras*. It is rather a practice having no other orientation besides going beyonds the limits of one's own consciousness. The term "le moment du rachat" does not suit to the meetings with the *yoginīs* in the texts of the initiated. The relations with them do not presuppose any form of exchange, the person is rather passive. The *sādhaka* is not an actor, but rather an object of the action of the *yoginīs*. Moreover, it is again these paradoxical feminine beings that give references for the recreation of something "culturally significant".

> Si l'homme commun risque de perdre définitivement sa propre présence, le chaman est capable d'aller jusqu'aux limites du chaos et de nouer un pacte avec lui. Maître absolu de sa propre labilité, il a acquis la capacité de dépasser les limites de sa personne et d'assumer la labilité d'autrui.[2]

The *tantrics*, like the shamans, coming back to a normal state, bring with them from that chaos, the capacity to come and go there where everything is possible again, as well as, probably, superhuman abilities acquired by a person who dared to sacrifice his old identity.

Synergetics is a modern theory close to that of De Martino, but retranslated into a mathematical language and permitting to explain the conscious jump into chaos in *yoginī*-related *tantric* practices. This science, dealing with non-linear development of complex open systems, has the tendency to take a crisis in a positive way, representing it as an opportunity for the system to find a way of further development. In fact, the moment of crisis is the only dynamic moment in the 'life' of the system, and it is opposed to the 'inertia', which is also understood as the logical unfolding of the potential acquired in the state of crisis. An open complex system in a state of instability or crisis also has some paradoxical qualities: an infinitely small influence upon this system can have infinitely big consequences; the state of instability opens the door to chaos and thus to something essentially new that might emerge from there. To put it briefly, the crisis helps the system to survive by providing new unpredictable variants of development. The crisis is a chance for the system to become more complex, to "develop" itself.

> … the evolutionary corridor into the complex is very narrow. The evolutionary climbing up the ladder of more and more complex forms and structures means the realisation of less and less predictable (/possible) happenings.[3]

But there is a risk: a crisis too strong would signify the end of the system. This synergetic vision is another possibility to explain the transgressive *tantric* practice with its symbols of self-destruction and of worshipping of the chaos.[4] I find it pertinent to cite the apprehension of beauty from synergetic point of view, which metaphorically can illustrate what is *yoginī*.

> Beauty from synergetic point of view can be seen as the phenomenon between the chaos and the order. Beauty is not full symmetry, but a transgression of the symmetry (order). It is exactly this asymmetry that makes the beauty alive and worth admiration. "Beauty is an unstable balancing on a narrow path between the risks of two shooting: on one side – the disintegration of any ordered structure into chaotic fragments, on the other side, the crystallisation in symmetry and fixed order. Only at this dangerous path appears the beauty, appears gestalt. " – as stated by F. Cramer. The beauty is an unstable, breakable harmony between the order and chaos.[5]

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[1] Ibid., p. 79-80.
[2] Ibid.
[3] Knyazeva, Kurdyumov (2005), p. 62: "evolucionnii koridor v slojnoe ochen uzok. Evolucionnoe voshojdenie po lestnice vseuslojnyayushihsya form i structur oznachaet realizaciyu vse bolee maloveroyatnih sobitii." Tr. Serbaeva.
[4] Knyazeva, Kurdyumov (2005), p. 30.
[5] Ibid., p. 72-73. Cramer (1988), p. 205. Tr. Serbaeva.

The yoga, for example, in the synergetic vision of it, as presented by Knyazeva and Kurdyumov, would be the short-cut in the development of human being by conscious modification of the "attractors" of the system-consciousness.[1] The paradoxical methods of *tantras* close to the practices of self-destruction can also be explained, in synergetics, by the non-linear links between the cause and the effect, between the action and the result.

> What one wants to oppress, will become invariably strong. What one wants to destroy, will flourish. One who wants to take something from someone, will loose it himself. This is incomprehensible. The soft and weak will always win over hard and strong.[2]

The encounters with the *yoginīs* can be seen as conscious jump into the "blow up" conditions, which means short but extremely intensive moments of time when the process develops extremely quickly and asymptomatically.[3] The result of this process is the self-(re-)organisation of the system, coming from the chaos to the new order. I leave the possibility of such an interpretation of the encounters with the *yoginīs* open, as it is not possible practically to prove or to disprove it in relation to the way the human consciousness works.

The invocations of the *yoginīs* in lay context follow this described schema of coming in contact with chaos. Although it seems to be logical to invoke dangerous deities in order to destroy one's enemies, the process described in *Devī, Kālikā, Agni purāṇas* is paradoxical: in order to bring positive result into a difficult situation, a negative, extremely transgressive action, like human sacrifice is performed. It is as if the *tantric* of the royal court makes an already difficult situation worse in order to modify it instantly. Again, it is very close to the logic of the initiated *śaivas:* the *pāśupatas* using techniques looking like self-destructions in order to achieve self-transformation were at the root of such a practice that is reflected in *tantric* texts and in the *purāṇas*.

Thus, a *yoginī* can be understood as the aim, the means, and the result of transformation. She is the change of a paradigm, a new "mental pattern" recreated from chaos. Traditional definition cannot be applied to the *yoginīs*. This research has shown that only polythetic concept permits to include not only the historical, psychological, and philosophical aspects, but also the interrelations between the concept and the one who approaches it. *Yoginīs* in their transformative functions cannot be objectively defined, it is a concept that unites the objective and the subjective poles of scientific research. It is a new type of a category, which includes all the aspects of cognition, such as object-means-subject, and it can be understood with the help of the concept of consciousness in the way it is explained in the non-dualistic *tantric* texts, and especially in works of Abhinavagupta and Kṣemarāja.

However, some mystery persists. *Brahmayāmala*, *Yoginīsaṃcāra* and *Tantrasadbhāva* describe meetings with *yoginīs* as a part of objective reality, linked to time and space, long-time interaction (six months and longer) between (human) *yoginīs* and *sādhakas*. These texts represent *yoginī* as a real being rather than a symbol or an archetype. We touch here another aspect, of which we know nothing, as no texts written by women (if there were any) survived. Who were these feminine beings, interacting with the *sādhakas*, how did they see themselves, what practice did they perform and which powers did they have, remains to be discovered.

The present research has permitted now to move from the genealogical comparison to the analogical one, from the intracultural to the cross-cultural analysis. It is now possible to proceed with a set of comparative inquiries aiming at the clarification of the Indian and the European concepts of the "altered states of consciousness", of the understanding of the transformative experiences and of the role of the feminine figures and symbols in these experiences. The *śaiva yoginīs* could be compared to the "witches" in medieval Europe. The encounters with them again can be analysed from the point of view of general mechanism of a ritual practice aiming at getting superpowers. Another important issue would be to compare yogic and *tantric* texts dealing with *siddhis* and the ways to achieve them, in particular, those related to the interaction with the "otherness". Again another question would be to analyse the interrelation of *tantric* and non-*tantric yogas* in texts such as *Tantrasadbhāva*, *Kubjikāmata tantra* etc. But these are independent and self-sufficient subjects of research. The basis of this work, I hope, will provide the material and questions for the future fruitful comparative inquiries.

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[1] Ibid., p. 119.
[2] Grigoryeva (1979), p. 92. Knyazeva, Kurdyumov (2005), p. 120.
[3] Knyazeva, Kurdyumov (2005), p. 200.

## Abbreviations

**AP** *Agni purāṇa*
**BKM** *Bṛhatkathāmañjarī*
**BS** Varāhamihira's *Bṛhatsaṃhitā*
**BY** *Brahmayāmala (Picumata)*
**DP** *Devī purāṇa*
**H** *Caturvargacintāmaṇi* of Hemādrī
**JY** *Jayadrathayāmala*
**KAP** *Kālikā purāṇa*
**KJNN** *Kaulajñānanirṇaya*
**KMT** *Kubjikāmatatantra*
**KP** *Kūrma purāṇa*
**KS** *Kramastotra*
**KSB** *Kramasadbhāva*
**KSS** *Kathāsaritsāgara*
**KT** *Kulārṇava tantra*
**L** *Kṛtyakalpataru* of Bhaṭṭa Lakṣmīdhara
**LP** *Liṅga purāṇa*
**MBH** *Mahābhārata*
**MM** *Mahārthamañjari*
**MMadh** Bhavabhūti's *Mālatīmādhava*
**MP** *Matsya purāṇa*
**MVT** *Mālinīvijayottara tantra*
**NS** *Niśisaṃcāra tantra*
**NT** *Netra tantra*
**PLSS** *Pratiṣṭhālakṣaṇasārasamucchaya*
**PS** *Pāśupata sūtra*
**PTLV** *Parātrīśikālaghuvṛtti* of Abhinavagupta
**RT** *Rājataraṅginī* of Kalhaṇa
**SSS** *Ṣaṭsāhasrasaṃhitā*
**SYM** *Siddhayogeśvarīmata tantra*
**ŚP** *Śiva purāṇa*
**SP** *Skanda purāṇa*
**SSP** *Somaśambhupaddhati*
**SV** *Svacchandabhairava tantra*
**TS** *Tantrasadbhāva tantra*
**USP** (*Ur-)skanda purāṇa*
**VYP** *Vāyu purāṇa*
**VS** *Vātūlanātha sūtra*
**YH** *Yoginīhṛdaya*
**YSP** *Jayadrathayāmale Yoginīsaṃcaraprakaraṇam*

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# General Index

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# Cited Sanskrit passages[1]

## *Agni purāṇa*

AP.12.43-45: *śivena krīḍatīṃ gaurīṃ dṛṣṭvoṣā saspṛhā patau / tāmāha gaurī bhartā te niśi supteti darśanāt //*
*vaiśākhamāsa dvādaśyāṃ puṃso bhartā bhaviṣyati / gaury yuktā harṣitā coṣā gṛhe suptā dadarśa taṃ //*
*ātmanā saṅgataṃ jñātvā tatsakhyā citralekhayā / likhitādvai citrapaṭād aniruddhaṃ samānayat //*

AP.16.3-4: *mohayāmāsa daityāṃstāṃstyājitā vedadharmakam / te ca bauddhā babhūvur hi tebhyonye vedavarjitāḥ //*
*ārhataḥ so 'bhavat paścād ārhatān akarot parān / evaṃ pāṣaṇḍino jātā vedadharmādivarjitāḥ //*

AP.18.1: *priyavratottānapādau manoḥ svāyambhuvāt sutau / ajījanat sa tāṃ kanyāṃ śatarūpāṃ taponvitām //*

AP.19.14-18: *prahrādasya catuṣkoṭyo nivātakavacāḥ kule / tāmrāyāḥ ṣaḍ sutāḥ syuś ca kākī śvenī ca bhāsy api //*
*gṛdhrikā śuci sugrīvā tābhyaḥ kākādayo 'bhavan / aśvāścoṣṭrāś ca tāmrāyā aruṇo garuḍas tathā //*
*vinatāyāḥ sahasran tu sarpāś ca surasābhavāḥ / kādraveyāḥ sahasran tu śeṣavāsukitakṣakāḥ //*
*daṃṣṭriṇaḥ krodhavaśajā dharotthāḥ pakṣiṇo jale / surabhyāṃ gomahiṣyādi irotpannās tṛṇādayaḥ //*
*svasāyāṃ yakṣarakṣāṃsi muner apsarasobhavan / ariṣṭāyān tu gandharvāḥ kaśyapāddhi sthirañcaraṃ //*

AP.20.16cd-17ab*: agnisvāttā barhiṣado 'nagnayaḥ sāgnayo hy ajāt // pitṛbhyaś ca svadhāyāñ ca menā vaidhāriṇī sute /*

AP.28.1-2: *abhiṣekaṃ pravakṣyāmi yathācāryas tu putrakaḥ / siddhibhāk sādhako yena rogī rogād vimucyate //*
*rājyaṃ rājā sutaṃ strīñ ca prāpnuyān malanāśanaṃ /*

AP.31.7-9: *...sarvaduṣṭaharo bhava* // *parābhidhyānasahitaiḥ prayuktañ cābhicārakam /*
*gadasparśamahārogaprayogaṃ jarayā jara //9;*
v. 27-37*: sthāvaraṃ jaṅgamaṃ vāpi kṛtrimaṃ cāpi yadviṣam / dantodbhavaṃ nakhabhavam ākāśaprabhavaṃ viṣam //27*
*lūtādiprabhavaṃ yacca viṣam anyat tu duḥkhadam / śamaṃ nayatu tat sarvaṃ kīrtitosya janārdanaḥ //28*
*grahān pretagrahāṃś cāpi tathā vai ḍākinīgrahān / vetālāṃś ca piśācāṃś ca gandharvān yakṣarākṣasān //29*
*śakunīpūtanādyāṃś ca tathā vaināyakān grahān / mukhamaṇḍīṃ tathā krūrāṃ revatīṃ vṛddharevatīm //30*
*vṛddhakākhyān grahāṃś cogrāṃs tathā mātṛgrahān api / bālasya viṣṇoś caritaṃ hantu bālagrahānimān //31*
*vṛddhāś ca ye grahāḥ kecid ye ca bālagrahāḥ kvacit / narasiṃhasya te dṛṣṭyā dagdhā ye cāpi yauvane //32*
*sadā karālavadano narasiṃho mahābalaḥ / grahānaśeṣānniḥśeṣān karotu jagato hitaḥ //33*
*narasiṃha mahāsiṃha jvālāmālojjvalānana / grahānaśeṣān sarveśa khāda khādāgnilocana //34*
*ye rogā ye mahotpātā yadviṣaṃ ye mahāgrahāḥ / yāni ca krūrabhūtāni grahapīḍāś ca dāruṇāḥ //35*
*śastrakṣateṣu ye doṣā jvālāgardabhakādayaḥ / tāni sarvāṇi sarvātmā paramātmā janārdanaḥ //36*
*kiñcid rūpaṃ samāsyāya vāsudevāsya nāśaya //37*

AP.33.38-39: *pūrvasiddhāḥ parasiddhāḥ keśareṣu ca śaktayaḥ / lakṣmīḥ sarasvatī prītiḥ kīrtiḥ śāntiś ca kāntikā //*
*puṣṭis tuṣṭir mahendrādyā madhye vācāhito hariḥ / dhṛtiḥ śrīr atikānty ādyā mūlena sthāpito 'cyutaḥ* //

AP.39.1-5: *viṣṇvādīnāṃ pratiṣṭhādi vakṣye brahman śṛṇuṣva me / proktāni pañcarātarāṇi saptarātrāṇi vai mayā //1*
*vyastāni munibhir loke pañcaviṃśatisaṃkhyayā / hayaśīrṣaṃ tantramādyaṃ tantraṃ trailokyamohanam //2*
*vaibhavaṃ pauṣkaraṃ tantraṃ prahrādaṅgārgyagālavam / nāradīyañ ca sampraśnaṃ śāṇḍilyaṃ vaiśvakaṃ tathā //*
*satyoktaṃ śaunakaṃ tantraṃ vāsiṣṭhaṃ jñānasāgaram / svāyambhuvaṃ kapilañ ca tārkṣaṃ nārāyaṇīyakam //4*
*ātreyaṃ nārasiṃhākhyam ānandākhyaṃ tathāruṇam / baudhāyanaṃ tathārṣaṃ tu viśvoktaṃ tasya sārataḥ //5*
v. 10cd-13ab: *brahmā madhye tu nagare pūrve śakrasya śobhanam //*
*agnāvagneś ca mātṛṇāṃ bhūtānāñ ca yamasya ca / dakṣiṇe caṇḍikāyāś ca pitṛdaityādikasya ca //*
*nairṛte mandiraṃ kuryāt varuṇādadeś ca vāruṇe / vāyor nāgasya vāyavye saumye yakṣaguhasya ca //*
*caṇḍīśasya maheśasya aiśe viṣṇoś ca sarvaśaḥ /*

AP.40.18-22: *madhye catuṣpade sthāpyā brahmaṇe tilataṇḍulāḥ / carakīṃ māṣasarpirbhyāṃ skandaṃ kṛśarayāsṛjā //*
*raktapadmair vidārīñ ca kandarpañ ca palodanaiḥ / pūtanāṃ palapittābhyāṃ māṃsāsṛgbhyāñ ca jambhakam //*
*pittāsṛgasthibhiḥ pāpāṃ pilipiñjaṃ srajāsṛjā / īśādyān raktamāṃsena abhāvādakṣatair yajet //*
*rakṣomātṛgaṇebhyaś ca piśācādibhya eva ca / pitṛbhyaḥ kṣetrapālebhyo balīn dadyāt prakāmataḥ //*
*āhutvaitānasanta(r)pya prāsādādīn na kārayet / brahamasthāne hariṃ lakṣmīṃ gaṇaṃ paścāt samarcayet //*

AP.50.1-6: *devīpratimālakṣaṇakathanam /*
*caṇḍī viṃśatibāhuḥ syād bibhratī dakṣiṇaiḥ karaḥ / śūlāsi-śakti-cakrāṇi pāśaṃ kheṭāyudhābhayam //1*
*ḍamaruṃ śaktikāṃ vāmair nāgapāśañ ca kheṭakam / kuṭhārāṅkuśa-cāpāṃś ca ghaṇṭā-dhvaja-gadāṃs tathā //2*
*ādarśa-mudgarān hastaiś caṇḍī vā daśabāhukā / tadadho mahiṣaś chinnamūrdhā patitamastakaḥ //3*

[1] The texts are given according to the printed editions. All e-texts were checked with the help of printed editions. The *sandhis* were separated whenever possible and the words having the same functions in compond were also separated by (-).

*śastrodyatakaraḥ kruddhas tadgrīvāsambhavaḥ pumān / śūlahasto vamadrakto raktasraṅmūrdhajekṣaṇaḥ //4*
*siṃhenāsvādyamānas tu pāśabaddho gale bhṛśam / yāmyāṅghryrākrāntasiṃhā ca savyāṅghrirnīcagāsure //5*
*caṇḍikeyaṃ trinetrā ca saśastrā ripumardanī /*

v. 6cd-13ab: *navapadmātmake sthāne pūjyā durgā svamūrtitaḥ //*
*ādau madhye tathendrādau navātattvātmabhiḥ kramāt / aṣṭādaśabhujaikā tu dakṣe muṇḍaṃ ca kheṭakam //7*
*ādarśa-tarjanī-cāpaṃ dhvajaṃ ḍamarukaṃ tathā / pāśaṃ vāme bibhratī ca śakti-mudgara-śūlakam //8*
*vajra-khaḍgāṅkuśa-śarān cakran devī śalākayā / etair evāyudhair yuktā śeṣāḥ ṣoḍaśabahukāḥ //9*
*ḍamaruṃ tarjanīṃ tyaktvā rudracaṇḍādayo nava / rudracaṇḍā pracaṇḍā ca caṇḍogrā caṇḍanāyikā //10*
*caṇḍā caṇḍavatī caiva caṇḍarūpāticaṇḍikā / ugracaṇḍā ca madhyasthā rocanābhāruṇāsitā //11*
*nīlā śuklā dhūmrikā ca pītā śvetā ca siṃhagāḥ / mahiṣotha pumān śastrī tatkacagrahamuṣṭikāḥ //12*
*ālīḍhā nava durgāḥ syuḥ sthāpyāḥ putrādivṛddhaye /*

v. 17cd: *savīṇas tumburuḥ śuklaḥ śūlī mātragrato vṛṣe //*

v. 18-23ab: *gaurī caturmukhī brāhmī akṣamālāsurānvitā / kuṇḍakṣapātriṇī vāme haṃsagā śāṅkarī sitā //*
*śaracāpau dakṣiṇe 'syā vāme cakraṃ(vajraṃ) dhanur vṛṣe / kaumārī śikhigā raktā śaktihastā dvibāhukā //*
*cakra-śaṅkhadharā savye vāme lakṣmīr gadābjadhṛk / daṇḍa-śaṅkhāsi gadayā vārāhī mahiṣasthitā //*
*aindrī vāme vajrahastā sahasrākṣī tu siddhaye / cāmuṇḍā koṭarākṣī syān nirmāṃsā tu trilocanā //*
*nirmāṃsā asthisārā vā ūrdhvakeśī kṛśodarī / dvīpacarmadharā vāme kapālaṃ paṭṭiśaṅkare //*
*śūlaṃ kartrī dakṣaṇe 'syāḥ śavārūḍhāsthitabhūṣaṇā /*

v. 30cdff – description of the eight goddesses from cremation ground, has a parallel in PLSS.6.170ff, see App.2.9.

v. 38: *yakṣiṇyaḥ stabdhadīrghākṣāḥ śākinyo vakradṛṣṭayaḥ / piṅgākṣāḥ syur mahāramyā rūpiṇyopsarasaḥ sadā //*
Taken from PLSS.6.180a: *yakṣiṇyas tu pradīrghākṣyaḥ …*

v. 40*: gajagokarṇavaktrādyā vīrabhadrādayo gaṇāḥ //*
Compare PLSS.6.326: *goghājagṛghravaktrāś ca śivāsūcīmukhās tathā /*
*kṛśā mahodarāḥ pretā khalva?gallāś ca lomaśāḥ //*

AP.51.14-15: *indro vajrī gajārūḍhaś chāgagogniś ca śaktimān / yamo daṇḍī ca mahiṣe nairṛtaṃ khaḍgavān kare //*
*makare varuṇaḥ pāśī vāyur dhvajadharo mṛge / gadī kuvero meṣastha īśānaś ca jaṭī vṛṣe //*

v. 17: *vīṇāhastāḥ kinnarāḥ syur mālāvidyādharāś ca khe / durbalāṅgāḥ piśācāḥ syur vetālā vikṛtānanāḥ /*
*kṣetrapālāḥ śūlavantaḥ pretā mahodarāḥ kṛśāḥ //*

AP.52, see App.7.6.

v. 1-8, the 15 names in bold are most likely to be corrupted: *devīpratimālakṣaṇam/*
*yoginyaṣṭāṣṭakaṃ vakṣye aindrādīśāntataḥ kramāt / akṣobhyā rūkṣakarṇī ca rākṣasī kṛpaṇākṣayā // (ṛkṣakarṇī) kṣapanā/(kṣamā) piṅgākṣī ca kṣayā kṣemā ilā līlālayā tathā / ( līlā +layā) lolā laktā balākeśī lālasā vimalā punaḥ // (Laktā/ raktā) hutāśā ca viśālākṣī huṃkārā vaḍavāmukhī / mahākrūrā krodhanā tu bhayaṅkarī mahānanā // sarvajñā taralā tārā ṛgvedā tu hayānanā / sārākhyā rudraśaṃgrāhī sambarā tālajaṅghikā // (samvara, talujihvā, rasasaṃgrāhī) raktākṣī suprasiddhā tu vidyujjihvā karaṅkiṇī / meghanādā pracaṇḍogrā kālakarṇī varapradā // candrā candrāvalī caiva prapañcā pralayāntikā / (caṇḍā, caṇḍavatī) śiśuvaktrā piśācī ca piśitāśā ca lolupā // (picuvaktrā) dhamanī tāpanī caiva rāgiṇī vikṛtānanā / (rākiṇī, damanī, vāmanī)*
*vāyuvegā vṛhatkukṣir vikṛtā viśvarūpikā // yamajihvā jayantī ca durjayā ca jayāntikā / (yamāntika)*
*viḍālī revatī caiva pūtanā vijayāntikā //*

v. 9-13: *aṣṭahastāś caturhastā icchāstrāḥ sarvasiddhidāḥ / bhairavaś cārkahastaḥ syāt kūrparāsyo jaṭendubhṛt //*
*(*Sand: *kurparāsyo)* description of Bhairava is parallel to PLSS.6.401ff.
*khaḍgāṅkuśa-kuṭhāreṣuviśvābhayabhṛd ekataḥ / cāpa-triśūla-khaṭvāṅga-pāśa-kārdha-varodyataḥ //*
*gajacarmadharo dvābhyāṃ kṛttivāso'hibhūṣitaḥ / pretāsano mātṛmadhye pūjyaḥ pañcānano'tha vā //*
*avilomāgniparyantaṃ dīrghāṣṭakaikabheditam / tatṣaḍaṅgāni jātyantair anvitaṃ ca kramād yajet //*
*mandirāgnidalārūḍhaṃ suvarṇarasakānvitam / nādabindvindusaṃyuktaṃ mātṛnāthāṅgadīpitaṃ //*

v. 14-16: *vīrabhadro vṛṣārūḍho mātragre sa caturmukhah /(var: mātṛgaḥ sa caturbhujaḥ)*
*gaurī tu dvibhujā tryakṣā śūlinī darpaṇānvitā // śūlaṃ galantikā kuṇḍī varadā ca caturbhujā /*
*abjasthā lalitā skandagaṇādarśaśalākayā // caṇḍikā saśahastā syāt khaḍga-śūlāsi-śaktidhṛk /*
*dakṣe vāme nāgapāśaḥ carmāṅkuśa-kuṭhārakaṃ / dhanuḥ siṃhe ca mahiṣaḥ śūlena prahatogrataḥ //*

AP.63.2cd: *cchinda chinda bhinda bhinda vidāraya vidāraya paramantrān grasa grasa bhakṣaya bhakṣaya bhūtān trāyasa trāyasa hūṃ phaṭ sudarśanāya namaḥ //*

v. 7cd-9: *saṅkarṣaṇaṃ viśvarūpaṃ liṅgaṃ vai rudramūrtikam //7cd*
*ardhanārīśvaraṃ tadvaddhari śaṅkaramātṛkāḥ / bhairavaṃ ca tathā sūryaṃ grahāṃs tadvināyakam //8*
*gaurīm indrādikāṃ lepyāṃ citrajāṃ ca balābalām /*

AP.72.26-31: *triḥ samāvartayen mantrī manasā śivasaṃhitām /*
*ācamya nyasya sandhyāñ ca brāhmīṃ prātaḥ smaren naraḥ //*
*haṃsapadmāsanāṃ raktāṃ caturvaktrāṃ caturbhujāṃ / praskandamālinīṃ dakṣe vāme daṇḍa-kamaṇḍalum //27*
*tārkṣya-padmāsanāṃ dhyāyen madhyāhne vaiṣṇavīṃ sitām / śaṅkha-cakradharāṃ vāme dakṣiṇe sagadābhayam //*
*raudrīṃ dhyāyed vṛṣābjasthāṃ trinetrāṃ śaśibhūṣitām / triśūlākṣadharāṃ dakṣe vāme sābhaya-śaktikām //29*
*sākṣiṇīṃ karmaṇāṃ sandhyāṃ ātmānaṃ tatprabhānugam / caturthī jñāninaḥ sandhyā niśīthādau vibhāvyate //30*
*hṛdbindubrahmarandhreṣu arūpā tu pare sthitā / śivabodhaparā yā tu sā sandhyā paramocyate //31*

v. 48-50: *śāntaprapitāmahāya tathāpretapitṛṃs tathā / pitṛbhyaḥ pitāmahebhyaḥ svadhā'tha prapitāmahe //48*

*vṛddhaprapitāmahebhyo mātṛbhyaś ca svadhā tathā / hāṃ mātāmahebhyaḥ svadhā hāṃ pramātāmahebhyaś ca //49*
*vṛddhapramātāmahebhyaḥ sarvebhyaḥ pitṛbhyas tathā / sarbhebhyaḥ svadhā jñātibhyaḥ sarvācāryebhya eva ca /*
*diśāṃ dikpatisiddhānāṃ mātṛṇāṃ graharakṣasām //50*

AP.81.49*: kadambakalikāhomād yakṣiṇī siddhyati dhruvaṃ /* Parallel to SSP, vol. 3. v. 68.

AP.93.26cd-30ab: *vāstuvāhye carakyādyāś catasraḥ pūjayed yathā //*
*carakyai saghṛtaṃ māṃsaṃ vidāryai dadhipaṅkaje / pūtanāyai palaṃ pittaṃ rudhiraṃ ca nivedayet //27*
*asthīni pāparākṣasyai raktapittapalāni ca / tato māṣaudanaṃ prācyāṃ skandāya vinivedayet //28*
*aryamṇe dakṣiṇāśāyāṃ pūpān kṛsarayā yutān / jambhakāya ca vāruṇyām āmiṣaṃ rudhirānvitaḥ //29*
*udīcyāṃ pilipiñjāya raktānnaṃ kusumāni ca /*

AP.103.19-20ab: *liṅgamanyat tatas tatra vidhivat sthāpayed guruḥ / asurair munibhir gotrastantravidbhiḥ pratiṣthitaṃ //*
*jīrṇaṃ vāpy athavā bhagnaṃ vidhināpi na cālayet /*

AP.105.13: *carakīṃ skandavikaṭaṃ vidārīṃ pūtanāṃ kramāt / jambhaṃ pāpaṃ pilipicchaṃ yajed īśādivāhyataḥ //*

AP.114.11-21: *marīcir brahmaṇaḥ putrastāmuvāha taponvitāṃ / yathā hariḥ śriyā reme gauryā śambhus tathā tayā //*
*kuśapuṣpādyaraṇyāc ca ānīyātiśramānvitaḥ / bhuktvā dharmavratāṃ prāha pādasaṃvāhanaṃ kuru //12*
*viśrāntasya muneḥ pādau tathety uktvā priyākarot / etasminnantare brahmā munau supte tathāgataḥ //13*
*dharmavratā cintayañ ca kiṃ brahmāṇaṃ samarcaye / pādasaṃvāhanaṃ kurve brahmā pūjyo gurorguruḥ //14*
*vicintya pūjayāmāsa brahmāṇaṃ cārhaṇādibhiḥ / marīcis tām apaśyat sa śaśāpoktivyatikramāt //15*
*śilā bhaviṣyasi krodhād dharmavratābravīc ca taṃ / pādābhyaṅgaṃ parityajya tvad guruḥ pūjito mayā //16*
*adoṣāhaṃ yatas tvaṃ hi śāpaṃ prāpsyasi śaṅkarāt / dharmavratā pṛthak śāpaṃ dhārayitvā girimadhyagāt //17*
*tapaś cacāra varṣāṇāṃ sahasrāṇyayutāni ca / tato viṣṇvādayo devā varaṃ brūhīti cābruvan //18*
*dharmavratābravīd devān śāpan nirvartayan tu me /*
*devā ūcuḥ / datto marīcinā śāpo bhaviṣyati na cānyathā / śilā pavitrā devāṅghrilakṣitā tvaṃ bhaviṣyasi //19*
*devavratā devaśilā sarvadevādirūpiṇī / sarvadevamayī puṇyā niścalāyāsurasya hi //20 devavratovāca /*
*yadi tuṣṭāstha me sarve mayi tiṣṭhan tu sarvadā / brahmā viṣṇuś ca rudrādyā gaurīlakṣmīmukhāḥ surāḥ //21*

AP.123.23-24: *rāhucakraṃ / caṇḍīndrāṇī vārāhī ca muśalī girikarṇikā / balā cātibalā kṣīrī mallikājātiyūthikāḥ //*
*yathālābhaṃ dhārayet tāḥ śvetārkaś ca śatāvarī / guḍūcī vāgurī divyā oṣadhyo dhāritā jaye //*
v. 25: *oṃ namo bhairavāya khaḍga-paraśuhastāya oṃ hrūṃ vighnavināśāya oṃ hrūṃ phaṭ*
*anenaiva tu mantreṇa śikhābandhādikṛj jaye / tilakañ cāñjanañ caiva dhūpalepanam eva ca //*
v. 26-32: *snānapānāni tailāni yogadhūlimataḥ śṛṇu / śubhagā manaḥśilā tālaṃ lākṣārasasamanvitaṃ //26*
*taruṇīkṣīrasaṃyukto lalāṭe tilako vaśe / viṣṇukrāntā ca sarpākṣī sahadevañ ca rocanā //27*
*ajādugdhena saṃpiṣṭaṃ tilakovaśyakārakaḥ / priyaṅgukuṃkumaṃ kuṇṭhaṃ mohanī tagaraṃ ghṛtaṃ //28*
*tilako vaśyakṛt tac ca rocanā raktacandanaṃ / niśā manaḥśilā tālaṃ priyaṅgusarṣapās tathā //29*
*mohanī haritā krāntā sahadevī śikhā tathā / mātula(u?)ṅgarasaiḥ piṣṭaṃ lalāṭe tilako vaśe //30*
*sendrāḥ surā vaśaṃ yānti kiṃ punaḥ kṣudramānuṣāḥ / mañjiṣṭhā candanaṃ raktaṃ kaṭukandā vilāsinī // 31*
*śleṣmātakasya chāyāyāṃ śālmale rmadhukasya ca / kadācid api nādhyeyaṃ kovidārakapitthayoḥ // 32 (*this line is absent in Gretil.*) punar navāsamāyukto lepo 'yaḥ bhāskaro vaśe /*
*candanaṃ nāgapuṣpañ ca mañjiṣṭhā tagaraṃ vacā / lodhnapriyaṅgurajanīmāṃsītailaṃ vaśaṅkaraṃ //33*

AP.124.3-8: *mūladeveccayā jātā śaktiḥ pañcādaśākṣarā / carācaraṃ tato jātaṃ yāmārādhyākhilārthavit //3*
*mantrapīṭhaṃ pravakṣyāmi pañcamantrasamudbhavaṃ / te mantrāḥ sarvamantrāṇāṃ jīvite maraṇe sthite //4*
*ṛg-yajuḥ-sāmātharvākhyadevamantrāḥ krameṇa te / sadyojātādayo mantrā brahmā viṣṇuś ca rudrakaḥ //5*
*īśaḥ saptaśikhā devāḥ śakrādyāḥ pañca ca svarāḥ / a+i+u+e+o kalāś ca mūlaṃ brahmeti kīrtitaṃ //6*
*kāṣṭhamadhye tathā vahnirapravṛddho na dṛśyate / vidyamānā tathā dehe śivaśaktirna dṛśyate //7*
*ādau śaktiḥ samutpannā oṃkārasvarabhūṣitā / tato vindur mahādevi ekāreṇa vyavasthitaḥ //8*
v. 9-16: *jāto nāda ukārastu nadate hṛdi saṃsthitaḥ / ardhacandra ikārastu mokṣamārgasya bodhakaḥ //*
*akāro vyakta utpanno bhogamokṣapradaḥ paraḥ / akāra aiśvare bhūmir nivṛttiś ca kalā smṛtā //10*
*gandhonavījaṃ prāṇākhya iḍāśaktiḥ sthirā smṛtā / ikāraś ca pratiṣṭhākhyo raso pālaś ca piṅgalā //11*
*krūrā śaktir ī bījaḥ syād dharabījo 'gnirūpavān / vidyā samānā gāndhārī śaktiś ca dahanī smṛtā //12 (AITM: damanī)*
*praśāntir vāryupaspṛśo yaścodānaś calā kriyā / oṅkāraḥ śāntyatītākhyaḥ khaśabdayūthapāṇinaḥ //13*
*pañca vargāḥ svarā jātāḥ kujajñagurubhārgavāḥ / śaniḥ kramādakārādyāḥ kakārādyāstvadhaḥ sthitāḥ //14*
*etan mūlamataḥ sarvaṃ jñāyate sacarācaraḥ / vidyāpīṭhaṃ pravakṣyāmi praṇavaḥ śiva īritaḥ //15*
*umā somaḥ svayaṃ śaktir vāmā jyeṣṭhā ca raudrāpi / brahmā viṣṇuḥ kramād rudro guṇāḥ sargādayastrayaḥ //16*
v. 23cd-24ab: *tajjīvaṃ jīvalokasya sthāvarasya carasya ca // tasmin naṣṭe mṛtaṃ manye mantrapīṭhe 'nilātmakaṃ /*

AP.125.1-2ab: *oṃ hrīṃ karṇamoṭāni bahurūpe bahudaṃṣṭre hrūṃ phaṭ oṃ haḥ oṃ grasa grasa kṛnta kṛnta chaka chaka*
*chaka hrūṃ phaṭ namaḥ paṭhyamāno hy ayaṃ mantraḥ kruddhaḥ saṃraktalocanaḥ / māraṇe pātane vāpi*
*mohanoccāṭane bhavet //1 karṇamoṭī mahāvidyā sarvavarṇeṣu rakṣikā /2ab*
v. 2cd-6.: *pañcodayaṃ pravakṣyāmi svarodayasamaśritaṃ //*
*nābhihṛdyantaraṃ yāvat tāvac carati mārutaḥ / uccāṭayed raṇādau tu karṇākṣīṇi prabhedayet //3*
*karoti sādhakaḥ kruddho japahomaparāyaṇaḥ / hṛdayātpāyukaṃ kaṇṭhaṃ jvaradāhārimāraṇe //4*

*kaṇṭhodbhavo rasovāyuḥ śāntikaṃ pauṣṭikaṃ rasaṃ / divyaṃ stambhaṃ samākarṣaṃ gandhonāsāntiko bhruvaḥ // gandhalīnaṃ manaḥ kṛtvā stambhayen nātra saṃśayaḥ / stambhanaṃ kīlanādyañ ca karoty eva hi sādhakaḥ //6*

v. 7-13: *caṇḍaghaṇṭā karālī ca sumukhī durmukhī tathā / revatī prathamā ghorā vāyucakreṣu tā yajet //*
*uccāṭakārikā devyaḥ sthitās tejasi saṃsthitāḥ / saumyā ca bhīṣaṇī devī jayā ca vijayā tathā //8*
*ajitā cāparājitā mahākoṭī ca raudrayā / śuṣkakāyā prāṇaharā rasacakre sthitā amūḥ //9*
*virūpākṣī parā divyās tathā cākāśamātaraḥ / saṃhārī jātahārī ca daṃṣṭrālā śuṣkarevatī //10*
*pipīlikā puṣṭiharā mahāpuṣṭipravardhanā / bhadrakālī subhadrā ca bhadrabhīmā subhadrikā //11*
*sthirā ca niṣṭhurā divyā niṣkampā gadinī tathā / dvātriṃśan mātaraś cakre aṣṭāṣṭakramaśaḥ sthitāḥ //12*
*eka eva raviś candra ekaś caikaikaśaktikā / bhūtabhedena tīrthāni yathā toyaṃ mahītale //13*

v. 14-15: *prāṇa eko maṇḍalaiś ca bhidyate bhūtapañjare / vāmadakṣiṇayogena daśadhā sampravartate //*
*vindumuṇḍavicitrañ ca tattvavastreṇa veṣṭitaṃ / brahmāṇḍena kapālena piveta paramāmṛtaṃ //*

v. 47cd-48: *nagāgre caikavṛkṣe ca vajrāhatapradeśake / valmīkamṛdāmāhṛtya mātarau yojayet tataḥ //*
*oṃ namo mahābhairavāya vikṛtadaṃṣṭrograrūpāya piṅgalākṣāya triśūlakhaḍgadharāya vauṣaṭ pūjayet kardamaṃ devi stambhayec chastrajālakam //48cd*
*agnikāryaṃ pravakṣyāmi raṇādau jayavardhanam / śmaśāne niśi kāṣṭhāgnau nagnī muktaśikho naraḥ //49*
*dakṣiṇāsyas tu juhuyān nṛmāṃsaṃ ruṉ(-)dhiraṃ viṣam / tuṣāsthikhaṇḍamiśran tu śatrunāmnā śatāṣṭakam //50*
*oṃ namo bhagavati kaumāri lala lala lālaya lālaya ghaṇṭādevi amukaṃ māraya sahasā namo 'stu te bhagavati vidye svāhā anayā vidyayā homādbandhatvañjāyate ripoḥ /51ab*
*oṃ vajrakāya vajratuṇḍa kapilapiṅgala karālavadana ūrdhvakeśa mahābala raktamukha taḍijjihva mahāraudra daṃṣṭrotkaṭa kaha karālina mahādṛḍhaprahāra laṅgeśvara setubandha śailapravāha gaganacara ehyehi bhavagan mahābalaparākrama bhairavo jñāpayati ehyehi mahāraudra dīrghalāṅgūlena amukaṃ veṣṭaya veṣṭaya jambhaya jambhaya khana khana vaite hrūṃ phaṭ aṣṭatriṃśacchatan devi hanumān sarvakumbhakṛt //51cd*
*paṭe hanūmatsandarśanādbhaṅgamāyānti śatravaḥ //52*

AP.133.12-18ab: *oṃ hūṃ oṃ hrūṃ oṃ spheṃ astraṃ moṭaya oṃ cūrṇaya 2 oṃ sarvaśatruṃ mardaya 2 oṃ hrūṃ oṃ hraḥ phaṭ saptavārannyasen mantraṃ dhyātvātmānan tu bhairavaṃ /*
*caturbhujan daśabhujaṃ viṃśadbāhv ātmakaṃ śubhaṃ //*
*śūlakhaṭvāṅgahastan tu khaḍga-kaṭṭārikodyataṃ / bhakṣaṇaṃ parasainyānām ātmasainyaparāṅmukhaṃ //13*
*sammukhaṃ śatrasainyasya śatamaṣṭottaraṃ japet / japāḍ ḍamarukāc chabdāc chastraṃ tyaktvā palāyate //14*
*parasainyaṃ śṛṇu bhaṅgaṃ prayogena punarvade / śmaśānāṅgāramādāya viṣṭāñ colūkakākayoḥ //15*
*karpaṭe pratimāṃ likhya sādhyastaivākṣaraṃ yathā / nāmātha navadhā likhya ripoś caiva yathākramaṃ //16*
*mūrdhni vaktre lalāṭe ca hṛdaye guhyapādayoḥ / pṛṣṭhe tu bāhumadhye tu nāma vai navadhā likhet //17*
*moṭayed yuddhakāle tu uccaritvā tu vidyaya /18ab*

v. 27-33: *śabdādbhaṅgaṃ pravakṣyāmi dūraṃ mantreṇa bodhayet / mātṛṇāṃ carukaṃ dadyāt kālarātryā viśeṣataḥ //*
*śmaśānabhasmasaṃyuktaṃ mālatī cāmarī tathā / kārpāsamūlamātran tu tena dūran tu bodhayet //28*
*oṃ ahe he mahendri ahe mahendri bhañja hi oṃ jahi masānaṃhi khāhi khāhi kili kili kili oṃ huṃ phaṭ arer nāśaṃ dūraśabdāj japtayā bhaṅgavidyayā / aparājitā ca dhustūrastābhyān tu tilakena hi //29*
*oṃ kili kili vikili icchā kili bhūtahani śaṅkhini ubhe daṇḍahaste raudri māheśvari ulkāmukhi jvālāmukhi śaṅkukarṇe śuṣkajaṅghe alambuṣe hara oṃ sarvaduṣṭān khana oṃ yanmannirīkṣayed devi tāṃstān mohaya oṃ rudrasya hṛdaye sthitā raudri saumyena bhāvena ātmarakṣāntataḥ kuru svāhā vāhyato mātṛḥ saṃlikhya sakalākṛtiveṣṭitāḥ / nāgapatre likhed vidyāṃ sarvakāmārthasādhanīṃ //30*
*hastādyair dhāritā pūrvaṃ brahmarudrendraviṣṇubhiḥ / gurusaṅgrāmakāle tu vidyayā rakṣitāḥ surāḥ //31*
*rakṣayā nārasiṃhyā ca bhairavyā śaktirūpayā / sarve trailokyamohinyā gauryā devāsure raṇe //32*
*vījasampuṭitaṃ nāma karṇikāyāṃ daleṣu ca / pūjākrameṇa cāṅgāni rakṣāyantraṃ smṛtaṃ śubhe //33*

v. 40cdf: *vidyān tu bhelakhīṃ vakṣye viprayogamṛter harīṃ (other variant: ripurogamṛter harīm) //*
*oṃ vātale vitale viḍālamukhi indraputri udbhavo vāyudevena khīli ājī hājā mayi vāha ihādi duḥkhanityakaṇṭhoccair muhūrtānvayā aha māṃ yasmahaṃ upāḍi oṃ bhelakhi oṃ svāhā //*

AP.134.1-3: *trailokyavijayāṃ vakṣye sarvvayantravimarddinīṃ* / *oṃ hūṃ kṛūṃ hrūṃ oṃ namo bhagavati daṃṣṭriṇi bhīmavaktre mahograrūpe hili hili raktanetre kili kili mahānisvane kulu oṃ vidyujjihve kulu oṃ nirmāṃse kaṭa kaṭa gonasābharaṇe cili cili śavamālādhāriṇi drāvaya oṃ mahāraudri sārdracarmakṛtācchade vijṛmbha oṃ nṛtya asilatādhāriṇi bhṛkuṭī kṛtāpāṅge viṇamanetrakṛtānane vasāmedoviliptagātre kaha 2 oṃ hasa 2 kruddha 2 oṃ nīlajīmūtavarṇe oṃ hrām hrīṃ hrūṃ raudrarūpe hūṃ hrīṃ klīṃ oṃ hrīṃ hūṃ oṃ ākarṇa oṃ dhūna 2 oṃ he haḥ khaḥ vajriṇi hūṃ kṣūṃ kṣāḥ krodharūpiṇi prajvala 2 oṃ bhīmabhīṣaṇe bhinda oṃ mahākāye cchinda oṃ karālini kiṭi 2 mahābhūtamātaḥ sarvaduṣṭanivāriṇi jaye oṃ vijaye oṃ trailokyavijaye hūṃ phaṭ svāhā nīlavarṇāṃ pretasaṃsthāṃ viṃśahastāṃ yajejjaye //1*
*nyāsaṃ kṛtvā tu pañcāṅgaṃ raktapuṣpāṇi homayet / saṃgrāme sainyabhaṅgaḥ syāt trailokyatrijayāpāṭhāt //2*
*oṃ bahurūpāya stambhaya stambhaya oṃ mohaya oṃ sarvaśatrūn drāvaya oṃ brahmāṇam ākarṣaya viṣṇum ākarṣaya oṃ māheśvaram ākarṣaya oṃ indraṃ ṭālaya oṃ parvatān cālaya oṃ saptasāgarān śoṣaya oṃ chinda chinda bahurūpāya namaḥ/ bhujaṅgannāmamṛnmūrtisaṃsthaṃ vidyādarintataḥ //3*
This is not *purāṇic* invocation, as we encounter very similar one for killing enemies in TS.20.110-119a and in TS.20.124ff these goddesses are even called *yoginīs*.

AP.135.1a, which has parallels in DP.9.57ff can be found in App.2.6. End of v. 1 (part of *mantra*): *oṃ brahmāṇi ehi oṃ māheśvari ehi oṃ kaumāri ehi oṃ vaiṣṇavi ehi oṃ vārāhi ehi oṃ aindri ehi oṃ cāmuṇḍe ehi oṃ revati ehi oṃ ākāśarevati ehi oṃ himavaccāriṇi ehi oṃ rurumardini asurakṣayaṃkakari ākāśagāmini pāśena bandha bandha*

*aṅkuśena kaṭa 2 samayaṃ tiṣṭha oṃ maṇḍalaṃ praveśaya oṃ gṛhṇa mukhambandha oṃ cakṣurbandha hastapādau ca bandha duṣṭagrahān sarvān bandha oṃ diśo bandha oṃ vidiśo bandha adhastādbandha oṃsarvaṃ bandha oṃ bhasmanā pānīyena vā mṛttikayā sarṣapair vā sarvānāveśaya oṃ pātaya oṃ cāmuṇḍe kili kili oṃ vicce huṃ phaṭ svāhā*

v. 2-6: *sarvadā homajapyādyaiḥ pāṭhādyaiś ca raṇe jayaḥ / aṣṭāviṃśabhujā dhyeyā asi-kheṭakavatkarau //*
*gadā-daṇḍayutau cānyau śara-cāpadharau parau / muṇḍi-mudgarayuktau ca śaṅkha-khaḍgayutau parau //3*
*dhvaja-vajradharau cānyau sacakra-paraśū parau / ḍamaru-darpaṇāṃhyau ca śakti-kuntadharau parau //4*
*halena muṣalenāḍhyau pāśa-tomarasaṃyutau / ḍhakkāpaṇasaṃyuktau abhaya-muṣṭikānvitau //5*
*tarjayantī ca mahiṣaṃ ghātanī homato 'rijit / trimadhvāktatilair homo na deyā yasya kasya cit //6*

AP.137.1ab: *mahāmārīṃ pravakṣyāmi vidyāṃ śatruvimardinīṃ / oṃ hrīṃ mahāmāri raktākṣi kṛṣṇavarṇe yamasyā jñākariṇi sarvabhūtasaṃhārakāriṇi amukaṃ hana 2 oṃ daha 2 paca 2 oṃ chinda 2 oṃ māraya 2 oṃ utsādaya 2 oṃ sarvasattvavaśaṅkari sarvakāmike huṃ phaṭ svāheti oṃ māri hṛdayāya namaḥ / oṃ mahāmāri śirase svāhā / oṃ kālarātri śikhāyai vauṣaṭ / oṃ kṛṣṇavarṇe khaḥ kavacāya huṃ / oṃ tārakākṣi vidyujjihve sarvasattvabhayaṅkari rakṣa 2 sarvakāryeṣu hraḥ trinetrāya vaṣaṭ / oṃ mahāmāri sarvabhūtadamāni mahākāli astrāya huṃ phaṭ /*

v. 1cd-7: *eṣa nyāso mahādevi kartavyaḥ sādhakena tu //1cd*
*śavādi vastram ādāya caturasrantrihastakaṃ / kṛṣṇavarṇāṃ trivaktrāñ ca caturbāhuṃ samālikhet //2*
*paṭe vicitravarṇaiś ca dhanuḥ śūlañ ca kartṛkāṃ / khaṭvāṅgagandhārayantīṃ ca kṛṣṇābhaṃ pūrvamānanaṃ //3 tasya dṛṣṭinipātena bhakṣayed agrato naraṃ / dvitīyaṃ yāmyabhāge tu raktajihvaṃ bhayānakaṃ //4*
*lelihānaṃ karālaṃ ca daṃṣṭrotkaṭabhayānakaṃ / tasya dṛṣṭinipātena bhakṣyamāṇaṃ hayādikaṃ //5*
*tṛtīyaṃ ca sukhaṃ devyāḥ śvetavarṇaṃ gajādinut / gandhapuṣpādimadhvājyaiḥ paścimābhimukhaṃ yajet //6*
*mantrasmṛter akṣirogaśirorogādi naśyati / vaśyāḥ syur yakṣarakṣāś ca nāśamāyānti śatravaḥ //7*

v. 18cd-19ab: *trailokyavijayā māyā durgaivaṃ bhairavī tathā // kubjikā bhairavo rudro nārasiṃhapaṭādinā //*

AP.138.12-15ab: *nipātayāmi yatnena nivṛtto bhava sādhaka / saṃhṛṣṭamanasā brūyād deśiko 'viprasūdanaḥ //*
*padme śukle yamaṃ prārcya homād etat prasiddhyati / ātmānam bhairavaṃ dhyātvā tato madhye kuleśvarīṃ //13*
*rātrau vārtāṃ vijānāti ātmanaś ca parasya ca / durge durge rakṣaṇīti durgāṃ prārcyārihā bhavet //14*
*japtvā ha-sa-kṣa-ma-la-va-ra-yum bhairavīṃ ghātayed ariṃ //*

AP.140.1-5: *vaśyādiyogān vakṣyāmi likhed dvyaṣṭapade tvimān / bhṛṅgarājaḥ sahadevī mayūrasya śikhā tathā //*
*putrañjīvakṛtañjalī hy adhaḥpuṣpā rudantikā / kumārī rudrajaṭā (vajrajaṭā) syādviṣṇukrāntā śito 'rkakaḥ //2*
*lajjālukā mohalatā kṛṣṇadhustūrasañjñitā / gorakṣaḥ karkaṭo caiva meṣaśṛṅgī snuhī tathā //3*
*ṛtvijo 16 vahnaye 3 nāgāḥ 8 pakṣau 2 muni 3 manū 14 śivaḥ 11 / vasavo 8 dik 10 rasā 6 vedā 4 graha 9 rtu 6r avi 12 candramāḥ 1 //4*
*tithayaś ca 15 kramādbhāgā oṣadhīnāṃ pradakṣiṇaṃ / prathamena catuṣkeṇa dhūpaś codvartanaṃ paraṃ //5*

v. 10: *rudrādyā bhakṣaṇe proktāḥ pakṣādyāḥ pānake smṛtāḥ / ṛtvigvedartunayanaistilakaṃ lokamohanaṃ//*

v. 11: *sūryatridaśapakṣaiś ca śailaiḥ strī lepato vaśā / candrendraphaṇirudraiś ca yonilepādvaśāḥ striyaḥ //*

v. 14: *triṣoḍaśadiśāvāṇair lepāt strī durbhagā śubhā //*

v. 12: *tithidigyugavāṇaiś ca guṭikā tu vaśaṅkarī / bhakṣye bhojye tathā pāne dātavyā guṭikā vaśe //*

v. 17: *grahābdhisarpyatridaśair guṭikā syād vaśaṅkarī /ṛtvikpadasthitauṣadhyāḥ prabhāvaḥ pratipāditaḥ //*

AP.141.1-6: *ṣaṭtriṃśatpadasaṃsthānāmoṣadhīnāṃ vade phalaṃ / amarīkaraṇaṃ nṛṇāṃ brahmarudrendrasevitaṃ //1*
*harītakyakṣyadhātrāś ca marīcam pippalīśiphā / vahniḥ śuṇṭhī pippalī ca guḍūcīvacanimbakāḥ (cavyanumbakā) //2*
*vāsakaḥ śatamūlī ca saindhavaṃ sindhuvārakaṃ / kaṇṭakārī gokṣurakā bilvam paunarnavaṃ balā //3*
*eraṇḍa muṇḍī rucako bhṛṅgaḥ kṣāro 'tha parpaṭaḥ / dhanyāko jīrakaś caiva śatapuṣyī javānikā //4*
*viḍaṅgaḥ khadiraś caiva kṛtamālo haridrayā / vacā siddhārtha etāni ṣaṭtriṃśatpadagāni hi //5*
*kramād ekādisaṃjñāni hy aupadhāni mahānti hi / sarvarogaharāṇi syur amarīkaraṇāni ca //6*

v. 14cd-16: *vedāgnibhir bāṇaguṇaiḥ ṣaḍguṇaiḥ syād vaśe dhṛte //*
*grahādigrahaṇāntaiś ca sarvair eva vimucyate / ekadvitrirasaiḥ śailair vasugrahaśivaiḥ kramāt //15*
*dvātriṇśattithisūryaiś ca nātra kāryā vicāraṇā / ṣaṭtriṃśatpadakajñānaṃ na deyaṃ yasya kasya cit //16*

AP.142.17-18ab: *indrādīn bhairavādīṃś ca brahmāṇyādīn grahādikān / aṣṭāṣṭakañ ca pūrvādau yāmyādau vātayoginīṃ //17*
*yā diśaṃ vahate vāyus tatrastho ghātayed arīn /*

v. 20*: oṃ namo bhagavati vajraśṛṇkhale hana 2 oṃ bhakṣa 2 oṃ khāda oṃ are raktaṃ piba kapālena raktākṣi raktapaṇe bhasmāṅgi bhasmaliptaśarīre vajrāyudhe vajrākāranicite pūrvāṃ diśaṃ bandha 2 oṃ dakṣiṇāṃ diśambandha 2 oṃ paścimāṃ diśambandha 2 uttarāṃ diśambandha 2 nāgān bandha 2 nāgapatnīr bandha 2 oṃ asurān bandha 2 oṃ yakṣarākṣasapiśācān bandha 2 oṃ pretabhūtagandharvādayo ye kecid upadravāstebhyo rakṣa 2 oṃ ūrdhavaṃ rakṣa 2 adhā rakṣa 2 oṃ kṣurika bandha 2 oṃ jvala mahābale ghaṭi 2 oṃ moṭi 2 saṭāvalivajjāgnivajraprākāre huṃ phaṭ hrīṃ hrūṃ śrīṃ phaṭ hrīṃ haḥ phūṃ pheṃ phaṃ sarvagrahebhyaḥ sarvavyādhibhyaḥ sarvaduṣṭopadravebhyo hrīṃ aśeṣebhyo rakṣa 2 grahajvarādibhūteṣu sarvakarmasu yojayet //*

AP.143.1-5ab: *kubjikākrama pūjāñ ca vakṣye sarvārthasādhanīṃ /*
*yayā jitāḥ surā devaiḥ śastrādyair ājyasaṃyutaiḥ //1*
*māyābījaṃ ca guhyāṅge ṣaṭkamastraṃ kare nyaset / kālī kālīti hṛdayaṃ duṣṭacāṇḍālikā śiraḥ //2*
*hrauṃ spheṃ ha sa kha ka cha ḍa oṃ kāro bhairavaḥ śikhā / bhelakhī kavacaṃ dūtī netrākhyā raktacaṇḍikā //3*
*tato guhyakubjikāstraṃ maṇḍale sthānake yajet / agnau kūrcaśiro rudre nairṛtye 'tha śikhānile //4*

*kavacam madhyato netraṃ astrandikṣu ca maṇḍale /5ab*
v. 5cd-17: *dvātriṃśatā karṇikāyāṃ sroṃ ha-sa-kṣa-ma-la-nava vaṣaḍasacātmamantrabījakaṃ //*
*brahmāṇī caiva māheśī kaumārī vaiṣṇavī tathā / vārāhī caiva māhendrī cāmuṇḍā caṇḍikendrakāt //6*
*yajed ra-va-la-ka-sa-hān śivendāgniyame 'dnipe / jale tu kusumamālāmadrikāṇāṃ ca pañcakaṃ //7*
*jālandharaṃ pūrṇagiriṃ kāmarūpaṃ kramād yajet / marudeśāgninairṛtye madhye vai vajrakubjikāṃ //8*
*anādivimalaḥ pūjyaḥ sarvajñavimalastutaḥ / prasiddhavimalaś cātha saṃyogavimalastutaḥ //9*
*samayākhyo 'tha vimala etad vimalapañcakaṃ / marudīśānanairṛtye vahnau cottaraśṛṅgake //10*
*kubjārthaṃ khiṅkhinī ṣaṣṭhā sopannā susthirā tathā /* (SSS.47.32-39 and SSS.40.47: *kukārā, khiṅkinī, saṣṭhā, maṇī, suśirā, ratnasundarī* = auspicious 6.) *ratnasundarī caiśāne śṛṅge cāṣṭādināthakāḥ //11*
*mitra oḍīśaṣaṣṭhyākhyau varṣā agnyambupe 'nile / bhaved gaganaratnaṃ syāc cāpye kavacaratnakaṃ //12*
*bruṃ martyaḥ pañcanāmākhyo marudīśānavahnigaḥ / yāmyāgneye pañcaratnaṃ jyeṣṭhā raudrī tathāntikā //13*
*tisro hy āsāṃ mahāvṛddhāḥ pañcapraṇavato 'khilāḥ / saptaviṃśaty aṣṭaviṃśabhedāt sampūjanaṃ dvidhā //*
*oṃ aiṃ gūṃ kramagaṇapatiṃ praṇavaṃ vaṭukaṃ yajet / caturasre maṇḍale ca dakṣiṇe gaṇapaṃ yajet //15*
*vāme ca vaṭukaṃ koṇe gurūn ṣoḍaśanāthakān / vāyavyādau cāṣṭa daśa pratiṣaṭkoṇake tataḥ //16*
*brahmādyāś cāṣṭa paritas tanmadhye ca navātmakaḥ / kubjikā kulaṭā caiva kramapūjā tu sarvadā //17*

AP.144.1-3a: *śrīmatīṃ kubjikāṃ vakṣye dharmārthādijayapradāṃ / pūjayen mūlamantreṇa parivārayutena vā //*
*oṃ aiṃ hrauṃ śrīṃ khaiṃ hraiṃ ha-sa-kṣa-ma-la-cavayam bhagavati ambike hrāṃ hrīṃ kṣrīṃ kṣauṃ kṣrūṃ krīṃ kubjike hrāṃ oṃ ḍa-ña-na-ṇame aghoramukhi vrāṃ chrāṃ chīṃ kili 2 kṣīṃ vicce khyoṃ śrīṃ kroṃ oṃ hroṃ aiṃ vajrakubjini strīṃ trailokyakarṣiṇī hrīṃ kāmāṅgadrāviṇī hrīṃ strīṃ mahākṣobhakāriṇī aiṃ hrīṃ kṣrīṃ aiṃ hroṃ śrīṃ pheṃ kṣauṃ namo bhagavati kṣrauṃ kubjike hroṃ hroṃ kraiṃ ḍa-ña-ṇa-name aghoramukhi chrāṃ chāṃ vicce oṃ kili 2 kṛtvā karāṅganyāsañ ca sandhyāvandanam ācaret / vāmā jyeṣṭhā tathā raudrī sandhyātrayam anukramāt // kulavāgīśi vidmahe mahākālīti dhīmahi / tannaḥ kaulī pracodayāt //*
v. 3cd-12: *mantrāḥ pañca praṇavādyāḥ pādukāṃ pūjayāmi ca / madhye nāma caturthyantaṃ dvinavātmakavījakāḥ //3*
*namontā vā'tha ṣaṣṭyā tu sarve jñeyā vadāmi tān / kaulīśanāthaḥ sukalā janmataḥ kubjikā tataḥ //4*
*śrīkaṇṭhanāthaḥ kauleśo gaganānandanāthakaḥ / caṭulā devī maitrīśī karālī tūrṇanāthakaḥ //5*
*ataladevī śrīcandrā devītyantās tatas tvime / bhagātmapuṅgaṇadevamohanīṃ pādukāṃ yajet //6*
*atītabhuvan ānandaratnāḍhyāṃ pādukāṃ yajet / brahmajñānātha kamalā paramā vidyayā saha //7*
*vidyā-devī-guru-śuddhis-triśuddhiṃ pravadāmi te / gaganaś caṭulī cātmā padmānando maṇiḥ kalā //8*
*kamalo māṇikyakaṇṭho gaganaḥ kumudas tataḥ / śrīpadmo bhairavānando devaḥ kamala ity ataḥ //9*
*śivo bhavo 'tha kṛṣṇaś ca navasiddhāś ca ṣoḍaśa / candrapūro 'tha gulmaś ca śubhaḥ kāmo 'timuktakaḥ //10*
*kaṇṭho vīraḥ prayogo 'tha kuśalo devabhogakaḥ / viśvadevaḥ khaḍgadevo rudro dhātāsireva ca //11*
*mudrāsphoṭo vaṃśapūro bhojaḥ ṣoḍaśa siddhakāḥ / samayānyas tu dehas tu ṣoḍhānyāsena yantritaḥ //12*
v. 13-25: *prakṣipya maṇḍale puṣpaṃ maṇḍalānyatha pūjayet / anantañ ca mahāntañ ca sarvadā śivapādukāṃ //13*
*mahāvyāptiś ca śūnyañ ca pañcatattvātmamaṇḍalaṃ / śrīkaṇṭhanāthapādukāṃ śaṅkarānantakau yajet //14*
*sadāśivaḥ piṅgalaś ca bhṛgvānandaś ca nāthakaḥ / lāṅgūlānandasaṃvartau maṇḍalasthānake yajet //15*
*nairṛtye śrīmahakālaḥ pinākī ca mahendrakaḥ / khaḍgo bhujaṅgo vāṇaś ca aghāsiḥ śabdako vaśaḥ //16*
*ājñārūpo nandarūpo balindatvā kramaṃ yajet / hrīṃ khaṃ khaṃ hūṃ sauṃ vaṭukāya aru 2 arghaṃ puṣpaṃ dhūpaṃ dīpaṃ gandhaṃ baliṃ pūjāṃ gṛhṇa 2 namastubhyaṃ / oṃ hrāṃ hrīṃ hrūṃ kṣeṃ kṣetrapālāya avatara 2 mahākapilajaṭādhāra bhāvara trinetra jvālāmukha ehyehi gandha-puṣpa-balipūjāṃ gṛhṇa 2 khaḥ khaḥ oṃ kaḥ oṃ laḥ oṃ mahāḍāmarādhipataye svāhā baliśeṣe 'tha yajet hrīṃ hrūṃ hāṃ śrīṃ vai trikūṭakaṃ //17*
*vāme ca dakṣiṇe hy agre yāmye niśānāthapādukāḥ / dakṣe tamorināthasya hagre kālānalasya ca //18*
*uḍḍiyāṇaṃ jālandharaṃ pūrṇaṃ vai kāmarupakaṃ / gaganānandadevañ ca svargānandaṃ savargakaṃ //*
*paramānandadevañ ca satyānandasya pādukāṃ / nāgānandañ ca vargākhyam uktānte ratnapañcakaṃ //20*
*saumye śive yajet ṣaṭkaṃ suranāthasya pādukāṃ / śrīmatsamayakoṭīśaṃ vidyākoṭīśvaraṃ yajet //21*
*koṭīśaṃ vindukoṭīśaṃ siddhakoṭīśvarantathā / siddhacatuṣkam āgneyāṃ amarīśeśvaraṃ yajet //22*
*cakrīśanāthaṃ kuraṅgeśaṃ vṛtreśañcandranāthakaṃ / yajed gandhādibhiś caitān yāmye vimalapañcakaṃ //23*
*yajed anādivimalaṃ sarvajñavimalaṃ tataḥ / yajed yogīśavimalaṃ siddhākhyaṃ samayākhyakaṃ //24*
*naiṛtye caturo devān jayet kandarpanāthakaṃ / pūrvāḥ śaktīś ca sarvāś ca kubjikāpādukāṃ yajet //25*
v. 26-29ab: *navātmakena mantreṇa pañcapraṇavakena vā / sahasrākṣamanavadyaṃ viṣṇuṃ śivaṃ sadā yajet //26*
*pūrvācchivāntaṃ brahmādi brahmāṇī ca maheśvarī / kaumārī vaiṣṇavī caiva vārāhī śakraśaktikā //27*
*cāmuṇḍā ca mahālakṣmīḥ pūrvādīśāntamarcayet / ḍākinī rākinī pūjyā lākinī kākinī tathā //28*
*śākinī yākinī pūjyā vāyavyādugraṣaṭsu ca /29ab*

AP.145.1-5: *mālinīnānāmantrāḥ: nānāmantrān pravakṣyāmi ṣoḍhānyāsapuraḥsaram /*
*nyāsas tridhā tu ṣoḍhā syuḥ śākta-śāmbhava-yāmalāḥ //1*
*śāmbhave śabdarāśiḥ ṣaṭṣoḍaśagranthirūpavān / trividyā tadgraho nyāsas tritattvātmābhidhānakaḥ //2*
*caturtho vanamālāyāḥ ślokadvādaśarūpavān / pañcamo ratnapañcātmā navātmā ṣaṣṭhā īritaḥ //3*
*śākte pakṣe ca mālinyās trividyātmā dvitīyakaḥ / adhoryaṣṭakarūpo 'nyo dvādaśāṅgaś caturthakaḥ //4*
*pañcamas tu ṣaḍaṅgaḥ syāc chaktiścānyāstra caṇḍikā / krīṃ hrauṃ klīṃ śrīṃ krūṃ phaṭ trayaṃ syāt turyākhyaṃ sarvasādhakaṃ //5*
v. 6-18a - *nādiphānta* explained; 18cd-30 – rudra-code.

AP.146.1-2ab – see Appendix for parallels with TS.6.1-40 and KMT.5.1-12, as well as NS.1.54ff.
v. 2cd-6ab: *ekatriṃśatpadaṃ śambhoḥ śatamantraikasaptatiḥ // he ghauṃ pañcapraṇavādyantāṃ trikhaṇḍīñ ca japed yajet / he ghauṃ śrīkubjikāhṛdayaṃ padasandhau tu yojayet // akuntāditrimadhyasthaṃ kulādeś ca trimadhyagaṃ /*

*madhyamādi trimadhyasthaṃ piṇḍaṃ pāde trimadhyagaṃ // trayārdhamātrāsaṃyuktaṃ praṇavādyaṃ śikhāśivāṃ / oṃ kṣrauṃ śikhābhairavāya namaḥ / skhīṃ skhauṃ skheṃ savījatryakṣaraḥ hrāṃ hrīṃ hraiṃ nirbījantryarṇaṃ dvātriṃśadvarṇakamparaṃ // kṣādayaś ca kakārāntā akulā ca kulakramāt /*

v. 6cd-12ab: *śaśinī bhānunī caiva pāvanī śiva ity ataḥ //*
*gāndharī ṇaś ca piṇḍākṣī capalā gajajihvikā / ma mṛṣā bhayasārā syān madhyamā pho 'jarāya ca //7*
*kumāro kālarātrī na saṅkaṭā da dha kālikā / pha śivā bhavaghorā ṇa ṭa vībhatsā ta vidyutā //8*
*ṭha viśvambharā śaṃśinyā ḍha jvālāmālayā tathā / karālī durjayā raṅgī vāmā jyeṣṭhā ca raudryapi //9*
*kha kālī ka kulālamvī anulomā da piṇḍinī / ā vedinī i rūpī vai śāntirmūrtiḥ kalākulā //10*
*ṛ khaḍginī u balitā ḷ kulā ḹ tathā yadi / subhagā vedanādinyā karālī aṃ ca madhyamā //11*
*aḥ apetarayā pīṭhe pūjyāś ca śaktayaḥ kramāt / vskhāṃ skhīṃ skhauṃ mahābhairavāya namaḥ /*

v. 12cd-21 – 64 *yoginīs: akṣodyā(emend. bhyā ) hy ṛkṣakarṇīṃ ca rākṣasī kṣapaṇa kṣayā //12*
*piṅgākṣī cākṣayā kṣemā brahmāṇyaṣṭakasaṃsthitāḥ / ilā līlāvatī nīlā laṅkā laṅkeśvarī tathā //13*
*lālasā vimalā mālā(lolā) māheśvarya'ṣṭake sthitāḥ / hutāśanā viśālākṣī huṅkārī vaḍavāmukhī //14*
*hāhāravā tathā krūrā krodhā bālā kharānanā / kaumāryā dehasambhūtāḥ pūjitāḥ sarvasiddhidāḥ //15*
*sarvajñā taralā tārā ṛgvedā ca hayānanā / sārā sārasvayaṅgrāhā śāśvatī(sattvikī) vaiṣṇavīkule //16*
*tālujihvā ca raktākṣī vodyujjihvā karaṅkiṇī / meghanādā pracaṇḍogrā kālakarṇī kalipriyā //17*
*vārāhīkulesambhūtāḥ pūjanīyā jayārthinā / campā campāvatī caiva pracampā jvalitānanā //18*
*piśācī picuvaktrā ca lolupā aindrīsambhavāḥ / pāvanī yācanī caiva vāmanī damanī tathā //19*
*vinduvelā vṛhatkukṣī vidyutā viśvarūpiṇī / cāmuṇḍākulasambhūtā maṇḍale pūjitā jaye //20*
*yamajihvā jayantī ca durjayā ca yamāntikā / viḍālī revatī caiva jayā ca vijayā tathā /*
*mahālakṣmīkule jātā aṣṭāṣṭakam udāhṛtaṃ /*

AP.147.1: *īśvara uvāca / oṃ guhyakubjike huṃ phaṭ mama sarvopadravān yantra-mantra-tantra-cūrṇa-prayogādikaṃ yena kṛtaṃ kāritaṃ kurute kariṣyati kārayiṣyati tān sarvān hana 2 daṃṣṭrākarālini hraiṃ hrīṃ huṃ guhyakubjikāyai svāhā... /* = inverse of KMT.10.29: *hāsvā yaikābjikuhyagu ṭpha hūṃ hreṃ hūṃ hrīṃ hreṃ lirākaṣṭrādaṃ naha naha rvānsa tān tiṣyarika taṃpirākā taṃkṛ naye kaṃdigāyoprarṇacūntratantramantrayavāndraparvosa mama ṭpha hūṃ kebjikuhyagu oṃ /*

v. 5: *hrīṃkārī khecarī caṇḍā chedanī kṣobhaṇī kriyā / kṣemakārī ca hrīṃ kārī (?) phaṭkārī navaśaktayaḥ /*

AP.154.5cd-6: *naṣṭe mṛte pravrajite klīve ca patite patau //*
*pañcasvāpatsu nārīṇāṃ patiranyo vidhīyate / mṛte tu devare deyāt tadabhāve yathecchayā //*

AP.157.34ab (AITM. 158): *maithune kaṭadhūme ca sadyaḥ snānaṃ vidhīyate /*

AP.158.42: *pāṣaṇḍāśritā bhartṛghnyo nāśaucodakagāḥ striyaḥ //*

AP.167.12cd-13: *kīrtir lakṣmīr dhṛtir medhā puṣṭiḥ śraddhā kriyā matiḥ //*
*buddhir lajjā vapuḥ śāntis tuṣṭiḥ kāntiś ca mātaraḥ / etās tvāmabhiṣiñcan tu dharmapatnyāḥ samāgatāḥ //*

v.15-16ab: *deva-dānava-gandharvā yakṣa-rākṣasa-pannagāḥ / ṛṣayo manavo gāvo devamātara eva ca //*
*devapatnyo drumā nāgā daityāś-cāpsarasāṅgaṇāḥ /*

AP.168.37ab: *strī-śūdra-viṭkṣatrabadho nāstikyañcopapātakaṃ /*

AP.173.8-9: *śiraḥkapālī dhvajavān bhaikṣāśī karma vedayan / brahmahā dvādaśābdāni mitabhuk śuddhim āpnuyāt //*
*ṣaḍbhir varṣaiḥ śuddhacārī brahmahā pūyate naraḥ / vihitaṃ yadakāmānāṃ kāmāt tu dviguṇaṃ smṛtaṃ //*

AP.184.1: description of the Aṣṭamī vrata: *brahmādimātṛyajanāj japen mātṛgaṇāṣṭamīṃ /*
*kṛṣṇāṣṭamyāṃ caitramāse pūjyābdaṃ kṛṣṇamarthabhāk //*

AP.185.11-16ab: *paśuñ ca kālī kālīti japtvā khaḍgena ghātayet / kāli kāli vajreśvari lauhadaṇḍāyai namaḥ //*
*tad utthaṃ rudhiraṃ māṃsaṃ pūtanāyai ca nairṛte / vāyavyāṃ pāparākṣasyai carakyai nama īśvare //12*
*vidārikāyai cāgneyāṃ mahākauśikam agnaye / tasyāgrato nṛpaḥ snāyāc chatruṃ piṣṭamayaṃ haret //13*
*dadyāt skandaviśākhābhyāṃ brāhmādyā niśi tā yajet / jayantī maṅgalā kālī bhadrakālī kapālinī //14*
*durgā śivā kṣamā dhātrī svāhā svadhā namo 'stu te / devīṃ pañcāmṛtaiḥ snāpya pūjayec cārhaṇādinā //15*
*dhvajādi rathayātrādi balidānaṃ varādikṛt /16ab*

AP.211.2: *prāsādā yatra sauvarṇā vasordhārā ca yatra sā / gandharvāpsaraso yatra tatra yānti sahasradāḥ //*

v. 39ab: *dāsīṃ dattvā dvijendrāya apsarolokam āpnuyāt /*

AP.214.1-6: *nāḍīcakraṃ pravakṣyāmi yajjñānāj jñāyate hariḥ / nābheradhastādyat kandamaṅkurās tatra nirgatāḥ //1*
*dvāsaptatisahasrāṇi nābhimadhye vyavasthitāḥ / tiryagūrdhvamadhaś caiva vyāptantābhiḥ samantataḥ //2*
*cakravatsaṃsthitā hy etāḥ pradhānā daśanāḍayaḥ / iḍā ca piṅgalā caiva susumṇā ca tathaiva ca //3*
*gāndhārī hastijihvā ca pṛthā caiva yathā(? AITM: yaśā) tathā / alambuṣā huhuś caiva śaṅkhinī daśamī smṛtā //4*
*daśa prāṇavahā hy etā nāḍayaḥ parikīrtitāḥ / prāṇo 'pānaḥ samānaś ca udāno vyāna eva ca //5*
*nāgaḥ kūrmo 'tha kṛkaro devadatto dhanañjayaḥ /6ab*

v. 27: *candrāgniravisaṃyuktā ādyā kuṇḍalinī matā / hṛtpradeśe tu sā jñeyā aṅkurākārasaṃsthitā //*

AP.219.36cd-38 (See complete initiation *mantra* in App.2.8.): *pāntu te kurupā mukhyā divyāścāpsarasāṅgaṇāḥ //*
*anavadyā sukeśī ca menakāṃ sahajanyayā / kratusthalā ghṛtācī ca viśvācī puñjikasthalā //37*
*pramlocā corvaśī rambhā pañcacūḍā tilottamā / citralekhā lakṣmaṇā ca puṇḍarīkā ca vāruṇī //38*
v. 43cd: *ḍākinyo yāś ca yoginyaḥ khecarā bhūcarāś ca yāḥ //*

AP.231.14-19: *go karṇaśikhi cakrāhva khara hārītavāyasāḥ / kulāha kukkubha śyena pheru khañjanavānarāḥ //14*
*śataghnacaṭakaśyāmacāsaśyenakaliñjalāḥ / tittiriḥ śatapatrañca kapotaś ca tathā trayaḥ //15*
*khañjarīṭakadātyūhaśukarājīvakukkuṭāḥ //16*
*vāguryulūka-śarabha-krauñcāḥ śaśakakacchapāḥ / lomāsikāḥ piṅgalikāḥ kathitā rātrigocarāḥ //17*
*haṃsāś ca mṛga-mārjāra-nakula-rkṣa-bhujaṅgamāḥ / vṛkāri-siṃha-vyāghroṣṭragrāma-śūkaramānuṣāḥ //18*
*śvāvid-vṛṣabha-gomāyu-vṛka-kokilasārasāḥ / turaṅgakaupīnanarā godhā hy ubhayacāriṇaḥ //19*

AP.244.1-7ab: *śastā strī cārusarvāṅgī mattamātaṅgagāminī / gurūrujaghanā yā ca mattapārāvatekṣaṇā //1*
*sunīlakeśī tanvaṅgī vilomāṅgī manoharā / samabhūmispṛśau pādau saṃhatau ca tathā stanau //2*
*nābhiḥ pradakṣiṇāvartā guhyam aśvatthapatravat / gulphau nigūḍhau madhyena nābhiraṅguṣṭhamānikā //3*
*jaṭharan na pralambañ ca romarūkṣā na śobhanā / na rkṣavṛkṣanadīnāmnī na sadā kalahapriyā //4*
*na lolupā na durbhāṣā śubhā devādipūjitā / gaṇḍair madhūkapuṣpābhair na śirālā na lomaśā //5*
*na saṃhatabhrūkuṭilā patiprāṇā patipriyā / alakṣaṇāpi lakṣaṇyā yatrākārāstato guṇāḥ //6*
*bhuvaṅkaniṣṭhikā yasyā na spṛśen mṛtyur eva sā //7ab*

AP.253.60-61ab: *strīnaktamantarāgāravahiḥ śatrukṛtas tathā / mattonmattārtavyasanibālabhītaprayojitaḥ //*
*asambaddhakṛtaś caiva vyavahāro na siddhyati /*

AP.255.3-4: *strīvṛddhabālakitavamattonmattābhiśastakāḥ / raṅgāvatāripāṣaṇḍikūṭakṛdvikalendriyāḥ //*
*patitāptānnasambandhisahāyariputaskarāḥ / asākṣiṇaḥ sarvasākṣī cauryapāruṣyasāhase //*

AP.259.61cd-62ab: *amīvaheti sūktena bhūtāni sthāpayen niśi // sabādhe viṣame durge bandhā vā nirgataḥ kvacit /*

AP.262.7-9ab: *vaiṣṇavī śāntir aindrī ca brāhmī raudrī tathaiva ca / vāyavyā vāruṇī caiva kauverī bhārgavī tathā //*
*prājāpatyā tathā tvāṣṭrī kaumārī vahnidevatā / mārudgaṇā ca gāndhārī śāntair nairṛtakī tathā //*
*śāntir āṅgirasī yāmyā pārthivī sarvakāmadā /*

AP.270.5cd-12: *aṃśumālā duṣprekṣyā hantuṃ pretaniśācarān //*
*gadā ceyaṃ sahasrārciḥ pradīptapāvakojjvalā / rakṣobhūtapiśācānāṃ ḍākinīnāñ ca nāśanī //6*
*śārṅgavisphūrjitañ caiva vāsudevasya madripūn / tiryaṅmanuṣyakuṣmāṇḍapretādīn hantvaśeṣataḥ //7*
*khaḍgadhārojjvalajjo 'tsnānirdhūtā ye samāhitāḥ / te yāntu śāmyatāṃ sadyo garuḍeneva pannagāḥ //8*
*ye kuṣmāṇḍāsthā yakṣā ye daityā ye niśācarāḥ / pretā vināyakāḥ krūrā manuṣyā jambhagāṃ khagāḥ //9*
*siṃhādayaś ca paśavo dandaśūkāś ca pannagāḥ / sarve bhavantu te saumyāḥ kṛṣṇaśaṅkharavāhatāḥ //10*
*cittavṛttiharā ye me ye janāḥ smṛtihārakāḥ / balaujasañ ca hartāraś chāyāvibhraṃśakāś ca ye //11*
*ye copabhogahartāro ye ca lakṣaṇanāśakāḥ / kuṣmāṇḍāste praṇaśyan tu viṣṇucakraravāhatāḥ //12*
v. 22: *nāga-kinnara-gandharva-yakṣa-bhūta-gaṇā grahāḥ / pramathās tu sahādityair bhūteśo mātṛbhiḥ saha //*
v. 26cd-28ab: *nīla-svetāmimāndṛṣṭvā naśyan tvāśu nṛpārayaḥ // vyādhibhir vividhair ghoraiḥ śastraiś ca yudhi nirjitāḥ /*
*pūtanā revatī lekhā kālarātrīti paṭhyate // dahan tvāśu ripūn sarvānpatāke tvām upāśritāḥ /*

AP.283.48cd-49: *karpūrajalakābhekatailaṃ pāṭalimūlayuk //*
*piṣṭvā lipya pade dve ca caredaṅgārake naraḥ / tṛṇautthānādikaṃ vyūhya darśayanvai kutūhalaṃ //*

AP.294.21cd-24ab: *devālaye śūnyagṛhe valmīkodyānakoṭare // rathyāsandhau śmaśāne ca nadyāñ ca sindhusaṃgame /*
*dvīpe catuṣpathe saudhe gṛhe 'bje parvatāgrataḥ // vilahadvāre jīrṇakūpe jīrṇaveśmani kuḍyake /*
*śigru-śleṣmātakākṣeṣu jambūḍumbareṇeṣu ca // vaṭe ca jīrṇaprākāre khāsyahṛtkakṣajatruṇi /*

AP.299.1ab: *bālatantraṃ pravakṣyāmi bālādigrahamardanaṃ /*
v. 50cdff: *oṃ namaḥ sarvamātṛbhyo bālapīḍāsaṃyogaṃ bhuñja bhuñja cuṭa cuṭa sphoṭaya sphoṭaya sphura sphura gṛhṇa gṛhṇa ākaṭṭaya ākaṭṭaya evaṃ siddharūpo jñāpayati /*
*hare hare nirdovaṃ kuru kuru bālikāṃ bālaṃ striyam puruṣaṃ vā sarvagrahāṇāmupakramāt cāmuṇḍe namo devyai hrūṃ hrūṃ hrīṃ apasara apasara duṣṭagrahān hrūṃ tadyathā gacchantu gṛhyakāḥ anyatra panthānaṃ rudro jñāpayati sarvabālagraheṣu syān mantro 'yaṃ sarvakāmikaḥ //*
*oṃ namo bhagavati cāmuṇḍe muñca muñca baliṃ bālikāṃ vā baliṃ gṛhṇa gṛhṇa jaya jaya vasa vasa /*
*sarvatra balidāne 'yaṃ rakṣākṛt paṭhyate manuḥ / brahmā viṣṇuḥ śivaḥ skandogaurīlakṣmīr gaṇādayaḥ /*
*rakṣantu ca jvarābhyāntaṃ muñcantu ca kumārakam /*

AP.300.1-8: *grahāpahāramantrādīn vakṣye grahavimardanān / harṣecchābhayaśokādi viruddhāśucibhojanāt //1*
*gurudevādikopāc ca pañconmādā bhavanty atha / tridoṣajāḥ sannipātā āgantur iti te smṛtāḥ //2*
*devādayo grahā jātā rudrakrodhād anekadhā / saritsarastaṅāgādau śailopavanasetuṣu //3*
*nadīsaṅge śūnyagṛhe viladvāry ekavṛkṣake / grahā gṛhṇanti puṃsaś ca śriyaḥ suptāñ ca garbhiṇīṃ //4*

*āsannapuṣpānnagnāñ ca ṛtusnānaṃ karoti yā / avamānaṃ nṛṇāṃ vairaṃ vighnaṃ bhāgyaviparyayaḥ //5*
*devatā-guru-dharmādi sadācārādi laṅghanam / patanaṃ śailavṛkṣāder vidhunvan mūrdhajaṃ muhuḥ //6*
*rudan-nṛtyati raktākṣo hūṃrūpo 'nugrahī naraḥ / udvignaḥ śūladāhārtaḥ kṣuttṛṣṇārtaḥ śirortimān //7*
*dehi dahīti yāceta balikāmagrahī naraḥ / strīmālābhogasnānecchūratikāmagrahī naraḥ //8*
See NT.19 for the details on the *grahas.*

AP.302.7-9ff: *oṃ hrīṃ cāmuṇḍe amukandaha 2 paca 2 mama vaśamānaya 2 ṭha 2 vaśīkaraṇakṛnmantraś cāmuṇḍāyāḥ prakīrtitaḥ / phalatrayakaṣāyeṇa varāṅgaṃ kṣālayed vaśe //7*
*aśvagandhāyavaiḥ strī tu niśākarpūrakādinā / pippalītaṇḍulānyaṣṭau maricāni ca viṃśatiḥ //8*
*vṛhatīrasalepaś ca vaśe syān maraṇāntikaṃ / kaṭīramūlatrikaṭukṣaudralepas tathā bhavet //9*
v. 10cd-12: *maṇḍalantritayantāvad bhedaistatra nyaset kramāt //*
*guṇāś ca tantrasatvādyāḥ keśarasthāś ca śaktayaḥ / vimalotkarṣaṇī jñānakriyāyogāś ca vai kramāt //11*
*prahvī satyā īśānānugrahā madhyatas tataḥ / yogapīṭhaṃ samabhyarcya samāvahya hariṃ yajet //12*

AP.306.1-4: *stambho vidveṣaṇoccāṭa utsādo bhramamāraṇe / vyādhiś ceti smṛtaṃ kṣutraṃ tanmokṣo vakṣyate śṛṇu //1*
*oṃ namo bhagavate unmattarudrāya bhrama 2 bhrāmaya 2 amukaṃ vitrāsaya udbhrāmaya 2 raudreṇa rūpeṇa hūṃ phaṭ ṭha 2 śmaśāne niśi japtena trilakṣaṃ madhunā hunet / citāgnau dhūrtasamidubhir bhrāmyate satataṃ ripuḥ //2*
*hemagaurikayā kṛṣṇā pratimā haimasūcibhiḥ / japtvā vidhyec ca tatkaṇṭhe hṛdi vā mriyate ripuḥ //3*
*kharabālacitābhasma brahmadaṇḍī ca markaṭī / gṛhe vā mūrdhni taccūrṇaṃ japtamutsādakṛta kṣipet //4*
v. 18: *oṃ kṣauṃ namo bhagavate nārasiṃhāya jvālāmāline dīptadaṃṣṭrāyāgninetrāya sarvarakṣoghnāya sarvabhūtavināśāya sarvajvaravināśāya daha 2 paca 2 rakṣa 2 hūṃ phaṭ mantroyaṃ nārasiṃhasya makalāghnivāraṇaḥ / japyādinā haret kṣudragrahamārīviṣāmayān /*
*cūrṇamaṇḍūkavayasā jalāgnistambhakṛd bhavet //*

AP.308.6-9ab invocation of Śrī and her four door-keeper *śaktis*:
*balākāṃ vāmanāṃ śyāmāṃ śvetapaṅkajadhāriṇīm / ūrdhvavāhudvayaṃ dhyāyet krīḍantīṃ dvāri pūrvavat //*
*urdhvīkṛtena hastena raktapaṅkajadhāriṇīṃ / śvetāṅgīṃ dakṣiṇe dvāri cintayed vanamālinīm //7*
*haritāṃ dordvayenordhamudvahantīṃ sitāmbujam / dhyāyed vibhīṣikāṃ nāma śrīdūtīṃ dvāri paścime //8*
*śāṅkarīm uttare dvāri tanmadhye 'ṣṭadalapaṅkajaṃ /9ab*

AP.309.1-3a: *tvaritāṅgānsamākhyāsye bhuktimuktipradāyakān / oṃ ādhāraśaktyai namaḥ /*
*oṃ hrīṃ puru 2 mahāsiṃhāya namaḥ / oṃ padmāya namaḥ / oṃ hrīṃ hrūṃ khecachekṣaḥ /*
*strīṃ oṃ hrūṃ kṣaiṃ hrūṃ phaṭ tvaritāyai namaḥ / khe ca hṛdayāya namaḥ / ca che śirase namaḥ /*
*che kṣaḥ śikhāyai namaṃ / kṣa strī kavacāya namaḥ / strīṃ hrūṃ netrāya namaḥ / hrūṃ khe astrāya phaṭ namaḥ /*
*oṃ tvaritāvidyāṃ vidmahe tūrṇavidyāñ ca dhīmahi tanno devī pracodayāt / śrīpraṇitāyai namaḥ /*
*hrūṃ kārāyai namaḥ / oṃ kheca hṛdayāya namaḥ / khecaryai namaḥ / oṃ caṇḍāyai namaḥ /*
*chedanyai namaḥ kṣepaṇyai namaḥ / striyai hrūṃ kāryai namaḥ / kṣemaṅkaryai jayāyai kiṅkarāya rakṣa /*
*oṃ tvaritājñayā sthiro bhava vaṣaṭ totalā tvaritā tūrṇetyetyevaṃ vidyeyam īritā //1*
*śirobhrumastake kaṇṭhe hṛdi nābhau ca guhyake / urvoś ca jānujaṅghorudvaye caraṇayoḥ kramāt //2*
*nyastāṅgo nyastamantra stu samastaṃ vyāpakaṃ nyaset /3ab*
v. 3cd-7: *pārvatī śavarī ceśā varadābhayahastikā //*
*mayūrabalayā picchamauliḥ kisalayāṃśukā / siṃhāsanasthā māyūravarhacchatrasamanvitā //4*
*trinetrā śyāmalā devī vanamālāvibhūṣaṇā / viprāhikaṇrābharaṇā catrakeyūrabhūṣaṇā //5*
*vaiśyanāgakaṭībandhā vṛṣalāhikṛtanūpurā / evaṃ rūpātmikā bhūtvā tanmantraṃ niyutaṃ japet //6*
*īśaḥ kirātarūpo 'bhūt purā gaurī ca tādṛśī / japed dhyāyet pūjayet tāṃ sarvasiddhyaiviṣādih //7*
v. 8-17: *aṣṭasiṃhāsane pūjyā dale pūrvādike kramāt / aṅga gāyatrī praṇītā hūṃkārādyā dalāgrake //*
*phaṭkārī cāgrato devyāḥ śrīvījenārcayed imāḥ / lokeśāyudhavarṇāstāḥ phaṭkārī tu dhanurdharā //9*
*jayā ca vijayā dvāsthe pūjye sauvarṇayaṣṭike / kiṅkarā varvarī muṇḍī laguḍī ca tayorvahiḥ //10*
*iṣṭvaivaṃ siddhayed dravyaiḥ kuṇḍe yonyākṛtau hunet / hemalābho 'rjunair dhānyair godhūmaiḥ puṣṭisampadaḥ //11*
*yavair dhānyais tilaiḥ sarvasiddhir ītivināśanam / akṣair unmattatā śatroḥ śālmalībhiś ca māraṇam //12*
*jambubhir-dhana-dhānyāptis tuṣṭir nīlotpalair api / raktāt palair mahāpuṣṭiḥ kundapuṣpair mahodayaḥ //13*
*mallikābhiḥ purakṣobhaḥ kumudair janavar labhaḥ / aśokaiḥ putralābhaḥ syāt pāṭalābhiḥ śubhāṅganā //14*
*āmrair āyus tilair lakṣmīr bilvaiḥ śrīś campakair dhanam / iṣṭaṃ madhukapuṣpaiś ca bilvaiḥ sarvajñatāṃ labhet //15*
*trilakṣajapyāt sarvāptir homād dhyānāt tathejyayā / maṇḍale 'bhyarcya gāyatryā āhutīḥ pañcaviṃśatim //16*
*dadyāc chatatrayaṃ mūlāt pallavair dīkṣito bhavet / pañcagavyaṃ purā pītvā carukaṃ prāśayet sadā //17*

AP.310.1-6: *aparāṃ tvaritā vidyāṃ vakṣye 'haṃ bhuktimuktidāṃ / pure vajrākule devīṃ rajobhir likhite yajet //1*
*padmagarbhe digvidikṣu cāṣṭau vajrāṇi vīthikāṃ / dvāraśobhopaśobhāñ ca likhec chrīghraṃ smaren naraḥ //2*
*aṣṭādaśabhujāṃ siṃhe vāmajaṅghā pratiṣṭhitā / dakṣiṇā dviguṇā tasyāḥ pādapīṭhe samarpitā //3*
*nāgabhūṣāṃ vajrakuṇḍe khaḍgaṃ cakraṃ gadāṃ kramāt / śūlaṃ śaraṃ tathā śaktiṃ varadaṃ dakṣiṇaiḥ karaiḥ //4*
*dhanuḥ pāśaṃ śaraṃ ghaṇṭāṃ tarjanīṃ śaṅkham aṅkuśam / abhayañ ca tathā varjaṃ vāmapārśve dhṛtāyudham //5*
*pūjanāc chatrunāśaḥ syād rāṣṭraṃ jayati līlayā / dīrghāyūrāṣṭrabhūtiḥ syād divyādisiddhibhāk //6*
v. 21-26ab*: totaleti samākhyātā vajratuṇḍe tato bhavet / kha kha hūṃ daśavījā syād vajratuṇḍendradrūtikā //21*
*khecari jvālinī jvāle khakheti jvālinīdaśa / varce śaravibhīṣaṇi khakheti ca śavaryapi //22*
*che chedani karālini khakheti ca karālyapi / vakṣaḥśravadravaplavanī kha kha dūtīplavaṃ khyapi //23*
*strībālakāre dhunani śāstrī vasanavegikā / kṣe pakṣe kapile hasa hasa kapilā nāma dūtikā //24*

*hrūṃ tejovati raudrī ca mātaṅgaraudridūtikā / puṭe puṭe kha kha khaḍge phaṭ brahmakadūtikā //25*
*vaitālini daśārṇāḥ syus tyajānyahipalālavat /26ab*

AP.311.7-8ab: *padmanāma bhaved vāmavīthī caiva samā bhavet / garbhaṃ raktaṃ keśarāṇi maṇḍale dīkṣitāḥ striyaḥ //7*
*jayec ca pararāṣṭrāṇi kṣipraṃ rājyam avāpnuyāt /*
v. 22-30: *viṣṇutvañ caiva rudratvamante pūrṇāhutir bhavet / ekayā caiva hy āhtyā śiṣyaḥ syād dīkṣito bhavet //22*
*adhikāro bhaved evaṃ śṛṇu mokṣamataḥ param / sumerustho yadā mantrī sadāśivapade sthitaḥ //23*
*pare ca homayet svastho 'karmakarmaśatān daśa / pūrṇāhutyā tu tadyogī dharmādharmair na lipyate //24*
*mokṣaṃ yāti paraṃsthānaṃ yadgatvā na nivartate / yathā jale jalaṃ kṣiptaṃ jalaṃ dehī śiras tathā //25*
*kumbhaiḥ kuryāc cābhiṣekaṃ jayarājyādisarvabhāk / kumārī brāhmaṇī pūjyā gurvāder dakṣiṇāṃ dadet //26*
*yajet sahasram ekan tu pūjāṃ kṛtvā dine dine / tilājyapurahomena devī śrīṃ kāmadā bhavet //27*
*dadāti vipulān bhogān yadanyac ca samīhate / japtvā hy akṣaralakṣan tu nidhānādhipatir bhavet //28*
*dviguṇena bhaved rājyaṃ triguṇena ca yakṣiṇī / caturguṇena brahmatvaṃ tato viṣṇupadaṃ bhavet //29*
*ṣaḍguṇena mahāsiddhir lakṣeṇaikena pāpahā / daśa japtvā dehaśuddhyai tīrthasnānaphalaṃ śatāt //30*
v. 31-36: *paṭe vā pratimāyāṃ vā śīghrāṃ vai sthaṇḍile yajet / śataṃ sahasramayutaṃ jape home prakīrtitam //31*
*evaṃ vidhānato japtvā lakṣamekan tu homayet / mahiṣājameṣamāṃsena narajena pureṇa vā //32*
*tilair yavais tathā lājair vrīhigodhūmakāmrakaiḥ / śrīphalair ājyasaṃyuktair homayitvā vratañ caret //33*
*ardharātreṣu sannaddhaḥ khaḍgacāpaśarādimān / ekavāsā vicitreṇa raktapītāsitena vā //34*
*nīlena vātha vastreṇa devīṃ tair eva cārcayet / vrajed dakṣiṇadigbhāgaṃ dvāre dadyād baliṃ budhaḥ //35*
*dūtīmantreṇa dvārādau ekavṛkṣe śmaśānake / evañ ca sarvakāmāptir bhuṅkte sarvāṃ mahīṃ nṛpaḥ //36*

AP.312.8cd-12: *kapāle tu samālikhya śivatattvaṃ samantataḥ //*
*śmaśānakarpaṭe vātha vāhyaṃ niṣkramya mantravit / tasya madhye likhen nāma karṇikopari saṃsthitam //9*
*tāpayet khādirāṅgārair bhūrjam ākramya pādayoḥ / saptāhādānayet sarvaṃ trailokyaṃ sacarācaram //10*
*vajrasampuṭagarbhe tu dvādaśāre tu lekhayet / madhye garbhagataṃ nāma sadāśivavidarbhitam //11*
*kuḍye(kuṇḍe) phalakake vātha śilāpaṭṭe haridrayā / mukhastambhaṃ gatistambhaṃ sainyastambhan tu jāyate //12*
v. 18-19ab: *dahanādiprayogoyaṃ śākinīñ caiva karṣayet / madhyādivāruṇīṃ yāvad vakratuṇḍasamanvitaḥ //*
*kuṣṭādyā vyādhayo ye tu nāśayet tān na saṃśayaḥ /*
v. 24cd-25ab: *bandhyānāṃ putradā hy eṣā cintāmaṇirivāparā // sādhayet pararāṣṭrāṇi rājyañ ca pṛthivīṃ jayet /*
v. 25cd: *phaṭ strīṃ kṣeṃ hūṃ lakṣajapyād yakṣādirvaśago bhavet //*

AP.313.7-11ab: *tripurāpūjanaṃ vakṣye asitāṅgo rurus tathā / caṇḍaḥ krodhas tathonmattaḥ kapālī bhīṣaṇaḥ kramāt //7*
*saṃhāro bhairavo brāhmīrmukhyā hrasvās tu bhairavāḥ / brahmāṇīṣaṅmukhā dīrghā agnyādau vaṭukāḥ kramāt //8*
*samayaputro vaṭuko yoginīputrakas tathā / siddhaputraś ca vaṭukaḥ kulaputraś caturthakaḥ //9*
*hetukaḥ kṣetrapālaś ca tripurānto dvitīyakaḥ / agnivetālo 'gnijihvaḥ karālī kālalocanaḥ //10*
*ekapādaś ca bhīmākṣa aiṃ kṣeṃ pretastayāsanaṃ /11ab*

AP.314.1-3: *oṃ hrīṃ hūṃ khe che kṣaḥ strīṃ hrūṃ kṣe hrīṃ phaṭ / tvaritāṃ pūjayen nyasya dvibhujāñcāṣṭavāhukāṃ /*
*ādhāraśaktiṃ padmañ ca siṃhe devīṃ hṛdādikam //*
*pūrvādau gāyatrīṃ yajen maṇḍale vai praṇītayā / huṃkārāṃ khecarīṃ caṇḍāṃ chedanīṃ kṣepaṇīṃ striyāḥ //*
*huṃkārāṃ kṣemakārīñ ca phaṭkārīṃ madhyato yajet / jayāñ ca vijayāṃ dvāri kiṅkarañ ca tadagrataḥ //3*
v. 6cd-8ab: *likhen nigrahacakran tu ekāśītipadair naraḥ //*
*vaste paṭe tarau bhūrje śilāyāṃ yaṣṭikāsu ca / madhye koṣṭhe sādhyanāma pūrvādau paṭṭikāsu ca //*
*oṃ hrīṃ kṣūṃ chanda chanda caturaḥ kaṇṭhakān kālarātrikāṃ aiśādāvambupādau ca yamarājyañ ca vāhyataḥ /*
v. 8cd-10ab: *kālīnāravamālī kālīnāmākṣamālinī // māmodetattadomomā rakṣata svasva bhakṣavā /*
*yamapāṭaṭayāmaya maṭamo ṭaṭamoṭamā // vāmo bhūrivibhūmeyā ṭaṭarīśvaśvarī ṭaṭa /*
v. 11cd-12: *kākapakṣasya lekhanyā śmaśāne vā catuṣpathe //*
*nidhāpayet kumbhādhastādvalmīke vātha nikṣipet / vibhītadrumaśāsvādho yantraṃ sarvārimardanam //*
v. 13-17: *likhec cānugrahañcakraṃ śuklapatre 'tha bhūrjake / lākṣayā kuṃkumenātha sphaṭikācandanena vā //13*
*bhuvi bhittau pūrvadale nāma madhyamakoṣṭhake / khaṇḍe tu vārimadhyasthaṃ oṃ haṃso vāpi paṭṭiśam //14*
*lakṣmīślokaṃ śivādau ca rākṣasādikramāl likhet / śrīḥ sāmamomā sā śrīḥ sānau yājñe jñeyā nausā //15*
*māyā līlā lālī yāmā yājñe jñeyā nausā māyā / yatra jñeyā vahiḥ śīghrā dikṣuraṃ kalasaṃ vahiḥ //16*
*padmasthaḥ padmacakrañ ca bhṛtyujit svargagandhṛtiṃ / śāntīnāṃ paramā sāntiḥ saubhāgyādi pradāyakam //17*
v. 18-23: *rudre rudrasamāḥ kāryāḥ koṣṭhakās tatra tā likhet / omādyāhrūṃphaḍantā ca ādivarṇamathānutaḥ //18*
*vidyāvarṇakrameneva saṃjñāñ ca vaṣaṭantikāṃ / adhasthāt pratyaṅgiraiṣā sarvakāmārthasādhikā //19*
*ekāśītipade sarvām ādivarṇakrameṇa tu / ādimaṃ yāvadantaṃ syād vaṣaḍantañ ca nāma vai //20*
*eṣā pratyaṅgirā cānyā sarvakāryādisādhanī / nigrahānugrahañcakrañ catuḥṣaṣṭipadair likhet //21*
*amṛtī sā ca vidyā ca krīṃ saḥ hūṃ nāmātha madhyataḥ / phaṭkārādyāṃ patragatāṃ trihrīṃkāreṇa veṣṭayet //22*
*kumbhavavaddhāritā sarvaśatruhṛt sarvadāyikā / viṣan naśyet karṇajapādakṣarādyaiś ca daṇḍakaiḥ //23*

AP.315.1: *stambhanaṃ mohanaṃ vaśyaṃ vidveṣoccāṭanaṃ vade / viṣavyādhimarogañ ca māraṇaṃ śamanaṃ punaḥ //*
v. 6cd-8ab: *kṛtvā tu bhairavaṃ rūpaṃ mālāmantraṃ samālikhet //6cd*
*oṃ śatrusukhastambhanī kāmarūpā ālīḍhakarī hrīṃ pheṃ phetkāriṇī mama śatrūṇāṃ devadattānāṃ mukhaṃ stambhaya 2 mama sarvavidveṣiṇāṃ mukhastambhanaṃ kuru 2 oṃ hūṃ pheṃ phetkāriṇi svāhā phaṭ hetuñ ca samālikhya tajjapāntaṃ mahābalaṃ / vāmenaiva nagaṃ śūlaṃ saṃlikhed dakṣiṇe kare /*
*likhen mantram aghorasya saṃgrāme stambhayed arīn /8ab*

v. 9-13ab: *anena tilakaṃ kṛtvā rājādīnāṃ vaśīkaraṃ / gardhabhasya rajo gṛhya kusumaṃ sūtakasya ca //*
*nārīrajaḥ kṣiped rātrau śayyādau dveṣakṛd bhavet / gokhurañ ca tathā śṛṅgamaśvasya ca khuraṃ tathā //10*
*śiraḥ sarpasya saṃkṣiptaṃ gṛheṣūccāṭanaṃ bhavet / karavīraśiphā pītā sasiddhārthā ca maraṇe //11*
*vyāla-chucchundarīraktaṃ karavīraṃ tadarthakṛt / saraṭaṃ ṣaṭpadañ cāpi tathā karkaṭavṛścikam //12*
*cūrṇīkṛtya kṣipet taile tadabhyaṅgaś ca kuṣṭhakṛt /13ab*
v. 13cd-14: *oṃ navagrahāya sarvaśatrūn mama sādhaya 2 māraya 2 aṃ soṃ maṃ vuṃ cuṃ oṃ śaṃ vāṃ keṃ oṃ svahā / anenārkaśatair arcya śmaśāne tu nidhāpayet //*
*bhūrje vā pratimāyāṃ vā māraṇāya riporgrahāḥ / oṃ kuñjarī brahmāṇī / oṃ mañjarī māheśvarī / oṃ vetālī kaumārī / oṃ kālī vaiṣṇavī / oṃ aghorā vārāhi / oṃ vetālī indrāṇī urvaśī / oṃ jayānī yakṣiṇī / navamātaro he mama śatruṃ gṛhṇata 2 bhūrje nāma riporlikhya śmaśāne pūjite mriyet //*

AP.319.9-10: *madhye sarasvatīṃ padme vāgīśī pūrvapadmake / hṛllekhā citravāgīśī gāyatrī viśvarūpayā //9*
*śāṅkarī matir dhṛtiś ca pūrvādyā hrīṃ svavījakāḥ / dhyeyā sarasvatī vacca kapilājyena homakaḥ / saṃskṛtaprākṛtakaviḥ kāvyaśāstrādividbhavet //10*

AP.321.8-10: *ayutād grahadoṣaghno javāghṛtavimiśritāt / vināyakārtiśamanamayutena ghṛtasya ca //*
*bhūta-vetālaśāntis tu guggulorayutena ca / mahāvṛkṣasya bhaṅgetu vyālakaṅke gṛhe sthite //*
*āraṇyānāṃ praveśe dūrvājyākṣatahāvanāt / ulkāpāte bhūmikampe tilājyenāhutāc chivam //*

AP.323.3-4: *oṃ namo bhagavati gaṅge kāli 2 mahākāli 2 māṃsaśoṇitabhojane raktakṛṣṇamukhi vaśamānaya mānuṣān svāhā / oṃ lakṣaṃ japtvā daśāṃśena hutvā syāt sarvakarmakṛt / vaśaṃ nayati śakrādīnmānuṣeṣveṣu ka kathā //*
*antardhānakarī vidyā mohanī jṛmbhanī tathā / vaśannayati śatrūṇāṃ śatrubuddhipramohinī //4*
v. 15cd-16: *oṃ uttiṣṭha cāmuṇḍe jambhaya 2 mohaya 2 amukaṃ vaśamānaya 2 svāhā ṣaḍviṃśā siddhavidyā sā nadītīramṛdā striyam // kṛtvonmattarasena iva nāmālikhyārkapatrake / mūtrotsargantataḥ kṛtvā japettāmānayet striyam //*

AP.326.20-21ab: *kanyārthau labhate kanyāṃ aputraḥ putram āpnuyāt / durbhagā caiva saubhāgyaṃ rājā rājyaṃ jayaṃ raṇe // aṣṭalakṣaiś ca vāksiddhir devādyā vaśam āpnuyuḥ /*

AP.371.14-18: *saptamasya talasyānte ghore tamasi saṃsthitāḥ / ghorākhyā prathamākoṭiḥ sughorā tadadhaḥ sthitā //*
*atighorā mahāghorā ghorarūpā ca pañcamī / ṣaṣṭhī taralā tārākhyā saptamī ca bhayānakā //*
*bhayotkaṭā kālarātrī mahācaṇḍā ca caṇḍayā / kolāhalā pracaṇḍākhyā padmā narakanāyikā //*
*padmāvatī bhīṣaṇā ca bhīmā caiva karālikā / vikarālā mahāvajrā trikoṇā pañcakoṇikā //*
*sadīrghā vartulā saptabhūmā caiva subhūmikā / dīptamāyāṣṭāviṃśatayaḥ koṭayaḥ pāpiduḥkhadāḥ //*
v. 24: *mārjārolūka-gomāyu-gṛghrādivadanāś ca te / tailadroṇyāṃ naraḥ kṣiptvā jvālayanti hutāśanaṃ //*
v. 28ab: *yantreṣu pīḍayanti sma bhakṣyante vāyasādibhiḥ /*

## *Kathāsaritsāgara* of Somadeva

KSS.3.6.48-53: *kadācid atha so'davyaḥ kṛtvākheṭakamāgataḥ / ādityaprabhabhūpālaḥ sahasāntaḥ puraṃ yayau //*
*dvāḥsthasaṃbhramasāśaṅkāḥ praviśyaiva dadarśasaḥ / devīṃ devārcanavyagrāṃ nāmnā kuvalayāvalīm //49*
*digambarām ūrdhvakeśīṃ nimīlitavilocanām / sthūlasindūratilakāṃ japaprasphuritādharām //50*
*vicitravarṇakanyasta mahāmaṇḍalamadhyagām / asṛksurāmahāmāṃsakalpatograbalikriyām //51*
*sāpi praviṣṭe nṛpatau saṃbhramākalitāṃśukā / tena pṛṣṭā kṣaṇādevamavocadyācitābhayā //52*
*tadaivodayalābhārthaṃ kṛtavatyasmi pūjanam / atra cāgamavṛttānataṃ siddhiṃ ca śṛṇu me prabho //53*
v. 100-112- see also BKM.3.368-370 for the same story:
*tad evaṃ devi devānām api santi na siddhayaḥ / herambe ‘narcite tasmat pūjayainaṃvarārthinī //100*
*ity uktāhaṃ vayasyābhir udyānaikāntavartinam / āryaputra purā gatvā vighnarājam apūjayam //101*
*pūjāvasāne cāpaśyam akasmād gaganāṅgaṇe / utpatya viharantīs tāḥ svasakhīr nijasiddhitaḥ //102*
*tad dṛṣṭvā kautukād vyomnaḥ samāhūyāvatārya ca / mayā siddhisvarūpaṃ tāḥ pṛṣṭāḥ sadyo’bruvann idam //*
*imā nṛmāṃsāśanajā ḍākinīmantrasiddhayaḥ / kālaratrir iti khyātā brahmaṇī gurur atra naḥ /*
*evaṃ sakhībhir uktāhaṃ khecarīsiddhilolubhā //105*
*nṛmāṃsāśanabhītā ca kṣaṇam āsaṃ sasaṃśayā / atha tatsiddhilubdhatvād avocaṃ tāḥ sakhīr aham //106*
*upadeśo mamāpy eṣa yuṣmābhir dāpyatām iti / tato madabhyarthanayā gatvā tatkṣaṇam eva tāḥ //107*
*āninyuḥ kālarātriṃ tāṃ tatraiva vikaṭākṛtim / miladbhruvaṃ kātarākṣīṃ nyañcaccipiṭanāsikām //108*
*sthūlagaṇḍīṃ karāloṣṭhīṃ danturāṃ dīrghakandharām / lambastanīm udariṇīṃ vidīrṇotphullapādukām //109*
*dhātrā vairūpyanirmāṇavaidagdhīṃ darśitāṃ iva / sā māṃ pādanatāṃ snātāṃ kṛtavighneśvarārcaṇām //110*
*vivastrāṃ maṇḍale bhīmāṃ bhairavārcām akārayat / bhakṣaṇāya nṛmāṃsaṃ ca devārcanabalīkṛtam //111*
*āttamantragaṇā bhuktamahāmāṃsā ca tatkṣaṇam / nirambaraivotpatitā sasakhīkāham ambaram //112*
v. 136b-138: *tāvattatraiva harmye sā kālarātrirupāyayau //*
*ākṛṣṭavīracchurikā muktaphūtkārabhīṣaṇā/ nayanānanavāntolkā ḍākiṇīcakraṃgatā //*
*tāṃ dṛṣṭvā tādṛśīṃ tatra kālarātrim upāgatām / sasmāra mantrānrakṣoghnānmītaḥ sundarako'tha saḥ //*
v. 187-190: *bhavanty evaṃ vidhā deva ḍākinīmantrasiddhayaḥ / etac ca matpiturdeśe vṛttaṃ sarvatra viśrutam //187*
*kālarātreś ca śiṣyāham ityādau varṇitaṃ mayā / pativratātvāt siddhis tu tato 'pyabhyadhikā mama //188*
*bhavatā cādya dṛṣṭāhaṃ śreyo'rthaṃ te kṛtārcanā / upahārāya puruṣaṃ mantreṇāṣṭum udyatā //189*
*tadasmidīye'tra naye tvam api praviśādhunā / siddhiyogajitānāṃ ca rājñāṃ mūrddhni padaṃ kuru //190*

KSS.6.6.156-157: *nirbandhapṛṣṭastaṃ cāhaṃ vijane yācitābhayaḥ / pratyavocaṃ nṛpaṃ deva bhāryāsti mama ḍākinī //*
*sā ca suptasya me'ntraṇi gudenākṛṣya cūṣati / tathaiva cāntaḥ kṣipati tenāhaṃ kṣāmatāṃ gataḥ //*

KSS.7.3.54: *krameṇa gacchanmilitaḥ sa mahāvratikaiḥ saha / caturbhiḥ prāpya saritaṃ vitastām uttatāra saḥ //*54
v. 58: *ekastu vipine'muṣmin nasti śūnyaḥ śivālayaḥ / tatra tiṣṭhati yo rātrāv antarvā bāhireva vā //*
*taṃ śṛṅgotpādinī nāma śṛṅgotpādanapūrvakam / mohayitvā paśūkṛtya bhakṣaty eva yakṣiṇī //*
v. 60-61: *ehikiṃ kurute'smākaṃ varakī sātra yakṣiṇī / teṣu teṣu śmaśāneṣu niśāsu hi vayaṃ sthitāḥ //*
*ity ukta vadbhistaiḥ sākaṃ gatvā prāpya śivālayam / śūnyaṃ niścayadattas tāṃ rātriṃ netuṃ viveśa saḥ //*
v. 62: *tatrāṅgaṇe vidhāyāśu bhasmanā maṇḍalaṃ mahat / praviśya cāntare tasya prajvālyāgniṃ sahendhanaiḥ //*
v. 64-67: *athāyayau vādayanti dūrātkaṅkālakiṃnarīm / nṛtyanti yakṣiṇī tatra sā śṛṅgotpādinī niśī //*
*etya teṣu catuṣvekaṃ sā mahāvratinaṃ prati / dattaḍṛṅmantramapaṭhatsanṛttaṃ maṇḍalād bahiḥ //*
*tena mantreṇa samjātaśṛṅgo mohita utthitaḥ / nṛtyaṃstasmañjavalatyagnau sa mahavratiko'patat //*
*patitaṃ cārdhasagdhvaṃ tamākṛṣyaivāgnimadhyataḥ / sā śṛṅgotpādinī hṛstā bhakṣayānāsa yakṣiṇī //*

KSS.12.1.37cd: *daivātkutaścat saṃprāptaśākinīsiddhisaṃvarā //*
v. 65-67: *sātha yogeśvarī tasmai sabhāryāya yathāvidhi / kālāsaṃkarṣiṇīṃ vidyāṃ dīkṣāpūrvapādiśat //*
*tataḥ śrīpavataṃ gatvā sa vidyāṃ tāmasādhayat / sā ca siddhā satī sākṣāt tasmai khaḍgottamaṃ dadau //*
*praptakhaḍgaś ca saṃpannaḥ sa tayā bhāryayā saha / kāntitamatyā kṛtī vāmadatto vidyādharottamaḥ //*

KSS.12.8.173-175: *so'haṃ daivādiha prāptaḥ śmaśāne'tra sthito niśī / apaśyaṃ yoginīcakraṃ samāgatamitas tataḥ //*
*tanmadhye caikayānīya yoginyā rājaputrakaḥ / uddhāṭitahṛdambhojo bhairavāya niveditaḥ //*
*pānamattā ca sā hartuṃ japato me'kṣamālikām / prāvartata mahāmāyā vikārānkurvatī mukhe //*

KSS.14.4.24-26a: *tatra mahyaṃ praviṣṭāya bhikṣārthaṃ gṛhiṇī gṛhāt / ekasmād raktakamalaṃ pradadau bhikṣayā saha //*
*tadgṛhītvāparaṃ gehaṃ prāptaṃ māṃ vīkṣya cābravīt / tatratyā gehinī hā dhig yoginyā svīkṛto bhavāt //*
*paśya datto nṛhastaste raktābjavyājato'nayā /*
v. 32: *tāvat sā tarjayantī māmanyābhiḥ saha yoginī / tatrāgānnabhasā naktaṃ manmāṃsarudhirārthinī //*

KSS.18.4.207-208: *śākhāvalambenāguhya rodhasyāśvasya cāntike / mātṛdevagṛhaṃ śūnyaṃ tatrāpaśyamahaṃ mahat //*
*tasmin praviśya dṛṣṭvāntaḥ sphurantīr eva tejasā / mātṛrahaṃ śāntabhayo natvā stutvā vyajijñapam //*
v. 211-213ab: *āgāttārāsthimālāḍhyā jyotsnābhūtisitā tataḥ / śaśiśubhrakapālā ca raudrī rajanitāpasī //*
*tatkālam cātra jānāmi tato mātṛgaṇāntarāt / nirgatya yoginīgrāmaḥ parasparamabhāṣata //*
*adya cakrapure'smābhirgantavyaṃ cakramelake /*
v. 225cd-226a: *mā bhaiṣīr mitra nedānīṃ yoginyaḥ prabhavantite / asti me tādṛśī śaktiḥ kāpyapratihatā yataḥ /*

## *Kālikā purāṇa*

KAP.5.55: *yā śrī sadā keśavamūrtimāyā viśvambharā yā sakalaṃ vibharti /*
*hrīr yoginī yā mahitā manojñā sā tvaṃ namaste paramātmasāre //*

KAP.9.47: *yā me tejaḥ samarthā syad grahītum iha bhāgaśaḥ / tāṃ nideśaya bhāryārthe yoginīṃ kāmarūpiṇīm //*
v. 48: *yogayukte mayi tathā yoginy eva bhaviṣyati / kāmāsakte mayi punar mohiny eva bhaviṣyati /*
*tāṃ me nideśaya brahman bhāryārthe varavarṇinīm //*
v. 49-50: *yad akṣaraṃ vedavido nigadanti manīṣiṇaḥ / jyotiḥ svarūpaṃ paramaṃ cintayiṣye sanātanam //*
*tac cintāyāṃ sadā śakto brahman gacchāmi bhāvanām / tatra yā vidhnajananī na bhavitrīha sāstu me //*

KAP.16.48-49: *krodharaktekṣaṇā tatra tanuyaṣṭis tadā satī / sphoṭañcakāra dvārāṇi sarvaṇyāvṛtya yogataḥ //*
*tena sphoṭena mahatā tasyās tu prāṇavāyavaḥ / nirbhidya daśamadvāram ātmanaste bahir yayuḥ //*

KAP.24.10: *śivāṃ śivakarīṃ śuddhāṃ sthūlāṃ sūkṣmāṃ parāvarām / antarvidyām avidyākhyāṃ pratimekāgrayoginim //*

KAP.35.10-18: *madhyaṃ tu śārabhaṃ kāyaṃ śaṅkarasya mahātmanaḥ / kapālī bhairavo bhūtaś caṇḍarūpī durāsadaḥ //10*
*mastiṣkamedasā yuktaṃ māṃsaṃ juhvati te śucau / brahmakapālapātrasthaṃ surābhir devapūjanam //11*
*balir manuṣyamāṃsena pānaṃ tu rudhiraṃ sadā / surayā pāraṇaṃ yajñe kapālodbhaṭadhāraṇam //12*
*vyāghracarmaparidhānaṃ samalaṃ trivalīvṛtam / evaṃ kurvanti satataṃ kapālavratadhāriṇaḥ //13*
*kapālī bhairavas teṣāṃ devaḥ pūjyas tu nityaśaḥ / śmaśānabhairavo yo'sau yo mahābhairavāhvayaḥ //14*
*bālasūryasamodyotaḥ sadāṣṭādaśabāhubhiḥ / vibhrājamāno raktākṣaḥ sarvadā nāyikāvrajaiḥ //15*
*kālī pracaṇḍā pramukhaiḥ krīḍamānas tu nityaśaḥ / sadyodagdhanṛmāṃsāśī galallolalasadbhujaḥ //16*
*lohitāhāravighasaḥ pretāśanagataḥ sadā / sthūlavaktro'tha lamboṣṭho hrasvasthūlapadālayaḥ /*
*vinodī vādano loke sāṭṭahāsāttu bhairavaḥ //17*
*evaṃ sa ca mahādevo mahābhairavarūpadhṛk / madhyaśārabhakāyena kāryaṃ dadhre mahābhujaḥ //18*
Followed by a set of offerings to Bhairava which can be given even by lay people on the 14th of the bright half of Caitra. The reward for this is all pleasures and abode of the gods.

KAP.45.79-80: *tatas tu śambhurūpaṃ sa darśayāmāsa śaṅkaraḥ / yoganidrāṃ mahāmāyāṃ yoginīṃ kālikāmbikām //*
*prathamaṃ darśayitvā tu tasyāḥ prakṛtirūpatām / paścāt sā pārvatīty eva kramāt tasyā adarśayat //*

KAP.61.6b-8: *yoginīkoṭibhiḥ saha...*

KAP.67.84b-85a: *rākṣasāś ca piśācāś ca vetālādyāḥ sarīsṛpāh //*
*nṛpāś ca ripavaś cānye na māṃ te dhnantu tvatkṛte/*
v. 117-118: *nṛpānanumate martyaṃ dattvā pāpam avāpnuyāt / upaplave raṇe vāpi yatheccham vitaren naram //*
*yaḥ kaścid rājapuruṣo nānyas tv api kadācana / balidānānāt pūrvaṃ divase tu baliṃ naram //*

## *Kubjikāmata tantra*

KMT.1.81*: kāvarṇā kāmarūpe pur eva purigatā jālapīṭhe jikā yā ṣaḍbhinnā madhyapīṭhe tripathapadagatā tvaṃ ca śṛṅgātakārā / siddhair yā veṣṭitāṅgī parivṛta caturaiḥ ṣaṣṭibhir yogivṛndair yuktā hṛtpaṅkajena ḍa-ra-la-ka-sa-hajā pātu māṃ rudraśaktiḥ //*

KMT.5.1-12 – see App.2.6.
v. 42-71 – see App.2.6.
v. 54: *guruṃ hatvā pañca koṭyaṃ śudhyate tu pramādataḥ / striyo ghātī durācāro daśa koṭyo japet priye //*

KMT.7.86-92: *lagne granthitrayaṃ(Sand.: granthitraye)*[2] *devi khagatir nātra saṃśayaḥ /*
*aṅgaṣaṭkaṃ śṛṇuṣvedaṃ kubjikāyāḥ kuleśvari //*
*hṛdayena tu devyāyāḥ kṣobhayec cāsurīgaṇam / navalakṣakṛte jāpye rājikālavaṇe hute //87*
*rājarājeśvarāṇāṃ tu martyaloke 'thavā patiḥ / sāmānyajapahomena sadyaḥ sampadadāyinaḥ //88*
*strījanaṃ kṣobhayet sarvaṃ bālavṛddhayuvān paśūn / śiro [']dhiṣṭhitayogena bhūta-vetāla-rākṣasān //89*
*yakṣiṇī-yakṣakanyāś ca piśācīnāṃ ca sādhanam / kurute vividhāścaryaṃ phala-puṣpādikarṣaṇam //90*
*yakṣiṇyākarṣaṇaṃ devi mṛtakotthāpanādikam / sākinīkulasāmānyaḥ pāśacchedaṃ paśugraham //91*
*kurute vividhāś caryaṃ śiraḥ siddho hy anekadhā / asiddhasya tu karmāṇi karmayogād vadāmy aham //92*

KMT.10.1ff: *kavacasya tu māhātmyaṃ śṛṇu devi vadāmy aham / yena saṃrakṣayet sarvaṃ kruddhaṃ śatrūn nipātayet //*
*āgataṃ rakṣayet kālaṃ kruddhaṃ kālaṃ vināśayet / kālavat kulasiddho 'sau tanutrāṇāvalambakaḥ //*
*śākinī-bhūta-vetālān nāśayet sādhayeti ca / māyārūpadharo mantrī māhendraguṇaśālinaḥ //*
v. 29: *hāsvā yaikābjikuhyagu ṭpha hūṃ hreṃ hūṃ hrīṃ hreṃ lirākaṣṭrādaṃ naha naha rvānsa tān tiṣyarika taṃpirākā taṃkṛ naye kaṃdigāyoprarṇacūntratantramantrayavāndraparvosa mama ṭpha hūṃ kebjikuhyagu oṃ /*
v. 82ff: *sādhu devi mahāprājñe kathayāmi sapratyayam / anyathā tat kathaṃ tasya bhrāntijñānaṃ vinaśyati //*
*kampate bhramate rodec cotpaten nipated vadet / anibaddharavonmādī sasaṃjño bhūtavad yathā //83*
*bhūtāveśasya cihnedaṃ bhāvāveśam ataḥ śṛṇu / yāni cihnāni jāyante bhāvaviddhasya bhāvini //84*
*ghūrmaṇaṃ svedaromāñ ca aśrupātāṅgamoṭanam / ārādhya smaraṇād evaṃ sampadyante svabhāvadhṛk //85*
*bhramate cakravat pātaḥ kāṣṭhavat kṣubhitekṣaṇaḥ / paśyate vibhramāpannaḥ śaktivedhopalakṣayet //86*
*kampate bhramate caiva jalpate vadate 'khilam / mantrāveśasya cihnedaṃ kathitaṃ tava śobhane //etc.*

KMT.15.47-49: *vibhajya svatanuṃ devaḥ ṣaṭpadārthapadena ca / ṣaḍ yoginyo mahātejāḥ ṣaṭpure sanniveśitāḥ //*
*ḍāmarī rāmaṇī caiva lambakarṇī ca kākinī / sākinī yakṣiṇī cānyā kusumbhodasamudbhavāḥ //*
*vajra-padmāsamārūḍhāḥ kusumbhaguṇaśālinīḥ / ṣaṭpurādhipatīnāṃ ca patitve samvyavasthitāḥ //*
v. 54: *ājñāpurasya madhyasthā yakṣiṇīti nigadyate / kubjikodarasambhūtāḥ ṣaḍ yoginyaḥ parāparāḥ //*

KMT.18.61cd-73: *ratnāṅgī ratnadehā tu ratnānāṃ nirṇayaṃ śṛṇu //*
*ratnāny amṛtam ity uktaṃ pañcadhā tv amṛtaṃ priye / piṇḍabandhaṃ vinā tena jīvitaṃ tu na vidyate //62*
*gaganāmṛtaratnaṃ tu svargaratnāmṛtaṃ tathā / pātālamartyaratnaṃ ca nārakaṃ ratnapañcakam //63*
*devīdehāt samudbhūtaṃ devīdehād vinirgatam / jñānavīryaḥ savīryas tu ajñāte vīryahānikṛt //64*
*tṛtīyaṃ daśanaṃ devyā ātmahṛtsthaṃ nitambagam / śikhāntasahitaṃ hy etat stanavāmoparisthitam //65*
*karṇabhūṣaṇavāmasthaṃ bījenāhatamastakam / pañcaratnādiyogasya padoddhāraḥ prakīrtitaḥ //66*
*prāṇaṃ vahnisamārūḍhaṃ guhyaśaktyā vibhūṣitam / bindumastaka cākrāntaṃ pañcaratnavibhedakam //67*
*ekaikaṃ rakṣitaṃ ratnaṃ yoginībhir yathā yathā / tat tathā śṛṇu kalyāṇi vyāptibhedo yathā sthitaḥ // 68*
*catuḥṣaṣṭigaṇaṃ vyomni dvātriṃsat svargacāriṇaḥ / pātālaṃ ṣoḍaśair vyāptaṃ martyaṃ caivāṣṭakānvitam //69*
*nirayasthās tu catvāri ratnānām adhidevatāḥ / taddīptibhāsakā jñātā ajñātā dīptihārikāḥ //70*
*ratnaprabhāvam atulaṃ dedīpyārcisamujjvalam / tatprabhāvād varārohe yoginyo balavattarāḥ //71*
*ato'rthaṃ gopayanty etās tadvīryaguṇavattarāḥ / rakṣanti svāminoddiṣṭā anādiṣṭaṃ haranti tāḥ //72*
*amīṣāṃ darśanāt sparśāt padārthapadayogataḥ / divyadehatvam āpnoti uccārāt kṣobhakṛd bhavet //73*
v. 76ff: *devyā dehaṃ paraṃ hy etac chāmbhavaṃ padapūrvakam / vaḍavānalayogasthaṃ padadehaṃ padodbhavam //*
*padadehopadeśena yogīnyāsaparāyaṇaḥ / kṛtvā nyāsam aśeṣaṃ tu yas tiṣṭhati subhāvitaḥ //78*
*tasya duṣṭāny anekāni vighnāni prabhavanti na / śākinī-bhūta-vetālāḥ piśācoraga-rākṣasāḥ //79*
*siṃha-vyāghra-gajā ṛkṣā duṣṭacittāny anekadhā / ye hiṃsanti yadālabdhaṃ teṣāṃ pratyaṅgirā bhavet //80*
*āpado rakṣayet sarvā ātmanaś ca parasya ca / pracaṇḍayoginīghrāto nīto vā yamaśāsanam //81*
*nyastvā ṣoḍaśavāreyaṃ satyedaṃ na mriyet tu saḥ / sakṛnnyāse kṛte devi brahmahatyādipātakaiḥ //82*

[2] Sanderson (2002), p.18: this passage is a variant of the Khecarīmudrā taught in MVT.7.15c-17b, see also TA.22.10c-64.

KMT.22.30: *karṇamoṭīṃ vaṭasthāṃ tu saśūlāṃ hetukānvitām / śrīkoṭe śrīpadāṃ naumi rājyasampadadāyinīm //*
v. 39: *parastīre prasannāsyāṃ vajraśṛṅkhaladhāriṇīm / namāmi trijaṭopetāṃ bhedastambhanakārikām //*

KMT.25.172-183:[3] *athānyat sampravakṣyāmi avasthāṃ jñānabodhikām /*
*ghoṣaṇī piṅgalā caiva vidyunmālā ca candriṇī //172*
*mano'nugā ca sukṛtā saumyā caiva nirañjanā / nirālambā tathā devī anyā caiva mahābalā //173*
*helā lolā tathā līlā bodhābodhavatīti ca / nirāmayāḥ samākhyātā etāḥ pratyakṣamātarāḥ //174*
*ājñāsiddhipradātārā ājñāsiddhikulānvaye / ghoṣaṇī ghoṣamārgasthā śikhā dhūmrā ca piṅgalā //175*
*rātrau dyotayate śuklaṃ vidyunmāleti cocyate / candriṇī candragarbheṇa sandhyābindu mano'nugā //176*
*nimīlitākṣe yat pītaṃ sukṛtā samudāhṛtā / kaṃsadhvanis tathā saumyā ghaṇṭā caiva nirañjanā //177*
*haṃsākhyā tu nirālambā kiṅkiṅī tu mahābalā / gudadeśe prajāyeta sadā siddhipradāyikā //178*
*ghoṣamārge tu yo haṃso helā nāmeti cocyate / tasya madhye tu yaḥ śabdo lolākhyā sā prakīrtitā //179*
*līlā caivāṇavā proktā khecaratvapradāyinī / cītkṛtaṃ karṇadeśe tu bodhābodhavatī tu sā //180*
*ātmānaṃ haṃsam ity āhur māyārūpā tu bodhanī / kuṇḍalī tu samākhyātā rudraśaktis tu bindukam //181*
*gagane dṛśyate yas tu prabhākāreṇa suprabhaḥ / akhaṇḍamaṇḍalākāraṃ dyotayantaṃ nabhastalam //182*
*acalaṃ tat samākhyātam acalatvena saṃsthitam / etāvasthāḥ samākhyātā udayanti krameṇa tu //183*

## *Kulārṇava tantra*

KT.7.42-45 listing *śaktis* as outcaste women: *caṇḍālī carmakārī ca mātaṅgī pukkasī tathā /*
*śvapacī khaṭṭakī caiva kaivartī viśvayoṣitaḥ //42*
*kulāṣṭakam idaṃ proktam akulāṣṭakam ucyate / kandukī śauṇḍikī caiva śastrajīvī ca rañjakī //43*
*gāyakī rajakī śilpī kaulikī ca tathāṣṭamī / tantramantrasamāyuktā samayācārapālikā //44*
*kumārī ca vratasthā ca yogamudrādharāpi vā / pūjākāle svataḥ prāptā sā jñeyā sahajā budheḥ //45*
See also SP.4.1.45vv where *yoginīs* entering Vārāṇasī also take on some low professions.

KT.8.44-46: *ūrddhve brahmāṇḍato vā divi gaganatale bhūtale va tale vā pātāle vānale vā salilapavanayor yatra kutra sthitā vā / kṣetre pīṭhopapīṭhādiṣu ca kṛtapadā dhūpadīpādikena prītā devyaḥ sadā naḥ śubha balividhinā pāntu vīrendravandyāḥ //*
*brahmā śrīḥ śeṣa-durgā-guha-vaṭuka-gaṇā bhairavāḥ kṣetrapādyā vetālāditya rudra-graha-vasu-manu-siddhāpsaro-guhyakādyāḥ / bhūtā gandharva-vidyādhara-ṛṣi-pitṛ-yakṣāsurāḥ kinnarādyā yogīśāś-cāraṇāḥ kimpuruṣa-munivarāś-cakragāḥ pāntu sarve //*
*dehasthākhila-devatā gajamukhāḥ kṣetrādhipā bhairavā yoginyo vaṭukāś ca yakṣa-pitaro bhūtāḥ piśācā grahaḥ /*
*anye bhūcara-khecarā diśicarā vetālakāścetakāstṛpyantāṃ kulaputrakasya pibantaḥ pānaṃ sadīpañcarum //*
*satyañced guruvākyam eva pitarau devāś ca ced yoginī prītā cet paradevatā yadi bhaved vedāḥ pramāṇaṃ hi cet /*
v. 53cd-54: *kālāgnyādiśivāntañ ca jagad yajñena tṛpya tu //*
*dvārasthā maṇimaṇḍapasya paritaḥ śrīnandane kānane śūnyāgāra-vihāra-kandaramaṭhe vyomni śmaśane sthitāḥ /*
*kūpasthānagatāś catuṣpathagatāḥ sandeśa saṃsthāś ca ye /*
*paṅkārthāvahaketumānakusumāt gṛhṇan tu tepān tu ca //*

KT.10.16: *rogaṣvāpas tu deveṣu duḥsaṅge durnimittake / pūjayed yoginīvṛndaṃ devi taddeṣaśāntaye //*
v. 84-85: *mulāṣṭakanti brahmādh̲(-)yaś cāsitaṅgādibhairavaḥ / maṅgalādyauś ca mithunair aṣṭabhiḥ śabditaḥ priye //*
*mūlāṣṭakodbhavān iti prasīddhāni kulāgame / akṣobhyādi catuḥṣaṣṭimithunāni samarcayet //*
v. 90: *yadarcanāccatuḥṣaṣṭiyoginīgaṇasaṃstutaḥ / punarāvṛttirahito nivasettava samnidhau //*
v. 93: *rājā yaḥ kārayed devi bhaktyāṣṭāṣṭākapūjanam / catuḥsāgara paryantāṃ mahīṃ śāsti na saṃśayaḥ //*
v. 118-119: *kha-bhūmi-dig-jala-giri-vana-savacarāḥ priye / sahasrakoṭiyoginyas tāvanto bhairavā api /*
*niyuktā hi mayā devi kulasaṃrakṣaṇāya ca //*
*divase divase sarve parvati muditānanāḥ / sādhakāneva vīkṣante svasvapūjanalipsayā //*
v. 138-143: *ḍākinī sarpavadanā vittajā jvalanaprabhā / kamaṇḍaluṃ karttikāñ ca dhārayantī varapradā //*
*ulukavadanā devī rākinī nīlasannibhā / khaḍga-kheṭasaṃyuktā sarvālaṅkārabhūṣitā //*
*lākinī śrīkapālāḍyā pāśāṅkuśadharā satī / pāṭalīpuṣpasaṅkāśā sarvābharaṇabhūṣitā //*
*kākinī hayavaktrā ca māṇikyasadṛśaprabhā / trimukhī muṇḍasaṃyuktā siddhidā sarvaśobhanā //*
*śākinī tvañjanaprakhyā mārjārāsyā suśobhanā / kuliśañ ca tathā daṇḍaṃ dhārayanti śuc(v)ismitā //*
*hākinī ṛkṣavadanā nīlanīradasannibhā / kapāla-śūlahastā ca kheṭakair upaśobhitā /*
*eka-dvi-tri-catuḥ-pañca-ṣaṇmukhā sarabhābhayā //*

KT.11.66-68: *tiṣṭhanti kulayoginyaḥ kulavṛkṣeṣu sarvadā / tatpatreṣu na bhaktavyam acayetta viśeṣataḥ //*
*na svapet kulavṛkṣādho na copadravamācaret / dṛṣṭvā bhaktyā namaskuryāc chedayen na kadācana //*
*śleṣmātakaṃ karañjākhyaṃ nimbāśvattha kadambakāḥ / vilva vaṭoḍumbarāś ca tintiḍī navamī smṛtā //*

[3] This chapter, according to Sanderson, draws heavily upon TS.

## *Kulamūlaratnapañcakāvatāra*

f.50bff: *kulajā mantrajāś caiva yogajā[ḥ] sahajās tathā / caturvidhā samākhyātā yoginyaḥ kulaśāsane*. Cited according to Schoterman (1982), p. 112.

## *Kūrma purāṇa*

KP.1.1.34-35: *iyaṁ sā paramā śaktir manmayī brahmarūpiṇī / māyā mama priyā'nantā yayedaṁ mohitaṁ jagat //34*
*anayaiva jagatsarvaṁ sadevāsuramānuṣam / mohayāmi dvijaśreṣṭhā grasāmi visṛjāmi ca //35*
v. 37: *asyāstvaṁśānadhiṣṭhāya śaktimanto'bhavan dvijāḥ / brahmeśānādayo devāḥ sarvaśaktir iyaṁ mama //37*
v. 40: *nālaṁ devā na pitaro mānavā vasavo'pica / māyāmetāṁ samuttarttuṁ ye cānye bhuvi dehinaḥ //40*

KP.1.2.6cd-9: *tejasā sūryasaṃkāśas trailokyaṃ saṃharann iva //*
*tataḥ śrīrabhavad devi kamalāyatalocanā / surūpā saumyavadanā mohinī sarvadehinām //7*
*śucismitā suprasannā maṅgalā mahimāspadā / divyakāntisamāyuktā divyamālyopaśobhitā //8*
*nārāyaṇī mahāmāyā mūlaprakṛtiravyayā / svadhāmnā pūrayantīdaṃ matpārśvaṃ samupāviśat //9*
v. 19-20: *evaṃ mayā mahāmāyā preritā harivallabhā / yathādeśaṃ cakārāsau tasmāl lakṣmīṃ samarcayet //19*
*śriyaṃ dadāti vipulāṃ puṣṭiṃ medhāṃ yaśo balam / arcitā bhagavatpatnī tasmāl lakṣmīṃ samarcayet //20*
v. 30: *yā vedabāhyāḥ smṛtayo yā śca kāś ca kudṛṣṭayaḥ / sarvāstā niṣphalāḥ pretyatamoniṣṭhā hi tāḥ smṛtāḥ //*
v. 45-46: *ṛtukālābhigāmitvaṃ svadāreṣu na cānyataḥ / parvavarjaṃ gṛhasthasya brahmacaryam udāhṛtam //*
*āgarbhasaṃbhavādādyāt kāryaṃ tenāpramādataḥ / akurvāṇas tu viprendrā bhrūṇahā tu prajāyate //*
v. 61-62: *dharmeṇa dhāryate sarvaṃ jagat sthāvarajaṅgamam / anādinidhanā śaktiḥ saiṣā brāhmī dvijottamāḥ //*

KP.1.5.83: *yattadvalaṃ samāśritya brāhmaṇānavamanyase / sā bhaktir vaiṣṇavī divyā vināśaṃ te gamiṣyati //*
v. 218: *itthaṃ bhagavatī gaurī bhaktinamreṇa pārvatī / saṃstutā daityapatinā putratve jagṛhe 'ndhakam //*

KP.1.8.6-12: *dvidhā'karot punar deham arddhena puruṣo'bhavat / ardena nārī puruṣo virājam asṛjat prabhuḥ //6*
*nārīṁ ca śatarūpākhyāṁ yoginīṃ sasṛje śubhām / sā divaṁ pṛthivīṁ caiva mahimnā vyāpya saṃsthitā //7*
*yogaiśvaryabalopetā jñāna-vijñānasaṁyutā / yo'bhavat puruṣāt putro virāḍavyaktajanmanaḥ //8*
*svāyaṃbhuvo manur devaḥ so'bhavat puruṣo muniḥ / sā devī śatarūpākhyā tapaḥ kṛtvā suduscaram //9*
*bhartāraṁ brahmaṇaḥ putraṃ manumevānupadyata / tasmāc ca śatarūpā sā putradvayam asūyata //10*
*priyavratottānapādau kanyādvayam anuttamam / tayoḥ prasūtiṃ dakṣāya manuḥ kanyāṃ dadau punaḥ //11*
*prajāpatir athākūtiṃ mānaso jagṛhe ruciḥ / ākūtyāṃ mithunaṃ jajñe mānasasya ruceḥ śubham //12*
v. 15-17: *śraddhā lakṣmīr dhṛtis tuṣṭiḥ puṣṭir medhā kriyā tathā / buddhir lajjā vapuḥ śāntiḥ siddhiḥ kīrtis trayodaśī //*
*patnyarthaṃ pratijagrāha dharmo dākṣāyaṇīḥ śubhāḥ / tābhyaḥ śiṣṭā yavīyasya ekādaśa sulocanāḥ //*
*khyātiḥ satyatha saṃbhūtiḥ smṛtiḥ prītiḥ kṣamā tathā / saṃtatiś cānasūyā ca ūrjā svāhā svadhā tathā //*

KP.1.11.1-12: *evaṁ sṛṣtvā marīcyādīn devadevaḥ pitāmahaḥ / sahaiva mānasaiḥ putrais tatāpa paramaṃ tapaḥ //1*
*tasyaivaṃ tapato vaktrād rudraḥ kālāgnisannibhiḥ / triśūlapāṇir īśānaḥ prādurāsīt trilocanaḥ //2*
*arddhanārīnaravapuḥ duṣprekṣyo'tibhayaṁkaraḥ / vibhajātmānam ityuktvā brahmā cāntardadhe bhayāt //3*
*tathokto'sau dvidhā trītvaṁ puruṣatvamathākarot / bibheda puruṣatvaṃ ca daśadhā caikadhā punaḥ //4*
*ekādaśaite kathitā rudrāstribhuveśvarāḥ / kapālīśādayo viprā devakārye niyojitāḥ //5*
*saumyāsaumyais tathā śāntāśantaiḥ strītvaṁ ca sa prabhuḥ / vibheda bahudhā devaḥ svarūpair asitaiḥ sitaiḥ //6*
*tā vai vibhūtayo viprā viśrutāḥ śaktayo bhuvi / lakṣmyādayo yābhir īśā viśvaṁ vyāpnoti śaṃkarī //7*
*vibhajya punar īśānī svātmānaṃ śaṃkarād vibhoḥ / mahādevaniyogena pitamaham upasthitā //8*
*tāmāha bhagavān brahmā dakṣasya duhitā bhava / sā'pi tasya niyogena prādurāsīt prajāpateḥ //9*
*niyogād brahmaṇo devīṁ dadau rudrāya tāṃ satīm / dakṣād rudro'pi jagrāha svakīyām eva śūlabhṛt //10*
*prajāpatiṁ vinindyaiṣā kālena parameśvarī / menāyāmabhavat putrī tadā himavataḥ satī //11*
*sa cāpi parvatavaro dadau rudrāya pārvatīṁ / hitāya sarvadevānāṃ trilokasyātmamo'pi ca //12*
v. 19-20: *purā pitāmahenoktaṁ merupṛṣṭhe suśobhanam / rahasyam etad vijñānaṃ gopanīyaṃ viśeṣataḥ //*
*sāṃkhyānāṃ paramaṃ sāṃkhyaṃ brahmavijñānam uttamam / saṃsārārṇavamagnanāṁ jantūnām ekamocanam //*
v. 21: *yā sā māheśvarī śaktir jñānarūpā'tilālasā / vyomasaṃjñā parā kāṣṭhā seyaṃ haimavatī satā //*
v. 22: *śivā sarvagatā'nantā guṇatītā suniṣkalā / ekānekavibhāgasthā jñānarūpa'tilālasā //*
v. 24: *ekā māheśvarī śaktir anekopādhiyogataḥ / parāvareṇa rūpeṇa krīḍate tasya sannidhau //*
v. 57-60: *menovāca: paśya bālām imāṁ rājan rājīvasadṛśānanām / hitāya sarvabhūtānāṁ jātā ca tapasāvayoḥ //*
*so'pi dṛṣṭvā tataḥ putrīṃ taruṇādityasannibhām / kapardinīṃ caturvaktrāṃ trinetrām atilālasām //*
*aṣṭāstāṃ viśālākṣīṃ candrāvayavabhūṣaṇām / nirguṇāṃ saguṇāṃ sākṣāt sadasadvyaktivarjitām //*
*praṇamya śirasā bhūmau tejasā cātivihvalaḥ / bhītaḥ kṛtāñjalis tasyāḥ provāca parameśvarīm //*
v. 65-66: *anantā'nantamahimā saṁsārārṇavatāriṇī / divyaṁ dadāmi te cakṣuḥ paśya me rūpam aiśvaram //*
*etāvad uktvā vijñānaṁ dattvā himavate svayam / svaṁ rūpaṃ darśayāmāsa divyaṃ tat pārameśvaram//*
v. 67-69: *koṭisūryapratīkāśaṁ tejobimbaṁ(tejorāśi) nirākulam / jvālāmālāsahasrāḍhyaṁ kālānalaśatopamam //*
*daṃṣṭrākarālaṃ durddharṣaṃ jaṭāmaṇḍalamaṇḍitam / triśūlavarahastaṁ ca ghorarūpaṁ bhayānakam //*
*praśāntaṃ saumyavadanam anantāścaryasaṁyutam / candrāvayavalakṣmāṇaṁ candrakoṭisamaprabham //*
v. 70-72: *kirīṭinaṁ gadāhastaṃ nūpurairūpaśobhitam / divyamālyāmbaradharaṁ divyagandhānulepanam //*

*śaṅkha-cakradharaṁ kānyaṃ trinetraṁ kṛttivāsasam / aṇḍasthaṁ cāṇḍabāhyasthaṁ bāhyamābhyantaraṃ param //*
*sarvaśaktimayaṃ śubhraṃ sarvākāraṃ sanātanam / brahmendropendrayogīndrair vandyamānapadāmbujam //*
v. 73: *sarvataḥ pāṇipādāntaṁ sarvato'kṣiśiromukham / sarvamāvṛtya tiśṭhantaṃ dadarśa parameśvaram //*
v. 226: *tvam akṣaraṁ paraṁ vyoma mahajjyotir niraṅjanam / śivaṃ sarvagataṃ sūkṣmaṃ paraṃ brahma sanātanam //*
v. 270-275: *ye na kurvanti tad dharmaṃ tadarthaṃ brahmanirmitam / teṣām adhastād narakāṃs tāmisrādī na kalpayat //*
*na ca vedād ṛte kiṅcic chāstradharmābhidhāyakam / yo'nyatra samate so'sau na saṃbhāṣyo dvijātibhiḥ //*
*yāti śāstrāṇi dṛśyante loke'smin vividhāni tu / śruti-smṛtiviruddhāni niṣṭhā teṣāṁ hi tāmasī //272*
*kāpālaṁ paṅcarātraṁ ca yāmalaṁ(ḍamaraṁ) vāmam ārhatam / evaṁ vidhāni cānyāni mohanārthāni tāni tu //273*
*ye kuśāstrābhiyogena mohayantīha mānavān / mayā sṛṣṭāni śāstrāṇi mohāyaiṣāṃ bhavāntare //274*
*vedārthavittamaiḥ kāryaṃ yat smṛtaṁ karma vaidikam / tat prayatnena kurvanti matpriyāste hi ye narāḥ //275*
v. 325-326: *sarvapāpavinirmukto divyayogasamanvitaḥ / ullaṅghatha brahmaṇo lokaṁ devyāḥ sthānam avāpnuyāt //*
*yaścaitat paṭhate stotraṁ brāhmaṇānāṁ samīpataḥ / devyāḥ samāhitamanāḥ sarvapāpaiḥ pramucyate //*
v. 330-331: *athavā jāyate vipro brāhmaṇānāṁ kule śucau / pūrvasaṁskāra māhātmyād brahmavidyām avāpya saḥ //*
*saṁprāptya yogaṁ paramaṁ divyaṁ tat pārameśvaram / śāntaḥ sarvagato bhūtvā śivasāyujyam āpnuyāt //*
v. 332: *pratyekaṁ cātha nāmāni juhuyāt savanatrayam / pūtanādi(mahāmārī) kṛtair doṣair grahadoṣaiś ca mucyate //*

KP.1.13.19-20: *ayajvānaś ca yajvānaḥ pitaro brahmaṇaḥ smṛtāḥ / agniṣvāttā barhiṣado dvidhā teṣāṃ vyavasthitiḥ //*
*tebhyaḥ svadhā sutāṃ jajñe menāṃ vaitaraṇīṃ tathā / te ubhe brahmavādinyau yoginyau munisattamāḥ //*
v. 59-60: *tasya tadvākyam ākarṇya sā devī śaṃkarapriyā / vinindya pitaraṃ dakṣaṃ dadāhātmānamātmanā //*
*praṇamya paśubhartāraṃ bhartāraṃ kṛttivāsasam / himavad duhitā sābhūt tapasā tasya toṣitā //*

KP.1.14.37-40: *evaṃ vijñāpito devyā devo devavaraḥ prabhuḥ / sasarja sahasā rudraṃ dakṣayajñajighāṃsayā //*
*sahasraśīrṣapādaṃ ca sahasrākṣaṃ mahābhujam / sahasrapāṇiṃ durdharṣaṃ yugāntānalasannibham //*
*daṃṣṭrākarālaṃ duṣprekṣyaṃ śaṅkha-cakra-gadādharam / daṇḍahastaṃ mahānādaṃ śārṅgiṇaṃ bhūtibhūṣaṇam //*
*vīrabhadra iti khyātaṃ devadevasamanvitam / sa jātamātro deveśam upatasthe kṛtāñjaliḥ //*
v. 43-46: *manyunā comayā sṛṣṭā bhadrakālī maheśvarī / tayā ca sārdhaṃ vṛṣabhaṃ samāruhya yayau gaṇaḥ //*
*anye sahastraśo rudrā nisṛṣṭāstena dhīmatā / romajā iti vikhyātās tasya sāhāyakāriṇaḥ //*
*śūla-śakti-gadāhastāṣṭaṅkopalakarās tathā / kālāgnirudrasaṃkāśā nādayanto diśo daśa //*
*sarve vṛṣāsanārūḍhāḥ sabhāryāś cātibhīṣaṇāḥ / samāvṛtya gaṇaśreṣṭhaṃ yayur dakṣamakhaṃ prati //*

KP.1.15.96cd: *triśaktyatītāya nirañjanāya sahastraśaktyāsanasaṃsthitāya //*
v. 109-118: *na vedabāhye puruṣe puṇyaleśo 'pi śaṃkara / saṃgacchate mahādeva dharmo vedād vinirbabhau //109*
*tathāpi bhaktavātsalyād rakṣitavyā maheśvara / asmābhiḥ sarva eveme gantāro narakān api //110*
*tasmād vai vedabāhyānāṃ rakṣaṇārthāya pāpinām / vimohanāya śāstrāṇi kariṣyāmo vṛṣadhvaja //111*
*evaṃ saṃbodhito rudro mādhavena murāriṇā / cakāra mohaśāstrāṇi keśavo 'pi śiveritaḥ //112*
*kāpālaṃ nākulaṃ vāmaṃ bhairavaṃ pūrvapaścimam / pañcarātraṃ pāśupataṃ tathānyāni sahastraśaḥ //113*
*sṛṣṭvā tānūcaturdevau kurvāṇāḥ śāstracoditam / patanto niraye ghore bahūn kalpān punaḥ punaḥ //114*
*jāyanto mānuṣe loke kṣīṇapāpacayās tataḥ / īśvarārādhanabalād gacchadhvaṃ sukṛtāṃ gatim /*
*vartadhvaṃ matprasādena nānyathā niṣkṛtir hi vaḥ //115*
*evam īśvaraviṣṇubhyāṃ coditāste maharṣayaḥ / ādeśaṃ pratyapadyanta śirasāsuravidviṣoḥ //116*
*cakruste 'nyāni śāstrāṇi tatra tatra ratāḥ punaḥ / śiṣyānadhyāpayāmāsur darśayitvā phalāni tu //117*
*mohayanta imaṃ lokam avatīrya mahītale / cakāra śaṃkaro bhikṣāṃ hitāyaiṣāṃ dvijaiḥ saha //118*
v. 122-124: *prasthite 'tha mahādeve viṣṇur viśvatanuḥ svayam / strīrūpadhārī niyataṃ sevate sma maheśvarīm //*
*brahmā hutāśanaḥ śakro yamo 'nye surapuṃgavāḥ / siṣevire mahādevīṃ strīveśaṃ śobhanaṃ gatāḥ //*
*nandīśvaraś ca bhagavān śaṃbhor atyantavallabhaḥ / dvāradeśe gaṇādhyakṣo yathāpūrvamatiṣṭhata //*
v. 134-135: *dṛṣṭvāndhakānāṃ subalaṃ durjayaṃ tarjito haraḥ / jagāma śaraṇaṃ devaṃ vāsudevam ajaṃ vibhum //*
*so 'sṛjad bhagavān viṣṇur devīnāṃ śatam uttamam / devīpārśvasthito devo vināśāyāmaradviṣām //*
v. 147-150: *yena tad vijitaṃ pūrvaṃ devīnāṃ śatam uttamam / samāgataṃ daityasainyam īśdarśanavāñchayā //147*
*dṛṣṭvā varāsanāsīnaṃ devyā candravibhūṣaṇam / praṇemurādarād devyo gāyanti smātilālasāḥ //*
*praṇemur girijāṃ devīṃ vāmapārśve pinākinaḥ / devāsanagataṃ devaṃ nārāyaṇam anāmayam //*
*dṛṣṭvā siṃhāsanāsīnaṃ devyā nārāyaṇena ca / praṇamya devam īśānaṃ pṛṣṭavatyo varāṅganāḥ // kanyā ūcuḥ /*
*kastvaṃ vibhrājase kāntyā keyaṃ bālaraviprabhā / ko 'nvayaṃ bhati vapuṣā paṅkajāyatalocanaḥ //*
v. 166-167: *prārthayāmāsurīśāne bhaktiṃ bhaktajanapriye / bhavānīpādayugale nārāyaṇapadāmbuje //*
*tato nārāyaṇaṃ devaṃ gaṇeśā mātaro 'pi ca / na paśyanti jagatsūtiṃ tadbhutam ivābhavat //*
v. 170: *kṛtvātha pārśve bhagavan tamīśo yuddhāya viṣṇuṃ gaṇadevamukhyaiḥ /*
*śilādaputreṇa ca mātṛkābhiḥ sa kālarudro 'bhijagāma devaḥ //*
v. 174: *samāgataṃ vīkṣya gaṇeśarājaṃ samāvṛtaṃ devaripur gaṇeśaiḥ /*
*yuyodha śakreṇa samātṛkābhir gaṇair aśeṣair amapapradhānaiḥ //*
v. 186: *astuvan munayaḥ siddhā jagur gandharvi-kiṃnarāḥ / antarikṣe 'psaraḥ saṅghā nṛtyantisma manoramāḥ //*
v. 209: *nirīkṣya devam āgataṃ sa śaṃkaraḥ sahāndhakam / samādhavaṃ samātṛkaṃ jagāma nirvṛtiṃ haraḥ //*
v. 219: *tataḥ sa mātṛbhiḥ sārddhaṃ bhairavo rudrasaṃbhavaḥ / jagāmānujñayā śaṃbhoḥ pātālaṃ parameśvaraḥ //*
v. 222-230: *yuñjatas tasya devasya sarvā evātha mātaraḥ / bubhukṣitā mahādevaṃ praṇamyāhus triśūlinam //*
*mātara ūcuḥ // bubhukṣitā mahādeva anujñā dīyatāṃ tvayā / trailokyaṃ bhakṣayiṣyāmo nānyathā tṛptir asti naḥ //*
*etāvad uktvā vacanaṃ mātaro viṣṇusaṃbhavāḥ / bhakṣayāñcakrire sarvaṃ trailokyaṃ sacarācaram // 224*
*tataḥ sa bhairavo devo nṛsiṃhavapuṣaṃ harim / dadhyau nārāyaṇaṃ devaṃ kṣaṇāt prādurabhūddhariḥ //*
*vijñāpayāmāsa ca taṃ bhakṣayantīha mātaraḥ / nivārayāśu trailokyaṃ tvadīyā bhagavann iti // 226*

v. 227-230: *saṃsmṛtā viṣṇunā devyo nṛsiṃhavapuṣā punaḥ / upatasthur mahādevaṃ narasiṃhākṛtiṃ ca tam //*
*saṃprāpya sannidhiṃ viṣṇoḥ sarvāṃ saṃhārakārikāḥ / pradaduḥ śaṃbhave śaktiṃ bhairavāyātitejase //*
*apaśyaṃstā jagatsūtiṃ nṛsiṃham atha bhairavam / kṣaṇādekatvamāpannaṃ śeṣāhiṃ cāpi mātaraḥ //*
*vyājahāra hṛṣīkeśo ye bhaktāḥ śūlapāṇinaḥ / ye ca māṃ saṃsmarantīha pālanīyāḥ prayatnataḥ //*
v. 231-237: *mama iva mūrtir atulā sarvasaṃhārakārikā / maheśvarāṃśasaṃbhūtā bhuktimuktipradā tviyam //*
*ananto bhagavān kālo dvidhāvasthā mamaiva tu / tāmasī rājasī mūrtir devadevaś caturmukhaḥ //*
*so 'yaṃ devo durādharṣaḥ kālo lokaprakālanaḥ / bhakṣayiṣyati kalpānte rudrātmā nikhilaṃ jagat //*
*yā sā vimohikā mūrtir mama nārāyaṇāhvayā / sattvodriktā jagatkṛtsnaṃ saṃsthāpayati nityadā //*
*sa hi viṣṇuḥ paraṃ brahma paramātmā parā gatiḥ / mūlaprakṛtir avyaktā sadānandeti kathyate //*
*ityevaṃ bodhitā devyo viṣṇunā viśvamātaraḥ / prapedire mahādevaṃ tameva śaraṇaṃ harim //*
*etadvaḥ kathitaṃ sarvaṃ mayā'ndhakanibarhaṇam / māhātmyaṃ devadevasya bhairavasyāmitaujasaḥ //*

KP.1.16.33cd-38: *sa vāsudevo devānāṃ māturdehaṃ samāviśat //33*
*na yasya devā jānanti svarūpaṃ paramārthataḥ / sa viṣṇur aditer dehaṃ svecchayādya samāviśat //34*
*yasmād bhavanti bhūtāni yatra saṃyānti saṃkṣayam / so 'vatīrṇo mahāyogī purāṇapuruṣo hariḥ //35*
*na yatra vidyate nāmajātyādiparikalpanā / sattāmātrātmarūpo 'sau viṣṇuraṃśena jāyate //36*
*yasya sā jagatāṃ mātā śaktistaddharmadhāriṇī / māyā bhagavatī lakṣmīḥ so 'vatīrṇo janārdanaḥ //37*
*yasya sā tāmasī mūrtiḥ śaṃkaro rājasī tanuḥ / brahmā saṃjāyate viṣṇur aṃśenaikena sattvabhṛt // 38*

KP.1.19.26: *śukasyāpyabhavan putrāḥ pañcātyantatapasvinaḥ / bhūriśravāḥ prabhuḥ śaṃbhuḥ kṛṣṇo gauraś ca pañcamaḥ /*
*kanyā kīrtimatī caiva yogamātā dhṛtavratā //*

KP.1.20.18-20: *bharato lakṣmaṇaś caiva śatrughnaś ca mahābalaḥ / sarve śakrasamā yuddhe viṣṇuśaktisamanvitāḥ /*
*jajñe rāvaṇanāśārthaṃ viṣṇur aṃśena viśvakṛt //18*
*rāmasya subhagā bhāryā janakasyātmajā śubhā / sītā trilokavikhyātā śīlaudāryaguṇānvitā //19*
*tapasā toṣitā devī janakena girīndrajā / prāyacchaj jānakīṃ sītāṃ rāmam evāśritā patim //20*

KP.1.21.41cd-46: *viprāṇām agnirādityo brahmā caiva pinākadhṛk //*
*devānāṃ daivataṃ viṣṇur dānavānāṃ triśūlabhṛt / gandharvāṇāṃ tathā somo yakṣāṇām api kathyate //42*
*vidyādharāṇāṃ vāgdevī sādhyānāṃ bhagavān raviḥ / rakṣasāṃ śaṃkaro rudraḥ kiṃnarāṇāṃ ca pārvatī //43*
*ṛṣīṇāṃ daivataṃ brahmā mahādevaś ca śūlabhṛt / manūnāṃ syād umā devī tathā viṣṇuḥ sabhāskaraḥ //44*
*gṛhasthānāṃ ca sarve syur brahmā vai brahmacāriṇām / vaikhānasānāmarkaḥ syād yatīnāṃ ca maheśvaraḥ //45*
*bhūtānāṃ bhagavān rudraḥ kūṣmāṇḍānāṃ vināyakaḥ / sarveṣāṃ bhagavān brahmā devadevaḥ prajāpatiḥ //46*

KP.1.22.6-12: *sa kadācin mahābhāgaḥ kālindītīrasaṃsthitām / apaśyad urvaśīṃ devīṃ gāyantīṃ madhurasvanām //*
*tataḥ kāmāhatamanās tat samīpam upetya vai / provāca suciraṃ kālaṃ devi rantuṃ mayār'hasi //7*
*sā devī nṛpatiṃ dṛṣṭvā rūpalāvaṇyasaṃyutam / reme tena ciraṃ kālaṃ kāmadevam ivāparam //8*
*kālāt prabuddho rājā tām urvaśīṃ prāha śobhanām / gamiṣyāmi purīṃ ramyāṃ hasantī sābravīd vacaḥ //9*
*na hy anenopabhogena bhavatā rājasundara / prītiḥ saṃjāyate mahyaṃ sthātavyaṃ vatsaraṃ punaḥ //10*
*tām abravīt sa matimān gatvā śīghrataraṃ purīm / āgamiṣyāmi bhūyo 'tra tanme 'nujñātumarhasi //11*
*tam abravīt sā subhagā tathā kuru viśāṃpate / nānyayāpsarasā tāvad rantavyaṃ bhavat punaḥ //* 12
v. 15-18: *svāmin kim atra bhavato bhītir adya pravartate / tad brūhi me yathā tattvaṃ na rājñāṃ kīrtaye tvidam //*
*sa tasyā vākyam ākarṇya lajjāvanatacetanaḥ / novāca kiñcin nṛpatir jñānadṣṭyā viveda sā //*
*na bhetavyaṃ tvayā svāmin kāryaṃ pāpaviśodhanam / bhīte tvayi mahārāja rāṣṭraṃ te nāśameṣyati //*
*tadā sa rājā dyutimān nirgatya tu purāt tataḥ / gatvā kaṇvāśramaṃ puṇyaṃ dṛṣṭvā tatra mahāmunim //*
v. 34-35: *śrutvaitad vyāhṛtaṃ tena gacchetyāha hitaiṣiṇī / śāpaṃ dāsyati te kaṇvo mamāpi bhavataḥ priyā //*
*tayā'sakṛn mahārājaḥ prokto 'pi madamohitaḥ / na tatyajātha tatpārśvaṃ tatra saṃnyastamānasaḥ //*
v. 36-38: *tatorvaśī kāmarūpā rājñe svaṃ rūpam utkaṭam / suromaśaṃ piṅgalākṣaṃ darśayāmāsa sarvadā //*
*tasyāṃ viraktacetasaḥ smṛtvā kaṇvābhibhāṣitam / dhiṅ māṃ iti viniścitya tapaḥ kartuṃ samārabhat //*
*saṃvatsaradvādaśakaṃ kandamūlaphalāśanaḥ / bhūya eva dvādaśakaṃ vāyubhakṣo 'bhavan nṛpaḥ //*

KP.1.23.13-18: *tasya bhīmarathaḥ putraḥ tasmān navaratho 'bhavat / dānadharmarato nityaṃ samyakśīlaparāyaṇaḥ //*
*kadācin mṛgayāṃ yāto dṛṣṭvā rākṣasam ūrjitam / dudrāva mahātaviṣṭo bhayena munipuṃgavāḥ //14*
*anvadhāvata saṃkruddho rākṣasastaṃ mahābalaḥ / duryodhano 'gnisaṃkāśaḥ śūlāsaktamahākaraḥ //15*
*rājā navaratho bhītyā nātidūrād anuttamam / apaśyat paramaṃ sthānaṃ sarasvatyā sugopitam //16*
*sa tadvegena mahatā saṃprāpya matimān nṛpaḥ / vavande śirasā dṛṣṭvā sākṣād devīṃ sarasvatīm //17*
*tuṣṭāva vāgbhir iṣṭābhir baddhāñjalir amitrajit / papāta daṇḍavad bhūmau tvāmahaṃ śaraṇaṃ gataḥ //18*
v. 19-21: *namasyāmi mahādevīṃ sākṣād devīṃ sarasvatīm / vāgdevatām anādyantām īśvarīṃ brahmacāriṇīm //*
*namasye jagatāṃ yoniṃ yoginīṃ paramāṃ kalām / hiraṇyagarbha mahiṣīṃ trinetrāṃ candraśekharām //*
*namasye paramānandāṃ citkalāṃ brahmarūpiṇīm / pāhi māṃ parameśāni bhītaṃ śaraṇamāgatam //*
v. 22-25: *etasminnantare kruddho rājānaṃ rākṣaseśvaraḥ / hantuṃ samāgataḥ sthānaṃ yatra devī sarasvatī //*
*samudyamya tadā śūlaṃ praveṣṭuṃ baladarpitaḥ / trilokamātustatsthānaṃ śaśāṅkādityasannibham //*
*tadantare mahad bhūtaṃ yugāntādityasannibham / śūlenorasi nirbhidya pātayāmāsa taṃ bhuvi //*
*gacchetyāha mahārāja na sthātavyaṃ tvayā punaḥ / idānīṃ nirbhayastūrṇaṃ sthāne 'smin rākṣaso hataḥ //*
v. 26-28: *tataḥ praṇamya hṛṣṭātmā rājā navarathaḥ parām / purīṃ jagāma viprendrāḥ purandara puropamām //*
*sthāpayāmāsa deveśīṃ tatra bhaktisamanvitaḥ / īje ca vividhair yajñair hemair devīṃ sarasvatīm //*

*tasya cāsīd daśarathaḥ putraḥ paramadhārmikaḥ / devyā bhakto mahātejāḥ śakunis tasya cātmajaḥ //*

KP.1.24.85-90: *tathāstv ityāha viśvātmā prahṛṣṭamanasā haraḥ / devīm ālokya girijāṃ keśavaṃ pariṣasvaje //85*
*tataḥ sā jagatāṃ mātā śaṅkarārdhaśarīriṇī / vyājahāra hṛṣīkeśaṃ devī himagirīndrajā //86*
*vatsa jāne tavānantāṃ niścalāṃ sarvadācyuta / ananyām īśvare bhaktim ātmany api ca keśava //87*
*tvaṃ hi nārāyaṇaḥ sākṣāt sarvātmā puruṣottamaḥ / prārthito daivataiḥ pūrvaṃ saṃjāto daivakīsutaḥ //88*
*paśya tvamātmanātmānamātmīyamamalaṃ padam / nāvayorvidyate bheda ekaṃ paśyanti sūrayaḥ //89*
*imānimān varāniṣṭān matto gṛhṇīṣva keśava / sarvajñatvaṃ tathaiśvaryaṃ jñānaṃ tat pārameśvaram /*
*īśvare niścalāṃ bhaktim ātmany api paraṃ balam //90*

KP.1.25.7: (AITM, ch. 26): *gandharvāpsarasāṃ mukhyā nāgakanyāś ca kṛtsnaśaḥ / siddhā yakṣāś ca gandharvās tatra tatra jaganmayam //*

KP.1.28.5-6: *nādhīyate kalau vedān na yajanti dvijātayaḥ / yajantyanyāyato vedān paṭhante cālpabuddhayaḥ //*
*śūdrāṇāṃ mantrayaunaiś ca saṃbandho brāhmaṇaiḥ saha / bhaviṣyati kalau tasmiñ śayanāsanabhojanaiḥ //*
v. 16: *kāṣāyiṇo 'tha nirgranthāstathā kāpālikāś ca ye / vedavikrayiṇaś cānye tīrthavikrayiṇaḥ pare //*
v. 25: *vāmapāśupatācārās tathā vai pāñcarātrikāḥ / bhaviṣyanti kalau tasmin brāhmaṇāḥ kṣatriyās tathā //*

KP.1.29.21-22: *avācyam etad vijñānaṃ jñānam ajñair bahiṣkṛtam / vakṣye tava yathā tattvaṃ yaduktaṃ paramarṣibhiḥ //*
*paraṃ guhyatamaṃ kṣetraṃ mama vārāṇasī purī / sarveṣām eva bhūtānāṃ saṃsārārṇavatāriṇī //*
v. 26-28: *bhūrloke naiva saṃlagnam antarikṣe mamālayam / ayuktāstan na paśyanti yuktāḥ paśyanti cetasā //*
*śmasānam etad vikhyātam avimuktam iti śrutam / kālo bhūtvā jagad idaṃ saṃharām yatra sundari //*
*devīdaṃ sarvagṛhyānā sthānaṃ priyatamaṃ mama / madbhaktās tatra gacchanti māmeva praviśanti te //*
v. 34: *nāvimukte mṛtaḥ kaścin narakaṃ yāti kilbiṣī / īśvarānugṛhītā hi sarve yānti parāṃ gatim //*
v. 52-54: *vārāṇasyāṃ mahādevaṃ yer'cayanti stuvanti vai / sarvapāpavinirmuktās te vijñeyā gaṇeśvarāḥ //*
*anyatra yogajñānābhyāṃ saṃnyāsādathavānyataḥ / prāpyate tat paraṃ sthānaṃ sahastreṇaiva janmanā //*
*ye bhaktā devadeveśe vārāṇasyāṃ vasanti vai / te vindanti paraṃ mokṣam ekenaiva tu janmanā //*

KP.1.33.25-27: *kadācid vasatā tatra vyāsenāmitatejasā / bhramamāṇena bhikṣā tu naiva labdhā dvijottamāḥ //*
*tataḥ krodhāvṛtatanurnarāṇāmiha vāsinām / vighnaṃ sṛjāmi sarveṣāṃ yena siddhir vihīyate //*
*tatkṣaṇe sā mahādevī śaṃkarārdhaśarīriṇī / prādurāsīt svayaṃ prītyā veṣaṃ kṛtvā tu mānuṣam //*

KP.1.46.25-26: *gajaśaile tu durgāyā bhavanaṃ maṇitāraṇam / āste bhagavatī durgā tatra sākṣān maheśvarī //*
*upāsyamānā vividhaiḥ śaktibhedair itas tataḥ / pītvā yogāmṛtaṃ labdhvā sākṣādānandam aiśvaram //*
v. 31-33: *anyacca bhavanaṃ puṇyaṃ śrīśṛṅge munipuṃgavāḥ / śrīdevyāḥ sarvaratnāḍhyaṃ haimaṃ sumaṇitoraṇam //*
*tatra sā paramā śaktir viṣṇor atimanoramā / anantavibhavā lakṣmīr jagatsaṃmohanotsukā //*
*adhyāste deva-gandharva-siddha-cāraṇavanditā / vicintya jagatoyoniṃ svaśaktikiraṇojjvalā //*
v. 37-41: *pāriyātre mahāśaile mahālakṣmyāṃ puraṃ śubham / ramyaprāsādasaṃyuktaṃ ghaṇṭā-cāmarabhūṣitam //*
*nṛtyadbhir apsaraḥ saṅghair itaścetaś ca śobhitam / mṛdaṅga-murajodghuṣṭaṃ vīṇā-veṇunināditam //38*
*gandharva-kiṃnarākīrṇaṃ saṃvṛtaṃ siddha puṃgavaiḥ / bhāsvadbhitti samākīrṇaṃ mahāprāsādasaṃkulam //39*
*gaṇeśvarāṅganājuṣṭaṃ dhārmikāṇāṃ sudarśanam / tatra sā vasate devī nityaṃ yogaparāyaṇā //40*
*mahālakṣmīr mahādevī triśūlavaradhāriṇī / trinetrā sarvaśasaktībhiḥ saṃvṛtā sadasanmayā /*
*paśyanti tatra munayaḥ siddhā ye brahmavādinaḥ //41*
v. 42-45: *supārśvasyottare bhāge sarasvatyāḥ purottamam / sarāṃsi siddhajuṣṭāni devabhogyāni sattamāḥ //*
*pāṇḍurasya gireḥ śṛṅge vicitradrumasaṃkule / sandharvāṇāṃ puraśataṃ divyastrībhiḥ samāvṛtam //*
*teṣu nityaṃ madotsuktā varanāryas tathaiva ca / krīḍanti muditā nityaṃ vilāsair bhogatatparāḥ //*
*añjanasya gireḥ śṛṅge nārīṇāṃ puram uttamam / vasanti tatrāpsaraso rambhādyā ratilālasāḥ //*

KP.1.47.55-60: *tatra tatrāpsaraḥ saṅdhair nṛtyadbhir upaśobhitam / nānāgītavidhānajñair devānām api durlabhaiḥ //55*
*nānāvilāsasaṃpannaiḥ kāmukair atikomalaiḥ / prabhūtacandravadanair nūpurārāvasaṃyutaiḥ //56*
*īṣatsmitaiḥ subimboṣṭhair bālamugdhamṛgekṣaṇaiḥ / aśeṣavibhavopetair bhūṣitais tanumadhyamaiḥ //57*
*surājahaṃsacalanaiḥ suveṣair madhurasvanaiḥ / saṃlāpālāpakuśalair divyābharaṇabhūṣaitaiḥ //58*
*stanabhāravinamraiś ca madaghūrṇitalocanaiḥ / nānāvarṇavicitrāṅgair nānābhogaratipriyaiḥ //59*
*praphullakusumodyānair itaścetaś ca śobhitam / asaṃkhyeyaguṇaṃ śuddham agamyaṃ tridaśair api //60*

KP.2.4.18cd-23: *māyāvī māmīkā śaktir māyā lokavimohinī //*
*mamaiva ca parā śaktiryā sā vidyate gīyate / nāśayāmi tayā māyāṃ yogināṃ hṛdi saṃsthitaḥ //19*
*ahaṃ hi sarvaśaktīnāṃ pravartakanivartakaḥ / ādhārabhūtaḥ sarvāsāṃ nidhānamamṛtasya ca //20*
*ekā sarvāntarā śaktiḥ karoti vividhaṃ jagat / āsthāya brahmāṇo rūpaṃ manmayī madadhiṣṭhitā //21*
*anyā ca śaktir vipulā saṃsthāpayati me jagat / bhūtvā nārāyaṇo 'nanto jagannātho jaganmayaḥ //22*
*tṛtīyā mahatī śaktir nihanti sakalaṃ jagat / tāmasī me samākhyātā kālākhyā rudrarūpiṇī //23*

KP.2.5.16: *ādhāraṃ sarvaśaktīnāṃ mahāyogeśvareśvaram /*
*yogināṃ paramaṃ brahma yogināṃ yogavanditam / yogināṃ hṛdi tiṣṭhantaṃ yogamāyāsamāvṛtam //*
v. 39: *yogeśvaraṃ rudram anantaśaktiṃ parāyaṇaṃ brahmatanuṃ pavitram /*
*namāma sarve śaraṇārthinastvāṃ prasīda bhūtādhipate maheśa //*

KP.2.6.31-34: *yā ca śrīḥ sarvabhūtānāṃ dadāti vipulāṃ śriyam / patnī nārāyaṇasyāsau vartate madanugrahāt //31*
*vācaṃ dadāti vipulāṃ yā ca devī sarasvatī / sāpīśvaraniyogena coditā saṃpravartate //32*
*yāśeṣapuruṣān ghorānnarakāt tārayiṣyati / sāvitrī saṃsmṛtā devī devājñānuvidhāyinī //33*
*pārvatī paramā devī brahmavidyāpradāyinī / yāpi dhyātā viśeṣeṇa sāpi madvacanānugā //34*
v. 49-50a: *vidhūya mohakalilaṃ yayā paśyati tat padam / sāpi vidyā maheśasya niyogavaśavartinī //*
*bahunātra kimuktena mama śaktyātmakaṃ jagat /*

KP.2.11.55-60: *śikhāgre dvādaśāṅgulye kalpayitvātha paṅkajam / dharmakandasamudbhūtaṃ jñānanālaṃ suśobhanam //55*
*aiśvaryāṣṭadalaṃ śvetaṃ paraṃ vairāgyakarṇikam / cintayet paramaṃ kośaṃ karṇikāyāṃ hiraṇmayam //56*
*sarvaśaktimayaṃ sākṣād yaṃ prāhur divyam avyayam / oṅkāravācyam avyaktaṃ raśmijālasamākulam //57*
*cintayet tatra vimalaṃ paraṃ jyotiryadakṣaram / tasmin jyotiṣi vinyasyasvātmānaṃ tadabhedataḥ //58*
*dhyāyītākāśamadhyasthamīśaṃ paramakāraṇam / tadātmā sarvago bhūtvā na kiñcid api cintayet //59*
*etad guhyatamaṃ dhyānaṃ dhyānāntaram athocyate / cintayitvā tu pūrvoktaṃ hṛdaye padmam uttamam //60*

KP.2.13.15: *hṛdgābhiḥ pūyate vipraḥ kaṇṭhyābhiḥ kṣatriyaḥ śuciḥ / prāśitābhis tathā vaiśyaḥ strīśūdrau sparśato 'ntataḥ //*

KP.2.14.68: *udake madhyarātre ca viṇmūtre ca visarjane / ucchiṣṭaḥ śrāddhabhuk caiva manasāpi na cintayet//*
v. 75: *śleṣmātakasya chāyāyāṃ śālmaler madhukasya ca / kadācid api nādhyeyaṃ kovidārakapitthayoḥ //*
v. 76-77: *samānavidye ca mṛte tathā sabrahmacāriṇi / ācārye saṃsthite vāpi trirātraṃ kṣapaṇaṃ smṛtam //*
*chidrāṇy etāni viprāṇāṃye 'nadhyāyaḥ prakīrtitāḥ / hiṃsanti rākṣasās teṣu tasmād etān vivarjayet //*
v. 79-80: *japakāle na bhāṣeta nānyāni prekṣayed budhaḥ / na kampayec chirogrīvāṃ dantān naiva prakāśayet //79*
*guhyakā rākṣasā siddhā haranti prasabhaṃ yataḥ / ekānte suśubhe deśe tasmāj japyaṃ samācaret //80*

KP.2.15.9-10: *āhared vidhivad dārān sadṛśānātmanaḥ śubhān / rūpalakṣaṇasaṃyuktān yonidoṣavivarjitān //*
*amātṛgotraprabhavām asamānarṣigotrajām / āhared brāhmaṇo bhāryāṃ śīlaśaucasamanvitām //*
v. 11-12*: ṛtukālābhigāmī syād yāvat putro 'bhijāyate / varjayet pratiṣiddhāni prayatnena dināni tu //*
*ṣaṣṭhyaṣṭamīṃ pañcadaśīṃ dvādaśīṃ ca caturdaśīm / brahmacārī bhaven nityaṃ tadvaj janmatrayāhani //*

KP.2.16.15-17: *pāṣaṇḍino vikarmasthān vāmācārāṃs tathaiva ca / pañcarātrān pāśupatān vāṅmātreṇāpi nārcayet //*
*vedanindāratān martyān devanindāratāṃs tathā / dvijanindāratāṃś caiva manasāpi na cintayet //*
*yājanaṃ yonisaṃbandhaṃ sahavāsaṃ ca bhāṣaṇam / kurvāṇaḥ patate jantus tasmād yatnena varjayet //*

KP.2.17.4-14: *rājānnaṃ nartakānnaṃ ca takṣṇo 'nnaṃ carmakāriṣaḥ /*
*gaṇānnaṃ gaṇikānnaṃ ca ṣaṇḍhānnaṃ caiva varjayet //*
*cakropajīvi-rajaka-taskara-dhvajināṃ tathā / gāndharva-lohakārānnaṃ sūtakānnaṃ ca varjayet //5*
*kulāla-citrakarmānnaṃ vārdhuṣeḥ patitasya ca / paunarbhavacchatrikayorabhiśas tasya caiva hi //6*
*suvarṇakāra-śailūṣavyādha-baddhāturasya ca / cikitsakasya caivānnaṃ puṃścalyā daṇḍikasya ca //7*
*stenanāstikayo rannaṃ devatānindakasya ca / somavikrayiṇaścānnaṃ śvapākasya viśeṣataḥ //8*
*bhāryājitasya caivānnaṃ yasya copapatir gṛhe / utsṛṣṭasya kadaryasya tathaivocchiṣṭabhojinaḥ //9*
*apāṅktyānnaṃ ca saṅghānnaṃ śastrājīvasya caiva hi / klība-saṃnyāsinoścānnaṃ mattonmattasya caiva hi /*
*bhītasya ruditasyānnam avakruṣṭaṃ parikṣutam // 10*
*brahmadviṣaṃ pāparuceḥ śrāddhānnaṃ sūtakasya ca / vṛthāpākasya caivānnaṃ śāvānnaṃ śvaśurasya ca //11*
*aprajānāṃ tu nārīṇāṃ bhṛtakasya tathaiva ca / kārukānnaṃ viśeṣeṇa śastravikrayiṇas tathā //12*
*śauṇḍānnaṃ ghāṭikānnaṃ ca bhiṣajām annam eva ca / viddhaprajananasyānnaṃ parivitty annam eva ca //13*
*punarbhuvo viśeṣeṇa tathaiva didhiṣūpateḥ / avajñātaṃ cāvadhūtaṃ saroṣaṃ vismayānvitam /*
*guror api na bhoktavyam annaṃ saṃskāravarjitam // 14*
v. 26-29: *keśakīṭāvapannaṃ ca sahṛllekhaṃ ca nityaśaḥ / śvāghrātaṃ ca punaḥ siddhaṃ caṇḍālāvekṣitaṃ tathā //26*
*udakayayā ca patitair gavā cāghrātam eva ca / anarcitaṃ paryuṣitaṃ paryāyānnaṃ ca nityaśaḥ //27*
*kāka-kukkuṭasaṃspṛṣṭaṃ kṛmibhiś caiva saṃyutam / manuṣyair apyavaghrātaṃ kuṣṭhinā spṛṣṭam eva ca //*
*na rajasvalayā dattaṃ na puṃścalyā saroṣayā / malavadvāsasā vāpi paravāso'tha varjayet // 29*

KP.2.21.34-35: *vṛddhaśrāvakanirgnanthāḥ pañcarātravido janāḥ /*
*kāpālikāḥ pāśupatāḥ pāṣaṅḍā ye ca taddhidhāḥ(tāntrikāḥ) //*
*yasyāśnanti havīṁṣyete durātmānas tu tāmasāḥ / na tasya tad bhavec crāddhaṃ pretya ceha phalapradam //*

KP.2.22.9: *śrāddhe nimantrito vipro maithunaṃ yo 'dhigacchati / brahmahatyām avāpnoti tiryagyonau ca jāyate //9*
v. 35: *bībhatsum aśuciṃ nagnaṃ mattaṃ dhūrtaṃ rajasvalām / nīlakāṣāyavasanaṃ pāṣaṇḍāṃś ca vivarjayet //*
v. 96-100: *mātṛśrāddhaṃ tu pūrvaṃ syāṭ pitṛṇāṃ syād anantaram / tato mātāmahānāṃ tu vṛddhau śrāddhatrayaṃ smṛtam //*
*daivapūrvaṃ pradadyād vai na kuryād apradakṣiṇam / prāṅmukho nirvapet piṇḍānupavītī samāhitaḥ //97*
*pūrvaṃ tu mātaraḥ pūjyā bhaktyā vai sagaṇeśvarāḥ / sthaṇḍileṣu vicitreṣu pratimāsu dvijātiṣu //98*
*puṣpair dhūpaiś ca naivedyair gandhādyair bhūṣaṇair api / pūjayitvā mātṛgaṇaṃ kūryāc chrāddhatrayaṃ budhaḥ //*
*akṛtvā mātṛyāgaṃ tu yaḥ śrāddhaṃ pariveṣayet / tasya krodhasamāviṣṭā hiṃsām icchanti mātaraḥ //100*

KP.2.30.12-16: *brahmāhā dvādaśābdāni kuṭiṃ kṛtvā vane vaset / bhaikṣam ātmaviśuddhyarthaṃ kṛtvā śavaśirodhvajam //*
*brāhmaṇāvasathān sarvān devāgārāṇi varjayet / vinindan svayam ātmānaṃ brāhmaṇaṃ taṃ ca saṃsmaran //13*

*asaṃkalpitayogyāni saptāgārāṇi saṃviśet / vidhūme śanakair nityaṃ vyaṅgāre bhuktavajjane //14*
*ekakālaṃ cared bhaikṣaṃ doṣaṃ vikhyāpayan nṛṇām / vanyamūlaphalair vāpi vartayed dhairyam āśritaḥ //15*
*kapālapāṇiḥ khaṭvāṅgī brahmacaryaparāyaṇaḥ / pūrṇe tu dvādaśe varṣe brahmahatyāṃ vyapohati //16*
v. 23-26: *gatvā rāmeśvaraṃ puṇyaṃ snātvā caiva mahodadhau / brahmacaryādibhir yukto dṛṣṭvā rudraṃ vimucyate //*
*kapālamocanaṃ nāma tīrthaṃ devasya śūlinaḥ / snātvābhyarcya pitṝn bhaktyā brahmahatyāṃ vyapohati //*
*yatra devādidevena bhairaveṇāmitaujasā / kapālaṃ sthāpitaṃ pūrvaṃ brahmaṇaḥ parameṣṭhinaḥ //*
*samabhyarcya mahādevaṃ tatra bhairavarūpiṇam / tarpapitvā pitṝn snātvā mucyate brahmahatyayā //*

KP.2.31.69-70: *uktvaivaṃ prāhiṇot kanyāṃ brahmahatyām iti śrutām / daṃṣṭrākarālavadanāṃ jvālāmālāvibhūṣaṇām //*
*yāvad vārāṇasīṃ divyāṃ purīmeṣa gamiṣyati / tāvat tvaṃ bhīṣaṇe kālam anugaccha trilocanam //*
v. 102: *praviṣṭamātre deveśe brahmahatyā kapardini / hāhety uktvā sanādaṃ sā pātālaṃ prāpa duḥkhitā //*

KP.2.33.40: *spṛṣṭvā mahāpātakinaṃ cāṇḍālaṃ vā rajasvalām / pramādād bhojanaṃ kṛtvā trirātreṇa viśuddhyati //*
v. 107ff: *yaḥ sarvapāpayukto'pi puṇya tīrtheṣu mānavaḥ / niyamena tyajet prāṇān sa mucyeta sarvapātakaiḥ //*
*brahmaghnaṃ vā kṛtaghnaṃ vā mahāpātakadūṣitam / bhartāram uddharen nārī praviṣṭā saha pāvakam //108*
*etad eva paraṃ strīṇāṃ prāyaścittaṃ vidur budhāḥ / sarvapāpasamudbhūtau nātra kāryā vicāraṇā //109*
*pativratā tu yā nārī bhartṛśuśrūṣaṇotsukā / na tasyā vidyate pāpamiha loke paratra ca //110*
*pativratā dharmaratā rudrāṇyeva na saṃśayaḥ / nāsyāḥ parābhavaṃ kartuṃ śaknotīha janaḥ kvacit //111*

KP.2.37.9: *yo 'nantaḥ puruṣo yonirlokānāmavyayo hariḥ / strīveṣaṃ viṣṇurāsthāya so 'nugacchati śūlinam //9*
v. 19: *vibhāti viśvāmarabhūtabhartā sa mādhavaḥ strīgaṇamadhyaviṣṭaḥ /*
*aśeṣaśaktyāsanasaṃniviṣṭo yathaikaśaktyā saha devadevaḥ //*
v. 71-72: *mūrtiranyā smṛtā cāsya digvāsā vai śivā dhruvā / yatra tiṣṭhati tad brahma yogena tu samanvitam //*
*yā cāsya pārśvagā bhāryā bhavadbhirabhivīkṣitā / sā hi nārāyaṇo devaḥ paramātmā sanātanaḥ //*
v. 82: *eṣa devo mahādevo hyanādirbhagavān haraḥ / viṣṇunā saha saṃyuktaḥ karoti vikaroti ca //82*
v. 141: *nirmitaṃ hi mayā pūrvaṃ vrataṃ pāśupataṃ param / guhyād guhyatamaṃ sūkṣmaṃ vedasāraṃ vimuktaye //*
v. 145-146: *anyāni caiva śāstrāṇi loke'smin mohanāni tu / vedavādaviruddhāni mayaiva kathitāni tu //*
*vāmaṃ pāśupataṃ (kaulaṃ tathā) somaṃ lākulaṃ caiva bhairavaṃ /*
*asevyam etat kathitaṃ vedavāhyaṃ tathetaram //*
v. 159-161: *iyaṃ hi sā jagato yonir ekā sarvātmikā sarvaniyāmikā ca /*
*māheśvarī śaktir anādisiddhā vyomābhidhānā divi rājatīva //*
*asyā mahatparameṣṭhī parastān maheśvaraḥ śiva eko 'tha rudraḥ /*
*cakāra viśvaṃ paraśaktiniṣṭhāṃ māyāmathāruhya sa devadevaḥ //160*
*eko devaḥ sarvabhūteṣu gūḍho māyī rudraḥ sakalo niṣkalaś ca /*
*sa eva devī na ca tadvibhinnam etaj jñātvā hy amṛtatvaṃ vrajanti //161*

KP.2.38.16: *śatavarṣasahasrāṇi svarge modati pāṇḍava / sāpsarogaṇasaṃkīrṇo divyastrīparivāritaḥ //*

KP.2.39.29: *tatra devāḥ sagandharvā bhavātmajam anuttamam / upāsate mahātmānaṃ skandaṃ śaktidhiraṃ prabhum //*

KP.2.40.23: *apsareśaṃ tato gacchet snānaṃ tatra samācaret / krīḍate nākalokastho hy apsarobhiḥ sa modate //*

KP.2.41.35-38: *japeyaṃ koṭimanyāṃ vai bhūyo 'pi tava tejasā / ity ukte bhagavānāha na japtavyaṃ tvayā punaḥ //*
*amaro jarayā tyakto mama pārśvagataḥ sadā / mahāgaṇapatir devyāḥ putro bhava maheśvaraḥ //36*
*yogīśvaro yoganetā gaṇānām īśvareśvaraṃ / sarvalokādhipaḥ śrīmān sarvajño madbalānvitaḥ //37*
*jñānaṃ tanmāmakaṃ divyaṃ hastāmalakavat tava / ābhūtasaṃplavasthāyī tato yāsyasi matpadam //38*

KP.2.44.7-13: *dagdheṣvaśeṣadeveṣu devī girivarātmajā / ekāsā sākṣiṇī śaṃbhos tiṣṭhate vaidikī śrutiḥ //*
*śiraḥ kapālair devānāṃ kṛtastragvarabhūṣaṇaḥ / ādityacandrādigaṇaiḥ pūrayan vyomamaṇḍalam //8*
*sahasranayano devaḥ sahasrākṛtiriśvaraḥ / sahasrahastacaraṇaḥ sahasrārcir mahābhujaḥ //9*
*daṃṣṭrākarālavadanaḥ pradīptānalalocanaḥ / triśūlī kṛttivasano yogam aiśvaram āsthitaḥ //10*
*pītvā tat paramānandaṃ prabhūtam amṛtaṃ svayam / karoti tāṇḍavaṃ devīm ālokya parameśvaraḥ //11*
*pītvā nṛttāmṛtaṃ devī bhartuḥ paramamaṅgalā / yogam āsthāya devasya deham āyāti śūlinaḥ //12*
*saṃtyaktvā tāṇḍavarasaṃ svecchayaiva pinākadhṛk / jyotiḥ svabhāvaṃ bhagavān dagdhvā brahmāṇḍamaṇḍalam //*
v. 22: *guṇasāmyaṃ tadavyaktaṃ prakṛtiḥ parigīyate / pradhānaṃ jagato yonir māyātattvamacetanam //*
v. 23cd-35: *gīyate munibhiḥ sākṣī mahānekaḥ pitāmahaḥ //*
*evaṃ saṃhārakaraṇī śaktir māheśvarī dhruvā / pradhānādyaṃ viśeṣāntaṃ dahed rudra iti śrutiḥ //24*
*yoginām atha sarveṣāṃ jñānavinyastacetasām / ātyantikaṃ caiva layaṃ vidadhātīha śaṃkaraḥ //25*
*ityeṣa bhagavān rudraḥ saṃhāraṃ kurute vaśī / sthāpikā mohanī śaktir nārāyaṇa iti śrutiḥ //26*
*hiraṇyagarbhā bhagavān jagat sadasadātmakam / sṛjedaśeṇaṃ prakṛtes tanmayaṃ pañcaviṃśakaḥ //27*
*sarvajñā sarvagāḥ śāntāḥ svātmanyevavyavasthitāḥ / śaktayo brahma-viṣvīśā bhuktimuktiphalapradāḥ //28*
*sarveśvarāḥ sarvavandyāḥ śāśvatānantabhoginaḥ / ekam evākṣaraṃ tattvaṃ puṣpradhāneśvarātmakam //29*
*anyāś ca śaktayo divyāḥ santi tatra sahasraśaḥ / ijyante vividhair yajñaiḥ śakrādityādayo 'marāḥ //30*
*ekaikasya sahasrāṇi dehānāṃ vai śatāni ca / kathyante caiva māhātmyācchaktir ekaiva nirguṇāḥ //31*
*tāṃ tāṃ śaktiṃ samādhāya svayaṃ devo maheśvaraḥ / karoti dehān vividhān grasate caiva līlayā //32*
*ijyate sarvayajñeṣu brāhmaṇair vedavādibhiḥ / sarvakāmaprado rudra ityeṇā vaidikī śrutiḥ //33*

*sarvāsāmeva śaktīnāṃ brahmaviṣṇumaheśvarāḥ / prādhānyena smṛtā devāḥ śaktayaḥ paramātmanaḥ //34*
*ādyaṃ parastād bhagavān paramātmā sanātanaḥ /35ab*

## *Kaulajñānanirṇaya*

KJNN.4.15f, This mantra shows that the text is later than the comm. to KMT, because it known more modern variety of the goddesses: *hūṃ māraṇaṃ yūṃ yaḥ uccāṭanaṃ rūṃ ra jvarakaraṇaṃ buṃ va adhyāyanaṃ lūṃ la stambhanaṃ śūṃ śa śāntikaṃ ṣūṃ ṣa kīlanaṃ kṣeṃ kṣa ...... kṣuṃ kṣa paśugrahaṇaṃ klīṃ kṣṇīṃ vaśīkaraṇaṃ kleṃ kṣṇoṃ kṣobhaṇaṃ mohanañca soṃ sa sadyapratyayaḥ siddhiḥ ho haḥ viṣanāśanaṃ hro hraḥ raktākṛṣṭiyoginīnāñca jūṃ saḥ mṛtyuñjayaḥ ..... pratimādiṣu jalpanaṃ sphoṭanañca / sroṃ śaḥ pāśastobhādikaṃ kāmarūpindhaṃ bhrū tra ḍākinīsiddhiḥ jhura rākṣasīsiddhiḥ / lūṃ la lākinī siddhiḥ, luṃ ka kusumālinīsiddhiḥ yūṃ ya yoginīsiddhiḥ hrīṃ ha ākarṣaṇaḥ //* The other evidence that the text is posterior is a mixture of Trika and Krama classifications of the *yoginīs*, and the knowledge of the concept of the 64.

KJNN.8.1-3: classification of the *yoginīs*: *devyuvāca:*
*atyantagahanaṃ nātha sugopyaṃ guhyam uttamam / akule tu kulaṃ devaṃ kathaṃ jātaṃ hi bhairava //1*
*kṣetrajā pīṭhajā vāpi yogajā mantrajā tathā / sahajā kulajā vāpi aṣṭāṣṭakamatantathā //2*
*pūjākramavidhānantu kulasiddhaṃ vada prabho / gurupūjāvidhānantu sarvaṃ sakṣepato vada //3*
v. 4-22: *bhairava uvāca:*
*śṛṇuṣvaikāgracittantu yoginīvīramātare / ekānte vijane sthāne puṣpadāmopaśobhite //4*
*sudhūpadhūpitaṃ kṛtvā matsyamāṃsarā ... vam / bhakṣyabhojyasamāyukto madirānandasaṃyutam //5*
*śaktiyukto mahātmānaḥ sahajā kulajāpi vā / antyajā vā mahādevi pṛthagbhedaṃ vadāmyaham //6*
*vivāhaṃ tu kṛtaṃ yasya sahajā sa tu ucyate / kulajā veśyam ityāhur antyajāvarṇa antyajā //7*
*bahisthā kathitā devi ādhyātmyāṃ śṛṇu sāmpratam / gamyāgamyaprayogeṇa madanānandalakṣaṇam //8*
*kurute dehamadhye tu sā śaktiḥ sahajā priye / kulajā kiṃ na vijñātā varṇarāśikulātmikām //9*
*dehasthā trividhā proktā bahisthā trividhā priye / antyajā saṃpravakṣyāmi śṛṇu devi yathāsthitam //10*
*śuddhasphaṭikasaṅkāśā muktāmālā khageśvarī / ūrddhatīryaksaṃśuddhā mahāśakti sutejasā //11*
*eṣā śaktir mahātmāna antyajā vyomamālinī / tāmbulapūritaṃ vaktraṃ viliptaṃ muktamena ca //12*
*śrīkhaṇḍaṃ mṛgamadañ ca hṛṣṭasaṃtuṣṭacetasā / yoginīvīrasaṃyuktaṃ yugmapātraṃ pṛthak pṛthak //13*
*pūjayet tāṃ catuḥṣaṣṭiṃ pañcāśāṣṭakam eva ca / raktāmbaradharāḥ sarve keyūrakaṭakojjvalāḥ //14*
*yoginīvīracakran tu yathāśaktyā (pra)pūjayet / itthambhūtaṃ kulācāryaḥ kulaputrair adhiṣṭhitam //15*
*pūjitavyā mahādevyā kṣetrajā tu vyavasthitāḥ / karavīraṃ mahākālaṃ devikoṭyaṃ varānane //16*
*vārāṇasyāṃ prayāgan tu caritraikāmrakan tathā / aṭṭahāsaṃ jayantī ca ebhiḥ kṣetraiś ca kṣetrajāḥ /*
*teṣāṃ madhye pradhānan tu ye jātāḥ kṣetrajā priye //17 (mantra* with 16 parts)
v. 19cd-22: *kṣetrajā kathitā devi pīṭhajā(ḥ) kathayāmi te //19*
*prathamaṃ pīṭhamutpannaṃ kāmākhyā nāma suvrate / upapīṭhasthitā sapta devīnāṃ siddha-ālayam //20*
*punaḥ pīṭhaṃ dvitīyantu saṃjñā pūrṇagiri priye / oḍiyāna mahāpīṭham upapīṭhasamanvitam //21*
*arvudamarddhaṃ pīṭhan tu upapīṭhasamanvita(m) / pīṭhopapīṭhasandohaṃ kṣetropakṣetram eva ca /*
*pīṭhādyādevatānāṃ ca śṛṇu pūjāvidhiṃ priye //22* (*mantra* with 15 parts)
v. 23-30– explanation of the kinds of the *yoginīs:*
*pīṭhopapīṭhasandohe ye jā tā varayoginī / etais tu pūjitā bhadre sarve sidhyanti mātarāḥ //23*
*yogābhyāsena ye siddhā mantrāṇām ārādhanena tu / yogena yogajā mātā mantreṇa mantrajā priye //24*
*sahajā mātarā devyā rūrūyuddhair mahābalāḥ / bhakṣitaṃ tu caruṃ divyaṃ saptajanmāntikaṃ paśum //25*
*teṣāṃ garbhe prasūtānāṃ niryāsaprāśitena ca / garbhe jātena deveśi garbhaṃ jānanti ātmanaḥ //26*
*brāhmī māheśvarī caiva kaumārī vaiṣṇavī tathā / vārāhī vajrahastā ca tathā yogeśvarīti ca //27*
*aghoreśī ca vikhyātā mātaryā vyāpakāḥ smṛtā(ḥ) / tathānyā dvārapālinyā tais tu saṃvyāpitañjagat //28*
*pañcajātakrame cānyā nagare grāmeṣu sarvaśaḥ / sarvāstāṃ pūjayen nityaṃ gurusiddhasamanvitām //29*
*grahā nāgāś ca devāś ca yoginyaḥ siddham eva ca / pūjitāṃ pūjayantyete nirdehaṃ tyapamānitāḥ (?) //30*
v. 31-45 – construction of the arrangement of the 64, where every eight *yoginīs* bring their own set of *siddhis*:
*aṣṭadhā tu likhed vidyā prathamāṣṭakabheditam / yathā etat tathā sarve jñātavyā yoginīkramam //31*
*aṣṭāṣṭakaṃ vidhānena catuḥṣaṣṭi yathākramam / yoginīmelakaṃ cakraṃ aṇimādiguṇāṣṭakam //32*
*bhavatyeva na sandeho dhyānapūjāratasya ca / dvitīyan tu mahācakraṃ sarvākṛṣṭipravartakam //33*
*paśugrahaṇam āveśaṃ pūjādhyānaratasya ca / tṛtīyan tu mahācakraṃ parakāyapraveśanam //34*
*atītānāgatañ caiva abhyāsādbhavate priye / labhatyeva na sandeho vividhaṃ yat samīhitam //35*
*caturthaṃ śāntikacakraṃ bhuktimuktipradaṃ śubham / pūjayitvā imaṃ cakraṃ yāvad dhyānaṃ prayuñjati //36*
*kṣaṇena bhavate stobho mudrābandhaty anekadhā / bhāṣāstu vividhākārā aśrutāni śrutāni ca //37*
*uccared aṅgamayaṃ śāstraṃ mantrajālāni śrūyate / svayamevātmanātmane śrūyate cātmanātmani //38*
*ṣaṇmāsād bhavate siddhimaniśī (?) yoginīpriye / balīpalitanirmuktaḥ kāmadevo dvitīyakaḥ //39*
*pañcaman tu mahācakraṃ dhyānapūjākrameṇa tu / vāyvāder nāśayed vācāmūkavat tiṣṭhate tu saḥ //40*
*ṣaṣṭhaṃ caiva mahācakraṃ dharmārthakāmamokṣadam / saptamañcakraṃ deveśi sainyastambhakaraṃ param //*
*stobhāveśādikaṃ cakraṃ saṃsārabandhamocakam / dūrācca darśanaṃ tasmin pūjādhyānaratasya tu //42*
*aṣṭamaṃ cakram uddiṣṭaṃ icchsiddhipravartakam / māraṇoccāṭanaṃ bhadre stambhamohādikaṃ priye //43*
*vadanotiṣṭhamahācakraṃ kulabhaktyām adhiṣṭhitam / aṣṭāṣṭakavidhānan tu jñātvā sidhyati nānyathā //44*
*tatteṣāṃ gūḍhasadbhāvaṃ catuḥṣaṣṭiyoginīkramam / niḥsandigdhaṃ mayāproktaṃ hi bhaktiyuktyāvadhāram //*

KJNN.9.1-4: Bhairava explains the lineages:

*gurupaṅktiṃ pravakṣyāmi siddhapaṅktiṃ sulocane / yoginīpaṅktivinyāsaṃ kathayāmi tava priye //1*
*sarvasiddhiyoginīnāṃ khecarīṃ sarvamātarīm / sarvabhūcarī sarvagocarayoginīnāṃ sarvakṣetrakam //2*
*sarvamantrajāḥ sarvayogajāḥ sarvapīṭhajāḥ / sarvasahajāḥ sarvakulajā sarvadvārapālikāḥ //3*
*sarvagarbhajāḥ kṛte ca dvāpare trete kaliyuge mahātape / caturyugavibhāgena yoginīsiddhipūjitāḥ /*
*guhyānāṃ paramaṃ guhyan tava bhaktyā prakāśitam //4*

v. 9cd-15: *caturyugeti deveśa svatantra kulacodakā(ḥ) //9*
*asya jñānaprabhāveṇa bahavaḥ sidhyanti mānavāḥ / daśakoṭipramāṇantu i(da)m kaulaṃ parodbhavam //10*
*sārātsāratarаṃ bhadre mahākaulasya śobhane / icchākhyā yoginī siddhair māyāntaṃ para-icchayā //11*
*khecarīṇāṃ punaḥ paścād icchayā prakaṭīkṛtam / mātarāṇāṃ punar devi khecaraiḥ kathitaṃ priye //12*
*mātarāṇi gamiṣyanti bhūcarīṇāṃ kuleśvari / bhūcarīṇāṃ subhakṣāṇāṃ bhūcarī kathitaṃ priye //13*
*yoginīnāṃ kule jātau labhate kaulikī sphūṭam / caturaśīti sahasreṣtu yoniyantreṣu pīḍitāḥ //14*
*puṇyātmānaṃ kulāścaryaṃ paścāj jñānam imāṃ labhet / bhuktimuktimahāsiddhiḥ yoginīnāṃ priyo bhavet //15*

KJNN.11.12-18 in the context of worship *caru* is explained, animals to be uses in preparation:
*nityanaimittikaṃ devi kartavyaṃ ca prayatnataḥ / gomāṃsaṃ goghṛtaṃ raktaṃ gokṣīrañ ca dadhintathā //12*
*naimittike imaṃ kuryāt siddhikāme mahotsukaḥ / niḥśaṅko nirvikalpas tu etat kuryāt kulāgame //13*
*anyathā naiva sidhyanti nirmuktis tu mama priye / punar anyaviśeṣaṇaṃ śṛṇuṣvaikāgramānasaḥ //14*
*śvānamārjāra-uṣṭrañ ca śṛgālañ ca hayan tathā (?) / kūrmakacchavarāhañ ca mārjāravakakarkaṭam //15*
*śalākī kukuṭaś cāpi bahu(?)nānākulan tathā / śerakañ ca mṛgaṃ vāpi mahiṣaṃ gaṇḍakaṃ tathā //16*
*anyāni yāni macchāni yathālābhaṃ samāharet / vijñānambalasāmarthyaṃ saptajanmāntikaṃ paśu //17*
*yena tena prakāreṇa ākṛṣṭiṃ bhakṣayet sadā / pūjayed yoginīvṛndaṃ bhakṣyabhojyādibhiḥ priye //18*

KJNN.18.7-9: *kuṇḍagolodbhavenaiva madhuṃ ca ghṛtasaṃyutam / raktaṃ vāmāmṛtaṃ śukraṃ surayā brahmamiśritam //*
*vukapuṣpasamāyuktakṛṣṇāsavasamāyutam / madirānandacaitanyaṃ bhaktiyukto mahātmanaḥ //9*

v. 22-23: *carukaṃ bhakṣayet prājñaḥ samayahīne na dāpayet / vaktrād vaktraṃ viśeṣeṇa siddhibhāgyaḥ samānyathā //*
*sāmānye kathitaṃ kumbhe śaṅkhādvaktraṃ viśeṣataḥ / śāstroktaṃ tu kramaṃ pūjya sarvasaṃbhārasambhṛtaḥ /*
*anenārabdhamātreṇa siddhiyogyo bhavet tataḥ //*

KJNN.23.1-12: animal forms of the *yoginīs: devyuvāca: kaulave yoginī deva sañcaranti kathaṃ bhuvi*
*tanmamācakṣva deveśa bhaktyā jānanti bhūtale //1 bhairava uvāca:*
*martye'smin devatānāntu sañcāraṃ śṛṇu bhāmini / kapotikā tathā gṛdhrī haṃsī caiva nakhī tathā //2*
*khañjaḥ ...... bhāṣī tu kokābhāṣī tu sundari / ulukī pecakī vā tu sararī vā gūlī tathā //3*
*śṛgālī ajā mahiṣī (uṣṭrī) mārjāranakulī tathā / vyāghrī hastī mayārī ca kukuṭī na .............. //4*
*anyāni yāni rūpāṇi saṃsthitāni mahītale / tāni rūpāṇi saṃgṛhya yoginyaḥ krīḍante bhuvi //5*
*nipatanti yadā bhadre abhakṣyeṣu kulādhipe / tadrūpaṃ kathyante ................. yuktāvadhārayet //6*
*hayaś ca nakharaḥ sarpa citrikotmānasas tathā / vṛścikodhyantaraś cāno mūṣako darduraḥ priye //7*
*grahabhūtasvarūpeṇa jvālāgniśāstrasaṅkaṭaiḥ / veda ......................vyādhirājānañ caiva taskarāḥ //8*
*vidyuttuṅgo tathā gaṇḍa vyāghrasiṃhagajas tathā / anekākārarūpeṇa bhayaṃ nānāvidhaṃ viduḥ //9*
*catuḥṣaṣṭiś ca yoginyo...............pyanti sādhake / evaṃ rūpaṃ samāsṛtya kṣipraṃ gṛhṇanti taṃ paśum //10*
*kopan tu naiva kartavyaṃ bhāṣamāṇaṃ surādhipe / kumārikā striyo vāpi bhāṣamāṇe kadācana //11*
*yathā śaktyā sadā kālaṃ strī caiva vratamāsthitam / pūjanīyā prayatnena kumāryaś ca kulāśritaiḥ //12*

## *Kramasadbhāva*

*Kramasadbhāva* edited by Mark Dyczkowski, is a Krama text consisting in present edition of seven chapters, all dealing either with the arrangements of *yoginīs* in the context of worship or with the details of transgressive worship. Goddess is teaching Bhairava in this text. KSB.1.2 known the cakra of great mothers, their list is not précised: *tasmiṃ cakre mahāghore mahāmātṛbhiḥ saṃkule / svavimarśadaśanibhā * * * * * * * *(?)//.* The terms *yoginīs* and mothers are used interchangeably and the 64 *yoginīs* seem to be independent from the mothers, they surround directly Mahākālī. KSB.1.4a: *pañcāśadrudrakhacitā catuḥṣaṣṭistu bhāvitā* |The references to the 64 are all-pervading: KSB.1.29-30, KSB.1.64 and 68, KSB.2.6; The text knows also various arrangements of 24-16-12-8-4, constituting the cakra of the totality, see KSB.2.18-22, further all of them are explained in details.

KSB.1.39ff Bhairavī explains the link between *yoginīs* and *pīṭhas* and their function in the destruction of the universe.
*śṛṇu bhairava tattvena praśnaṃ tu paramārthataḥ / aṣṭa pīṭhās tu ye proktāḥ sarvapīṭheṣu cottamāḥ //39*
*tatrasthās tu imāḥ sarvā āgatās tu svabhāvataḥ / aṣṭāvaṣṭaguṇā divyāḥ svabhāvārādhanotsukāḥ //40*
*catuḥṣaṣṭir mahābhīmāḥ sarvavīreśānāyikāḥ / mahāyogais tu vai rudra udyuktās tu vidhānataḥ //41*
*tena yaṣṭena vai samyak sarvaṃ jagad idaṃ tu yat / naśyate paramārthena yathā vahnigataṃ tṛṇam //42*

KSB.2.12-15: *mayā tu paramaṃ dadyād sarvabhāvāntakāntakam / tena jñānena vai samyak yoginī yogabhāvagā //12*
*dṛṣṭvā tu paramārthena didṛkṣā pūritā ca vai / vaktrena parameṇaiva sarvasaṃhārakena ca //13*
*tatsvarūpagatāstā vai khecakre cakragās tathā / bhairavarūpadhāriṇyo vyomni vyomagatā matāḥ //14*
*catuḥṣaṣṭis tu yoginyaḥ svabhāvapadagarvitāḥ / niḥsvabhāvasvabhāvasthā bhairavyo ghoravigrahāḥ //15*

v. 18ff the nature of the *yoginīs* is explained by the Goddess as five-fold:
*ekāgrasaṃyato bhūtvā yoginīnāṃ parā gatiḥ / khecakre tu yathā labdhā svarūpasthā nirāmayā //18*
*catuṣaṣṭis tu yoginyo pañcadhā svasvarūpataḥ / prāptā tu paramā devyā mahāsiddhipradās tu tāḥ //19*

*akṣayāś ca nirācārāḥ sarvāgrāstāḥ sarvagā dhruvāḥ / mahāraśmisamūhena bhāsamānāḥ samantataḥ //20*
*etās tu yoginīsaṃghāḥ jñānasiddhās tu ṣoḍaśa / mantrasiddhāś caturviṃśa melāpe dvādaśa smṛtāḥ //21*
*aṣṭau śaktigatā jñeyāḥ catuḥ śāṃbhavabhūmayaḥ / kathitās tu samāsena khecakre tu yathā matāḥ //22*

KSB.3.13 shows that the text is quite late as it refers to all these śaiva traditions:
*na tantre na ca siddhānte bhairave vātha yāmale / nāṇave srotabhede vā na śākte śāṃbhave na ca //13*
*na kule kaulike devi śrutaṃ me kramaśāsane / kramaṃ tu kīdṛṣaṃ devi raśmisthāne pratiṣṭhitam //14*
v. 45: again a reference to the 64, who in fact constitute the 5 *cakras* of this tradition of Krama:
*viśvanirmātṛrūpatvaṃ divyamānandarūpiṇam / kalā rūpāntā ekā vai catuḥṣaṣṭyantagā śivā //45*
v. 47: all this centered around the Kālī of the emptiness of consciousness:
*tatra protā tu sā kalā nirācārā ninādī yā / arūpā ambarā kālī tithyante svasvabhāvataḥ //47*

KSB.4.1-2, Bhairava asks to explain in details the arrangement of 5 *cakras:*
*śrutaṃ me paramaṃ guhyaṃ siddhapāraṃparāgatam / yoginīnāṃ paraṃ sāraṃ kramasadbhāvamuttamam //1*
*sṛṣṭiḥ sthitiś ca saṃhāraṃ anākhyeyaṃ caturthakam / bhāsā śrutaṃ ca saddṛṣṭyā kramam etat mahārthakam //2*
4.13ff: the goddess starts by the explanation of the line of transmission.
4.41f: she explains the details of worship in the context of which these *cakras* are used. Place, time, women, and materials for worship are explained as well as the construction of the arrangement:
*kathayāmi samāsena cakrasya paramāvidhim / mahāpitṛvane ghore mahāliṅge'thavā hara //41*
*mahāvṛkṣathavā sthale mahāgire'thavā punaḥ / mahācatuṣpathe vātha mahānadyām athāpi vā //42*
*mahāvane mahāghore gahane harṣadāyine / mahāhave'tha bhīme vā vīragrasanalampaṭe //43*
*athavā yatra yatrecchā mānasī bhavate'calā / tatra tatra prakartavyaṃ mantroddhāraṃ svakāmataḥ //44*
*tataḥ kṛṣṇacaturdaśyāṃ khaḍgahasto vidhānait / cīraṃ vīravaraḥ śreṣṭho yoginī vātha bhairava //45*
*tasmin sthāne ca suramye ādau pūjāṃ tu kārayet / yoginīnāṃ yathā nyāyaṃ ṣoḍaśānāṃ tu ekataḥ //46*
*cakrākārāḥ stutāḥ sarvā bodhapāna ratākulāḥ / tatrasthāḥ parayā bhaktyā māyāvad yāstu nityaśaḥ //47*
*brāhmaṇī pukkasī caiva dhvajinī antyajā tathā / cakriṇī ca tathā cchipyi śauṇḍikī kṣatrīṇī tathā //48*
** * *? carmakārī ca dhīvarī ca mahāmate / śūdrī vaiśyā tathā veśyā dhāvakī nartakī tathā //49*
*etās tu pūjayet tatra jātyahaṃkāravarjitaḥ / tatastu smu?*? māsyadvya nimnonnatavivarjitam //50*
*śiroruhaiś ca taṃ sthānaṃ saṃśodhya ca vicakṣaṇaḥ / lepayet tu tathā rudra ṣasanyārupiṇena ca //51*
*siddhijaṃ narakaṃ nīya mahārudhirapuritam / pūjayed dīrghapātraṃ tu niśadau cāmaras tathā //52*
*mahāphalgurudhireṇa dhūpayed arghabhājanam / mahātailena dīpāni dāpayed athavā niśi //53*
*hayamāṃsāni divyāni murtamānyadhamāni ca / mantramāni suraśreṣṭa lehyacoṣyāni homayet //54*
*pānāni bahave dadyād vittaśāṭhyaṃ na kārayet / śavāsanastho vīrendro yoginī vātha suvrataḥ //55*
*pūjayet svakramaṃ dhyānaṃ kālanirnāśanaṃ param / cakrākāraṃ tu kartavyaṃ tasmin pitṛvane priye //56*
*tato nityoditāṃ bhīmāṃ amātrāṃ sarvabhāsakām / mātṛkāś ca bahiḥsthāpya prāṇasya ca muhurmuhuḥ //57*
*pujaya? asthikhaṇḍan tu pāṇinā sarvathā budhaḥ / dakṣiṇābhimukho bhūtvā ālikhec cakramuttamam //58*
*ṣoḍaśāraṃ mahādika sṛṣṭirūpaṃ sutejasam / karṇikākeśarair yuktaṃ mahātīkṣṇaṃ suśobhanam //59*
*asya bāhye tu vai rudra padmaṃ paścāt vicakṣaṇaḥ / ālikhyet tu punar divyaiś cakraṃ cakravaraṃ mahat //60*
*sthitirūpaṃ mahāntaṃ vai ṣoḍaśāraṃ tu viśvagam / tadbāhye tu paraṃ divyaṃ nāma datvā prayatnataḥ //61*
*ālikhet tu tṛtīyaṃ vai cakraṃ saṃhārakārakam / atyutkaṭaṃ mahādīptaṃ svaraśmiśatasaṃkulam //62*
*ṣoḍaśāraṃ śubhāraṃ vai viśvagrasanalolupam / etac cakraṃ paraṃ vyoma sṛṣṭisthitalayaṃkaram //63*
*pūjayet parayā bhaktyā puṣpadhūpopahārakaiḥ / tatas tu mātṛkāṃ devīṃ tridhā kuryāt tridhā tridhā //64*
*dhārayet sarvathā nātha pāramparyavyavasthitām / ityādau tu parityajya varṇau dvau ghoradarśanau //65*
*ava idyātu deveśa vāgbhavaḥ tu rahasyagaḥ / nyastavyā sarvathā rudra ante vā sānukaṃpayā //66*
*sṛṣṭicakrasya ādau tu ṣoḍaśāni samāsataḥ / varṇāni kālakāmāntu pūrvādīśānaka kramāt //67*
*arāsu vinyaset prājña saumyarūpāvibodhataḥ / tata stu sthiticakrasya varṇānyanyāni ṣoḍaśa //68*
*pūrvādi nāgajākrāntaṃ īśānāntam anukramam / nyamuvyāni suraśreṣtha bhāsārūpāṇyarāsu yat //69*
*tato'nyāni varṇāni ṣoḍaśāni trilocana / saṃhāracakre bhāvajña arāsu viniyojayet //70*
*pūrvādīṣānakaṃ yāvad vāgbhavāntāni suvrate / karṇikāyāṃ tu vinyasya mandiraṃ bhīmavikramam //71*
*idaṃ cakravaraṃ vyoma trirūpaṃ triguṇodayam / trimārgaṃ tryavahaṃ nyantaṃ tristhānaṃ tu tridhāgamam //72*
*ahkalasyāṃ darasthan tu kuryād cakreśvara śubham / evaṃ cakrasya vinyāsaṃ kārayed akramakramam //73*
*yena vijñānamātreṇa kramavijñānabhāvagaḥ / bhavate sādhakendro vai bodhābodhavibodhakaḥ //74*
*etaccakraṃ tu cakreśaṃ sarvabhāvakṣayaṃkaram / sarvakāmaṃ paraṃ puṇyaṃ sarvasānnidhyakārakam //75*
*sarvamantrārṇavaṃ guhyaṃ sarvavidyālayaṃ param / asya cakreśvarasyaiva sakṛt paśyati yo naraḥ //76*
*saṃmuktaḥ sarvaduḥkhebhyaś cakreśatvalabhed dhruvam / tatas tu pūjayec cakraṃ vīradravyaiś ca cottamaiḥ //77*
*madirānandito bhūtvā parāśaktyā sunanditaḥ / uddharet tu yathā nyāyaṃ vidyā viśvaścarārcitā //78*
*mūrtināṃ vyomagā nātha yathānyāyaṃ kramagatāḥ / sṛṣṭicakrasya yad varṇaṃ prathamaṃ śaktirūpakam //79*
*sṛṣṭilakṣaṇasaṃyuktaṃ prathamaṃ varṇanāyakam / viddhi bhairava tattvena sarvasaubhāgyadāyakam //80*
*sthiticakrasya bhāvajña dvitīyaṃ svasvarūpakam / sṛṣṭidvādaśasaṃyuktaṃ kuru vīrendranāyakam //81*
*dvitīyavarṇarājeśaṃ viddhi sarvāvaḍāsakam / lakṣyā bījaṃ tato deva tṛtīyaṃ parikīrtitam //82*
*sthiticakrasya deveśa daśamantraṃ samuddharet / caturthaṃ tat vijānīyāt sarvaiśvaryapravatakam //83*
*sṛṣṭiprathamagaṃ gṛhya saṃhārasyāṣṭamayutam / pañcamaṃ tad vijānīyād vidyā pañcākṣarā bhavet //84*
*eṣā vidyā tu mūrtināṃ sarvasvaṃ kālikākrame / tataḥ saṃjñā prakartavyā guruṇocchinnakarmaṇā //85*
*etat te kathitaṃ vīra mantroddharaṃ paraṃ śubham /*

KSB.5.24: *pūjayet sarvathā nātha svamātmānaṃ viśeṣataḥ / mūrtayaś ca tataḥ pūjyāḥ siddhāś ca tadanantaram //24*

*khecaryaś ca tato deva bhūcaryaś ca tataḥ param / dikcaryaś ca tathā rudra gocaryaś ca tathā hara //25*
*vyomeśyaś ca tathā devyo vyomaś ca pūjayet sudhīḥ / sācaniḥ kramadūtīś ca śaktiḥ puṣkaram eva ca //26*
*muṇḍāś ca pūjayet śakro brahmā viṣṇuś carādayaḥ / siddhāś ca yonayaś caiva * *?siṃkhyana(?) sarvadā //27*
*bhūtādiviṣayair yuktā pūjyā bhasmavilepanī /*

## *Kramastotra*

v. 2: *mahāvinodārpitamātṛcakravīrendrakāsṛgrasapānasaktām /*
*raktīkṛtām ca pralayātyate tām namāmi viśvakṛtiraktakālīm //*

## *Gāthāsaptaśatī*

*jāra-śmaśāna-samudbhava-bhūti-sukha-sparśa-sveda-śilāṅgyāḥ / na samāpyate nava-kāpālikyā uddūlanārabhaḥ//*
Kāvyamālā edition, vs. 408, cited according to Lorenzen (1991), p. 13, note 5.

## *Candramahārosana tantra*

CM.6.8-15: *kalpayet svastiyan tāvat yava rūpeṇa nirbharām / gādhenaivātiyogena yataiva sphutatāṃ vrajet //*
*mātaraṃ duhitaraṃ cāpi bhagiṇīṃ bhāgineyikām / anyān ca jñātināṃ sarvaṃ doṃbināṃ brāhmāṇīṃ tathā //*
*caṇḍālīṃ naṭakīṃ caiva rajakīṃ rūpajīvikām / vratinīṃ yoginīṃ caiva tathā kāpālinīṃ punaḥ //*
*anyāñ ceti yathāprāptām strīrūpena susaṃsthitām / sevayet suvidhānena bhedo na jāyate //*

## *Jayadrathayāmala (see also YSP)*[4]

JY.2, f.36r8-v4, v. 64-68: *pre<u>taḥ(ta) syāt(</u>sya) karṇikāmadhye praṇavodaratotthi<u>taḥ(</u>tam) /*
*tasyordve devadeveśī nirmāṃsā kṛṣṇapiṅgalā //*
*bhī<u>mām(</u>mā) bhīṣaṇaśuṣkāsyāṃ pañcavaktrāṃ trilocanām / narāntralagnadaśanāṃ ha<u>dda(</u>?a)mālāvibhūṣitām //*
*kapālaśirṣāṃ bhīmogrāṃ sarpayajñopavītinīṃ / daṃṣṭrākarālavadanāṃ gajacarmottarīyakām //*
*sarpagonāsasaṃdohair āpādatalamaṇḍitām / <u>nara(</u>? śarā)carmāmaradharāṃ narāntrakṛtaśekharām //*
*narāntram???sragdāmāṃ narāvayavabhūṣitām / sarvāyudhadharāṃ ghorām rāsabhāsanasaṃsthitām //*

JY.3.f.162r3-5: *evaṃ *bila (conj.: vira Cod.)vibhāgoktaṃ (162r4) bilānāmadhunocyate /*
*uttamaṃ śrīmukhaṃ jñeyaṃ bahugarbhapurācitam / madhyamaṃ bilasaṃjñaṃ syād antaḥpuraśatair yutam /*
*sāmānya vivaraṃ proktaṃ siddhadravyasatā (162r5)vṛtam / evaṃ bilabhāgaṃ syād deśeṣv adhuna-m-ucyate /*

JY.4.f.290.v. 70: *yoginīgarbhasaṃbhūto rudrāṃśo malavarjitaḥ / śaktipātāt prabuddhaś ca matprasādāc ca bhairavi //*

JY.4.2.16ab: *anayā baddhayā gauri prīyate mātṛmaṇḍalam /*
v. 4.2.25ab: *anayā baddhayā devi prīṇayen mātṛmaṇḍalam /*

## *Jñānapañcāśikā*

f.4r9: *athavā tumburuṃ devaṃ caturvaktradharaṃ gurum / aṣṭabāhuṃ caturbhir yogibhir āvṛtam* (The four referred to are Jayā, Vijayā, Jayantī, and Aparājitā.)

## Inscriptions:

**Gangdhar:**

*mātṛīṇāñca pramuditaghanātyarthanihrādinīnāṃ tāntrodbhūtaprabalapavanodvarttitāmbhonidhīnām....... (broken) gatamidaṃ ḍākinīsamprakīrṇaṃ veśmātyugraṃ nṛipatisachivo 'kārayat puṇyahetoḥ.* Gangdhar inscription of Viśvavarman (A.D. 423-25), Corpus Inscriptionum Indicarum (ed. Fleet) Vol. 3, p. 72-78, No. 17, v. 23.

**K.V. Ramesh and S.P. Tewari (eds.), *A Copper-plate Hoard of the Gupta Period from Bagh, Madhya Pradesh*, New Delhi: Archaeological Survey of India, 1990, n. 10:**

*(1) valkhāḥ paramabhaṭṭārakapād=ānuddhyāto mahārājabhuluṇḍaḥ samājñāpaya(2)ti sarvvān=ev=āsmatsantakānāyuktakān=vijñātā mastu vaḥ samanujānī(3)mo='sya bhagaval=lokodadhipāśupatācāryyapratiṣṭhā-pi-takapiñchi(4)kānakagrāma-mātṛsthānadeva kulasya piñchikānakam=eva grāmaṃ saha (5) bhadradattavāṭakagrāmavāṭakachena devāgrāhāramā-tṛīṇā(ṃ*) balicaru(6) satradhūpagandhapujya(ṣpa)mālyopayo jyabhogāy=aivami(dā)nī masyā(7)smābhiḥ ka(ḥ=kṛ)tānujñasya devāgrāhārabhujya(ktya) bhuñjatāṃ devaprasādakapāśu(8)patādyānāmanujña(jñā)ya tāṃ ca*

[4] Editorial notes of A. Sanderson.

*sarvvair=ev=āsmadīyaira(nu*)manta(vyaṃ)(>*) samukhaṃ (*>) varṣe 50+6 (9) A(À)śvapu(yu) śu 10+3 (>*) mahārājabhuluṇḍasya (>>+).* I thank Alexis Sanderson for this reference.

## *Tantrasadbhāva tantra*

TS.1.358c-359a: *siddha-gandharva-yoginyo yakṣa-rākṣasa-pannagāḥ //* [5]
*teṣāṃ madhye tvayā coktaṃ nāstisatyaṃ mama priye /*
v. 458-469: *kāraṇānāṃ tathā tyāgaṃ varṇe varṇe yathā sthitam /*
*agnisūryāś ca (k, kh, g: -khya) candrākhyā ye cakrāḥ (kh: cakrā) prāk prakīrtitāḥ //458*
*yoginyo vyāpakās teṣāṃ pṛthak saṃsthā yathā śṛṇu / jvalinī jvālinī jvālā tejasā tejavarcasā //459*
*tejorminyā tathā tejā tejovatyā (k, g: tejavatyā; kh: tejāvatyā) tamopahā (k: nagāpahā; g: ?) /*
*tejonidhiḥ (k: bhedau nidhiḥ; kh: tejānidhis; g: * *? nidhis) samākhyātā yoginyas tv agnicakragāḥ //460* [6]
*saṃharanti jagatsarvaṃ kālāgnivapuṣodbhavāḥ / sūryacakrasamudbhūtā yoginyaḥ sāṃprataṃ śṛṇu //461*
*sūryā sūryavatā kāntā svadhā svastiḥ sudhā (kh: svadhā) tathā /*
*sumanā (k: sugurā ?) conmanā kāntā śāśvatī ca tathāparā //462*
*saṃvartā (k, g: saṃvarttī; kh: saṃvartā) saṃharī (k, kh, g: suṃharī) caiva yoginyaḥ sūryacakragāḥ /*
*dvitīyāvaraṇe jñeyā tṛtīye kathayāmi te //463*
*śaśinī śāśvatī śāntā sevanī ca śaśiprabhā (kh: śaśiniprabhā) / śītā śītavahā kāntā pṛthvī ca priyakārikā //464*
*pṛthivī pārthivī prītā kṣobhaṇī kṣubhitākṣayā / somacakre samākhyātāḥ sṛṣṭes tu sthitikārikāḥ //465*
*cakre cakre tu draṣṭavyā bhuvaneśapade sthitāḥ / krīḍanti bhuvaneśānāṃ yogibhiḥ saha cācyutāḥ //*
*rudraśaktiḥ varārohe ye rudrā yogibhiḥ saha / teṣāṃ saṃkhyā na vidyeta bhedena suranāyike //467*
*somasūryavibhāgena koṭikoṭivibhāgaśaḥ / krīḍanti tatra te sarve utpattisthitikārakāḥ //*
*ekaikā tu yathā khyātā cakre cakre yathā sthitā (k, kh, g: sthitāḥ) /*
*vyāptisteṣāṃ (k, kh: vyāpti teṣāṃ; g: vyāpti teṣā) mayā proktā kaulikī tu samāsataḥ //469*
v. 481f: *na teṣāṃ dāpayej jñānaṃ kaulikaṃ guravattaram //481*
*pramādād (k, kh: pramātā; g: pramādā) dadate yas tu tantrāmnāyaṃ priyavrate /*
*yoginīgaṇamadhyasthaḥ paśur evātra sādhakaḥ //482*
*upāsannaṃ (kh: upāsantaṃ) yadā śiṣyaṃ bhaktiyuktaṃ dṛḍhavratam* /

TS.2.64-66: *brahmabhinna yadā cakraṃ abhyaset sādhakottamaḥ / vedādisarvaśāstrāṇi aśrutānyapi (g: -ṇyapi) pāragaḥ //*
*vāmapādena saṃbhinnaṃ yadā japati sādhakaḥ / tadā kṣobhaṃ karotyāśu (g: -su) divyādivyataraṃ priye //*
*yakṣa-gāndharvakanyās tu nāginyo baladarpitāḥ / sarvāstā kṣobhayatyāśu (kh: -yantyāśu) vāmapādaprabhāvataḥ (kh: vāmapāde-) //*

TS.3.202-205ab *gandhadhūpopahārādyai bhairavehṛditāhṛdi // tatvaṃ (kh: kartavyaṃ) garbha yogena (kh: yāgetu) yat kiṃcid vidhicoditaṃ (kh: vivi-) / prājñena (kh: calena) mātṛjenaiva mātaras tu prapūjayet //*
*yoginīnāṃ tu kartavyaṃ (kh: kartavya) gandhadhūpopahārakam /*
*yoginīhṛdaye (k: -yai) prītaistāḥ (kh: siddhetām) sidhyanti balotkaṭāḥ (kh: -ṭaḥ) //*
*calena mātaraḥ (kh: -ra) sarvāḥ (k, kh, g: sarvā) sidhyanty evan na saṃśayaḥ /*

TS.4.10ff*: āmiṣair vividhākāraiḥ (k, kh, g: -rais) tarpayed guhyakāṃ priye //10*
*japaṃ cātra prakurvīta lakṣāṇāṃ (k, g: lakṣaṇāṃ; kh: -ṇā) navakaṃ priye /*
*lakṣahomaṃ tu kartavyaṃ nṛmāṃsaṃ (kh: -sa) ghṛtasaṃyutam //11*
*śākinyo vaśanās tasya trailokye (kh: -ya) yā vyavasthitāḥ / śmaśāne kānanodyāne giriśṛṅge catuṣpathe //12*
*eṣu deśeṣu japtavyā vidyā caivāparā śubhā (k, kh, g: śubhāḥ) / adhamāṃ (k, g: adhamā; kh: a * * ?dharmā)*
*madhyamāṃ (k, kh, g: -mā) siddhir uttamā (k, kh, g: -mā) vātha (kh: * tha) sādhayet //13*
v. 50ff: *vapuḥ stambhe ca deveśi amṛtīkaraṇeṣu ca / rasāyanāś ca ye kecid amṛtatvaṃ praśasyate //50*
*khecarīṇāṃ tu (kh: nāsti) sarveṣāṃ melakaṃ (kh: -ka) tv icchate yadā /*
*pādapracārikā siddhir aṇimādiguṇāṣṭakam //51*
*atītānāgatārthaṃ ca khecaraṃ tu tadābhyaset / śakticakraṃ smṛtaṃ gauri śṛṇu tasyaiva kautukam //52*

TS.5.49-51: *pramādād (k, kh, g: pramādā) jñāpayed (k, kh, g: khyāpayed) yastu cakraṃ jagati viśrutam /*
*nāhamanugṛhāmi (g: nāhantamanu-) pāpācāraṃ durātmakam //*
*upekṣayāmi taṃ nityaṃ caurāgnyupadravādikam / yoginyaiḥ pūtanaiḥ śyāmair bhakṣyamāṇaṃ narādhamam //*
*yas tu pālayate guptaṃ tantrācāraṃ (k: tatrā-; kh: tatrācāra; g: -cāra) sudurlabham /*
*sa siddhyati na sandeho yathā bhairavam abravīt //*

TS.6.1-40 see App.2.7.
v. 39-76- see App.2.7.
v. 56: *anye'pi vratadhārī syādayutā siddhir iṣyate / striyo (k, kh, g: striyā) ghāto durātmāno daśakoṭijapācchuciḥ //*
v. 176ff: *upadeśaṃ ca prathamaṃ saṃpradāyaṃ dvitīyakam /*
*kaulikaṃ ca tṛtīyaṃ syāt kasyāyātaṃ (k, g: -pātaṃ) nibodhataḥ //176*

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[5] The variants of reading are given according to M. Dyczkowski. Except ch. 16.
[6] Partially repeated in the beginning of TS.16.

*ye yoginīgṛhe labdhvā upadeśā varānane / yoginīdevatair labdhāḥ (kh, g: -bdhās) saṃpradāyāḥ śivoditāḥ //177*
*khecarair yoginīdattāḥ (k, g: -dattā; kh: khecare- -dattā) kaulikāste na saṃśayaḥ /*
*ityeṣa kathito bhedaścalabījaniṣevake // utpate tu na sandeho lakṣajāpāc ca labhyatu /*

TS.7.97-99: *ekavīravidhānena viśeṣāt parameśvari // japataḥ prayato mantrī śuddhirāśuḥ prajāyate / devyā śuddhasya suśroṇi yacchanti paśum uttamam // saptajanmodbhavaṃ (kh: -dbhava) caiva tajjuṣṭacaruko'thavā /*
*tena jugdhena ? (kh: jagven) deveśi tattulyas tu prajāyate //*
*vicared (kh: vivared) devataiḥ (kh: devatais) sārddhaṃ (kh: sārddha) kṣaṇād gaganago bhavet* /
v. 107ff: *ekajanmā dvijanmā ca trijanmā caturo'thavā / pañcaṣaṭsaptajanmā ca paśavas tu na saṃśayaḥ //*
*tena jastena? (kh: jagvena) siddhyeta khecaratvaṃ (kh: -tva) varānane /*
*antarddhānaṃ bilottiṣṭhaṃ rūpādiparivartanam // cakrasāmānyam evaṃ (kh: -meva) ca tataḥ prabhṛti jāyate /.*
v. 173ff: *mudrā khageśvarī nāma sarvasaṃdohalakṣaṇā / saptāhāt (kh: -hā) samajñāsya jāyate devi niścayaḥ //173*
*anāmā pṛṣṭasaṃlagnā sve (kh: khye) yantraṃ caiva pīḍayet /*
*pīḍanaṃ (kh, g: -nāṃ) tu varārohe khagatiś ca (kh: khe-) na saṃśayaḥ //174*
*khaṃ khe ṣaṭkaṃ khasaṃsthaṃ (kh: -rsthu) tu kartavyaṃ (kh: -vyaṃr) tu khamadhyagam (kh: -ga) /*
*khamukhaṃ khagater yojya khaṃ bhāvaṃ bhāvayet priye //175*
*khagatis tu bhaved (g: bhave) devaṃ smaraṇāc ca na saṃśayaḥ /*
*evaṃ devi samākhyātaṃ (kh: -tāṃ) rahasyaṃ (kh: -ya) mantravādinām //176*
*aprakāśyaṃ (kh: -syaṃ) sugopyaṃ ca rakṣayet prāṅavad yathā /*

TS.9.423cdff: *jvālāmālāsahasrais tu pātālavadanaṃ tu tat //423*
*agraiḥ prabodhanaṃ kṛtvā jihvā (kh: jihvāṃ) lakṣedvidhānataḥ /*
*devatārūpakaṃ caiva phalaṃ yasyaiva yādṛśam //424*
*pūrvapaścimato (kh: pūrvāpaścimato) jihvāgrahās tatra pratiṣṭhitā /*
*homakāle prayatnena dve jihve caiva varjayet //425*
*prathamā dharmajihvā tu nīlavarṇā tu sā smṛtā / dvitīyā yakṣajihvā (kh: jihva) tu tāmrātmakā rasaprabhā //426*
*tṛtīyā saumyadaivatyā śuklavarṇāmṛtopamā / yamajihvā caturthī (kh: catuthi) ca kṛṣṇavarṇā tu sā smṛtā //427*
*pañcamī viṣṇudaivatyā atasīpuṣpasannibhā / ṣaṣṭhī tu sūryadaivatyā (kh: sūtra-) śuklavarṇā tu sā smṛtāḥ //428*
*saptamī sarvadaivatyā sarvarūpaistu dīpyate / prathamā niṣphalā jihvā dvitīyā dhanadāyikā //429*
*tṛtīyā prīṇayet sarvaṃ jagat sthāvarajañgamam / caturthī ca kṣayaṃ (kh: kṣaya) gotre pañcamī kulavarddhanī //*
*ṣaṣṭhyāṃ caiva hutaṃ devi ārogyaṃ saṃprayacchati / saptamī dharmakāmārthaṃ dadāti vidhipūjitā //431*
*siddhiś caiva viśeṣeṇa rudraśaktistu homitā / brāhmī māheśvarī caiva kaumārī vaiṣṇavī tathā //432*
*vārāhī caindrikā devī cāmuṇḍā saptamī matā / jihvārūpā stutā jñeyā sādhakānāṃ tu siddhidā //433*
*tasmāt sarvaprayatnena madhye homaṃ praśasyate / hūyamāne yadāśabdaṃ śaṃkhakā halataṃtu?jam (kh: hīlatattajāṃ) //434 śrūyantevaṃ savādyāni (kh: śavā-; g: savājñāni) tadā siddhes tulastuṇam (kh: sisiddestu lakṣaṇaṃ) kharoṣtrakākakrauñcaṃ ca gṛddholūkakharothavā //435*
*śabdebhicārasiddhyarthaṃ (kh: -residhyartha; g: sa-) mahādhūmolvaṇopi vā /*
*vyālapakṣimṛgākārā vitruḍanti śikhā yadi // vilomaṃ sādhayantyāśu astrākārās tathaiva ca /*
v. 541ff: *anivedya na bhoktavyaṃ khādennāvidhināmiṣam //541*
*niṣphalāṃ varjayeccesṭāṃ japaṃ dhyānañ ca kārayet / rereśabda na coccārya heheśabdaṃ tathaiva ca //542*
*na nagnām vanitāṃ paśyen na cāpi prakaṭastanīm / nālokayet paśukīḍāṃ (kh: -krīḍā) kṣudrakarmaṃ na kārayet //*
*śākinīti na vaktavya dhapyaṭiṃ varavarṇini / chinnalī (g: cchiṇḍālī) ca mahādevi sehāriśaiva (g: -naiva) muccaret //*
v. 549ff: *ṛkṣa kurkuṭa māyūra haṃsa vārāham eva ca / mahiṣa mānuṣaṃ godhī ulūka gṛddhasyenakaṃ //549*
*cchāgī mṛgī tathā meṣī sunakhī ca śṛgālikā / śaśikāśalikā caiva yāścā nāsthī? vijānatā //550*
*abhojyām āmiṣāṃ tāsā (g: -sāṃ) manasā yajugupsitam / varṣās tu navabhiś caivalliṅga cchāyāṃ na laṃghayet //551*
*samayī putrakaś caiva (g: putrakaṃ-) ācāryaṃ sādhakan tathā / na nindete varārohe yoginī nava mucaret //552*
*kaivartakaṃ kāndukaṃ mleccha dvajaṃ śūnyaṃ karam priyet /*
*vairūpāṃ duḥkhitaṃ śaṭhaṃ klīvamantantathāturam // malla vandinakī padyaṃ cchiryakaṃ karmakārakam /*
*jaṭṭas tu hammathīrañ ca? kāpotajāla (g: kāpotaṃ kula) bhakṣakam //554*
*yeyyabhillaṃ caḍaunva (g: -caḍonva) ca tathānya (g: -nyaṃ) bhadrekārakaṃ /*
*na nandeta varārohe putinaṃ yaduyecchitam / haṭanāryo na vaktavyā nākrośet kanyakāṃ (g: -kā) sudhīḥ //556*
*devyāyāno ca reddhamaṃ (g: reddhāmaṃ) pādamīkāra saṃyutam /*
*śayanaṃ naiva kartavyaṃ eka vṛkṣai (g: vṛkṣe) catuṣpathe //558*
*kṣetre caiva śmaśāne ca vane coṣavaneṣu (g: copa-) ca / devāgāre nadītīre bhaśmagomaya madhyataḥ //559*
*vidyutraṃ naiva kartavyaṃ ṣṭhīvana maithunaṃ tathā* / etc.

TS.10.42-64 provides a description of cruel animal-headed *vetālas* of all kinds, teasing the sinners in hells.
v. 136-138: *puro dvai caiva sauvarṇaṃ pātālaṃ parikīrtitam //136*
*yatrāsau tiṣṭhate devo hātakaḥ parameśvaraḥ / purakoṭisahasrais tu samantāt parivāritam //137*
*siddha-rudra-gaṇair divyair bhaginyair mātṛbhir yutam (g: -rvṛtaṃ) /*
*yoginyair yogakanyābhi (g: yoginyeyoga-) rudrakanyābhi rudrakaiḥ //138*
v. 236-237: *trayodaśābdasahasrāṇi teṣāmāyuḥ prakīrtitaḥ / deva-gandharva-siddhāś ca ṛṣayo'tha vināyakāḥ //*
*gaṇa-mātṛ-bhaginyaś ca (g: gaṇamātṛ *?) vetālo rākṣasādayaḥ / evamādirasaṃkhyātai vṛttaṃ caiva ilāvṛtam //*
v. 511-515a: *tatra siddhair mahābhāgair vidyādhara-gaṇais tathā (g: -bhāgaividyā-) //511*
*gandharvāpsarasobhiś ca sādhyaiś caiva marudgaṇaiḥ / rudrair vasubhir ādityaiḥ pitṛ deva mahārṣaiḥ //512*
*rakṣobhi-guhyakaiś caiva divyastutiparāyaṇaiḥ / yogibhiś ca (g: yoginiś ca) japadbhiś ca gāyabhiś ca mahātmabhiḥ*

*// nṛtyadbhir vatmamānaiś ca (kh: -rvalma-) divyadundubhinisvanaiḥ / bherī-mṛdaṅgaghoṣaiś ca vallakīnāṃthanisvanaiḥ // vatsavāditratādaiś ca (kh: vaśavāditranā-) manovāyu samīritaiḥ /*

v. 884-887: *brahmaloke ca sā devī pādenaikena tiṣṭhati // śakre (g: sakre) vāpi tadarddhena gandharvais tu tadarddhataḥ / siddheṣu ca tadarddhena kinnareṣu tadarddhataḥ // tadūrdhvena ca nāgeṣu yakṣeṣvarddheṣu vai punaḥ / piśācebhyaḥ sahasrāṃśān mānuṣeṣu ca tiṣṭhati //*
*tāstu taptvā tapaṃ ghoraṃ ārādhya ca pinākinam / avatāritā sā devī rūpāṇīśvarabhūṣitāḥ (g: rūpiṇīśva-) //*

TS.13.1-3: see comparison with SSS.15 in 2.4.1.: *devyuvāca / navanābhe mahāyāge navātmādhiṣṭhitena tu / navatattvavibhāgena dīkṣāṃ (k, g: dīkṣā) vada mama prabho //1*
*padadīkṣāvibhāgaṃ tu padais tu guṇavattaraiḥ / catuḥṣaṣṭiḥ samākhyātā bhairavās tu purā tvayā //2*
*padavidyā (k, g: -vidyās) tu yā proktā rudraśaktis tu yā smṛtā (g: -tāḥ) / sarveṣāṃ jananīṃ (k, g: jananaṃ) brūhi dhyānasya ca vidhiṃ śubham //3 aṣṭāṣṭakavibhāgena nāmāni kathayasva me /*

v. 4b-21: *bhairava uvāca / śṛṇu devi pravakṣyāmi yat tvayā pṛcchitā hy aham //4*
*padabhedavibhāgaṃ tu navanābhe yathā sthitam / vidyārāje tu ye varṇā navasaṃkhyopalakṣitāḥ //5*
*pṛthagbhedena teṣāṃ tu vinyāsaṃ kathayāmi te / navanābhaṃ puraṃ kṛtvā navapadmopamakṣitam //6*
*nava sargāṇi? (g: hastaṃ) khekṣemaṃ? (g: likhedvasma) navaparvādhikaṃ budhaḥ /*
*saptabhāgakṛtaṃ tantu dakṣiṇottarataḥ priye //7*
*vidyāmantragaṇaiś caiva padabhedena śaṅkari / koṣṭhakai konapañcāśatsūtreṇa tu samālikhet //8*
*madhyame koṣṭhake padmaṃ dvātriṃśāṃgulasaṃmitam / samālikhya mahādevi caturbhāga vibhājayet //9*
*prathame karṇikābhāge dvitīye keśarāṇi tu / tṛtīye dalasandhīni dalāgrāṇi caturthake //10*
*dikṣu rekhāṣṭakaṃ likhya pratidikṣustathaiva ca / bhrāmayec caturo vṛttāṃś caturaṅgulasaṃmitāḥ //11*
*dvābhyāṃ prati digrekhābhyāṃ (g: -khyābhyāṃ) kiṃjalkasaṃ vipaścitā /*
*pūrvaṃ patraṃ prasādhitvā itarāṇy evam eva hi //12*
*keśarāṇi ca saṃlikhya caturviṃśatisaṃkhyayā / patrāgrato dadad rekhā vartulāṃ tu suśobhanām //13*
*tasyānte caturasraṃ tu kartavyaṃ supramāṇataḥ / pūrva brahmā prasādhitvā viṣuvasthena helinā //14*
*pūrvapaścāyataṃ sūtraṃ śaṃkulā (g: -tā) sādhayet priye /*
*dvādaśāṅgulamānena madhyeśaṃkulya (g: -nya) paropayet // yorisve bhrāmayed rekhā ṣoḍaśāṅgulasaṃmitām /*
*pūrvāhne gṛhṇatecchāyā (g: gṛhṇaye-) yāmaparasthāṃ sucihnitām //16*
*aparasthena sūryeṇa śaktāyāṃ (g: proktāyāṃ) lāñchayet priye /*
*dhruveṇottaradikāṃsthālāñchayen (g: -diksaṃ-) matsyakena vā //17*
*tataḥ (g: tatas) samālikhet padmaṃ aṣṭapatraṃ sakarṇikam /*
*dvirkoṣṭakās tu (g: dviko-) saṃgṛhya aṣṭasaṃkhyopalakṣitām //18*
*śeṣāropya (g: -lopya) varārohe ekāntaritayogataḥ / padmāṣṭakaṃ diśe likhya bāhye dvārāṇi cālikhet //19*
*vīśyārddhasaṃmitāṃ devi śobhā caiva prakalpayet / ubhe śobhā (g: sobhā) ca tatprānā kapolāntaṃ samālikhet //20*
*tathā kaṇṭhaṃ ca varteta dvāram etat prakīrtitam / dvārāṣṭakavibhāgena navanābhaṃ puraṃ smṛtam //21*

v. 22-32: *snātvā tu vidhivad devi praviśed bhuvanaṃ tataḥ / pūrvoktena vidhānena sakalīkaraṇādikam //22*
*tataḥ saṃpūjayed devi bhairavaṃ paramaṃ śivam / praṇavenāsanaṃ datvā sarvāntaṃ varavarṇini //23*
*madhye saṃpūjayed devaṃ bhairavaṃ parameśvaram / pūrvoktena vidhānena aṅgaṣaṭkasamanvitam //24*
*patrāṣṭake nyased varṇaṃ pūrvādīśānataḥ kramāt / sadāśivaṃ hakāreṇa evamādi varānane //25*
*prakṛtyantaṃ (g: prakṛtya *?) vijānīyānmadhya pīṭheśakalpanā / dikpadmeṣu karṇikasthā aṣṭau devyaḥ prapūjayet //*
*tatsthāne bhairavaṃ pūjya śeṣā varṇā yathākramāt /*
*śodhayec ca prakṛtyāyāṃ (g: *?kṛtyāyāṃ) śivāntaṃ surasundari // aiśānīdiśimārabhya madhyapīṭhaṃ viśodhayet /*
*yojayet parame tatve śive (g: śiva) paramakāraṇe // evaṃ varṇas tathā mantrā bhuvanāṃ śodhayet kramāt /*
*kālāgnyādi śivāntaṃ ca kalāvidhiḥ samāpayet (g: samāsrayet) //29*
*atha patrāṣṭake caiva bhairavāṣṭaka vinyaset / aṣṭāṣṭakavibhāgena pūrvādīśānamantagāḥ //30*
*madhyame tu dale devi vidyeśās tatra vinyaset / evaṃ pūjā tu kartvyā sādhakaiḥ (g: -kai) siddhim icchakaiḥ //31*
*puṣpadhūpādipānādyair naivedair vividhais tathā / pujitāḥ siddhi yacchanti sādhake bhāvitātmane //32*

v. 43c-51aff: *atha sādhayitum icched vidyāṃ (g: -cche * *?) kaścit subhāvitaḥ //43*
*tasyocchaṃge nyased devīṃ parāparāṃ (k, g: -ra) mahābalām (g: -lā) /*
*athavā sā mayākhyātā (k, g: -tu) aparātha parā (k, g: parās) tathā //*
*athavā yāmalākhyaṃ tu sādhitum icchate tu yaḥ / bhairave tu pure devi catuḥṣaṣṭikulāhvaye //45*
*pūrvadig (k: pūrvvā-) īśaparyantaṃ pūrvavad vinyaset kramāt /*
*madhyame caiva vargākhyā vidyeśaiḥ saha saṃyutā (k: -tāḥ) //46*
*yadīcchet (k, g: yamitset) sādhituṃ devi mantraṃ vidyāsamanvitam /*
*vinyaset karṇikāyāṃ tu navabhis tu yathākramam // ṣaṇmāsāt siddhimāpnoti nātra kārya vicāraṇāt /*
*brahmaghnopi (g: bra * ghnopi) hi deveśi abdā khecaratāṃ brajet //48*
*kaulikena (g: kolikena) vidhānena pūjayetavidhānavit / ṣoḍaśasvara ākhyātā mantraś caiva gaṇasya tu //49*
*rudraśaktivibhāgena pūjayeta gaṇaṃ gaṇam / hrasvai rudrāstu saṃpūjyā (k, g: -jya) dīrghaiś caiva tu śaktayaḥ //50*
*evaṃ pūjyā tataḥ (g: tata) kṛtvā śāstradṛṣṭena karmaṇā /*

v. 51c-61: *dhyānaṃ tatraprakartavyam arddhanārīśa (g: -sa) kaulike //51*
*akṣarārthopadeśaṃ ca saṃpradāyaṃ ca kaulikam / dhyānamevaṃ tu kartavyaṃ śāstradṛṣṭena karmaṇā //52*
*padmastham akṣarārthe tu paṃkajam upadeśikam / ucchaṃga saṃpradāyaṃ tu arddhanārīśakaulike (g: -sakaulike) // etaccakra mahādevi nākhyātaṃ kasyacit priye / tvayāpi gopanīyaṃ tu yadicchet siddhimātmanaḥ //54*
*asyaivasmaraṇād devi dhyānapūjājapena ca / jāyate tanmayo (g: tatmayo) mantrī yogī vīragaṇasya tu //55*
*athavā mātṛyāgaṃ tu navanābhe yajetkramāt / madhye tu bhairavaṃ pūjyā ādikṣāntamanukramāt //56*
*karṇikāyāṃ niveśitvā vargākhyā tu dale nyaset / nādiphānta smṛtā yā tu utsaṅge bhairavasya tu //57*

*pūjayet tadvidhānena garbhayāge hy anukramāt / padmāṣṭakaṃ tu yaccheyaṃ brahmaṇyādi kramād yajet //58*
*dale tu yoginī nyasya aṣṭāṣṭakavibhāgaśaḥ / kaulikena tu dhyānena āsusiddhikaraṃ smṛtam //59*
*vīryeṇa dīpitā sarve dadante saṃpradāyakam / vīryamantrasamāyogāt phalamāṃsavaśodikam (g: -taṃ) //60*
*tvāṃ ca māṃ caiva saṃyogād (g: -gāt) yo jānāti sa siddhyati /*
*vīryaṃ caiva samākhyātaṃ yat tejaḥ pārameśvaram //61*

v. 62-71a: *mātṛkā tu kulaṃ proktaṃ mantramārge (g: -mārgai) prakāśitāḥ /*
*mantramātṛkasaṃyogāt kulamārgamudāhṛtam // kulaṃ samūham ityuktaṃ devatānāṃ yaśasvini /*
*tāsāṃ saṃcāramārgaṃ yatkulamārgaṃ taducyate // anyārthena tathā cānyaṃ gṛhīta mandabuddhibhiḥ /*
*na te (g: ca) tatphalamaśroti (g: -māpnoti) samastaṃ yadvimārthitam //64*
*athātaḥ saṃpravakṣyāmi nāmāni tu samāsataḥ / yoginīnāṃ varārohe aṣṭāṣṭakavibhāgaśaḥ (g: -saḥ) //65*
*mātryaṣṭakavibhedena mantre mantre visarpitāḥ /*
*catuḥṣaṣṭikulāmnāyāḥ (g: catuṣ-; k, g: -ya) sarve (k, g: sarva) pīṭheṣu saṃsthitāḥ //66*
*anekair mantrabhedais tu anekair mantrasaṃkulaiḥ / prasiddhāti tathānyāhur nāmāni tu nibodha me //67*
*yaistu vijñāta mātrais tu sarvasiddhyaruho (g: savassiddhā-) bhavet /*
*pūjognihavane (g: pūjāgni *?vane) caiva valikarma viśeṣataḥ // anyeṣu sarvakāryeṣu rakṣayanti na saṃśayaḥ /*
*pālayanti na sandehaḥ (g: -has) samayair luptakaṃ (g: -yailuptakaṃ) naram //69*
*sādhako vātha yo siddhā ācāryo vā viśeṣataḥ /*
*mantre (g: antra) tantre tu yaḥ kaścid aniryukto (g: -bhiyukto) varānane //70*
*tamevaṃ pālayantīha putravannātra saṃśayaḥ /*

v. 86-88: *kurvanti sādhakādeśaṃ jñānacakre pradīpitāḥ / catuḥ (g: catuṣ) ṣaṣṭhi kulāhvayāś caruṃ ca sāṃpradāyikam //86*
*dadanti (g: dadīnti) sādhakendrasya khecaratvaṃ ca sundari / guṭikākāśagamanaṃ sarvamevaṃ prasiddhyati //87*
*aṣṭāṣṭakakrameṇaiva pūjayed vīranāyike / rudraśaktividhānena (g: -sakti-) pūjayed athavā priye //88*

TS.14.130ff*: tasya tena phalāvāptirbhāvāṃśakavidasya tu / devāṃśyo devabhaktas tu bhogesveva phalotsukaḥ //130*
*asuradveṣiṇo nityaṃ sarvabhūtahite rataḥ / daityāṃśo gārvitaḥ dhīraḥ (g: vīraḥ) kāmāsaktasunirghṛṇaḥ //131*
*asuroyuddhaśīlā ca deva deṣī ca nirmayaḥ (g: nirbhayaḥ) / vivarānveṣako bhogī gandharvo gītatatparaḥ //132*
*miṣṭāśatato nityaṃ vahubhiḥ parivāritaḥ / nāgāṃśo dīrghaśāyī ca pūtivaktro mahādyutiḥ //133*
*dīrgharogī ca suśroṇi parvatodyānatatparaḥ / harmāśakta śuciś caiva nāma ityabhidhīyate //134*
*sarvasaṃgrahaśīlī ca dhanavān kṛpaṇo mataḥ / grahile (g: guhile) gahvare ramye puṣpāḍhye kandare vane //*
*ekākī ramate nityaṃ prāsāde harmyaśobhane / yakṣaḥ piśācaś ca pale ekāntecchiṣṭa tatparaḥ //136*
*chāndheṣī (g: cchā-) asaṃgī ca niśauco niśi tatparaḥ /*
*rākṣasopiśunaḥ kṣudro (g: kṣudrau) māṃsāśī madyatatparaḥ //*
*vedadviṣo guruhmaś ca sarvāvasthe rataḥ sadā / indrā* dharmavāṃ śauryo vicitravasanapriyaḥ //138*
*hastyaśvānāṃ priyo nityaṃ mantrāṇāṃ caiva tatparaḥ / rājyārthe sādhayet mantrā strī bhogeṣu manotsukaḥ //*
*agnyaṃśas tīvrakarmāṇaḥ kuśīlo havanaḥ priyaḥ / piṅgakeśaś ca raktākṣo dharmaśīlasamanvitaḥ //140*
*śaucācārasamāyuktaḥ satyavādī dṛḍhavrataḥ / vedavratadharo nityaṃ yukto yuktavicārakaḥ //141*
*yamāṃsaḥ kṛṣṇavarṇaṃ ca raktākṣo nirghṛṇaḥ sudhīḥ / dharmaśāstrarato nityaṃ satyavanto dṛḍhavrataḥ //142*
*yamāṃśadakathā śaktyo deva-brāhmaṇapūjakaḥ / nairtaḥ-pitṛbhaktas tu rūkṣodhvāṃkṣa kṛttir naraḥ //143*
*raktākṣaḥ piśunaḥ pretaḥ pitṛkārye ca tatparaḥ / varuṇo rūpavān dhanya snigdhaḥ śāntavapuḥ priyaḥ //144*
*vātāṃśaś capala kṣudro rukṣo māyānvitaḥ priye / bahvālāpī (g: vāhva-) cālpasāro asadvādī ca cañcalaḥ //145*
*somāṃśaḥ kāntisaṃyukto mṛduḥ saumyākṣasaṃyutaḥ /*
*priyaṃvado dhanāḍhyastu śubha *priyadarśanaḥ (g: subhakṣpriya-) //146*
*brahmāṃśo brahmabhaktas tu vedābhyāsī dṛḍhavrataḥ / vedadharmarato nityaṃ satyaśaucasamanvitaḥ //*
*viṣṇvaṃśo viṣṇubhaktiś ca samadṛṣṭi śūbhānvitaḥ / daityadveṣī ca vijñeyo rudrāṃśo liṅgatatparaḥ //148*
*śivabhakto mahāvīraḥ satyavanto dṛḍhavrataḥ / adṛṣṭaphalabhogeṣu vidyāpadamanotsukaḥ //149*

v. 153cdff: *devyaṃśo'thapravakṣyāmi yathāvadanupūrvaśaḥ (g: -saḥ) //153*
*śuddhāṃśaś caiva miśrāṃśo jñātvā bhāvānurūpataḥ / brahmāṇī caiva rudrāṇī kaumārī vaiṣṇavī tathā //154*
*vārāhī ca tathendrāṇī yogeśī paramā smṛtāḥ / ete cāṃśā smṛtāḥ śuddhā veditavyā prayatnataḥ //155*
*yasya yo bhavate bhāvas tadaṃśosau (g: -sosau) vijānata / bhinnāṃśotha bhaved devi yāmayo hṛdayena tu //156*
*ekaikāyās tu yo bhedastat pravakṣyāmy aśeṣataḥ / brahmamāheśvarī devi brahmakaumārikā tathā //157*
*brahmavaiṣṇavikā caiva brahmavārāhikā tathā / brahmaindrāṇikā devi brahmayogeśipūjitāḥ (g: -sipūjitāḥ) //158*
*yathā caikā tathā sarvā bhinnāṃśādikrameṇa tu / ekonapañcāśatirdevyo bhinnāś caiva parasparam //159*
*bhinnāṃśasyaiva bhinnāstā bhaviṣyanti phalapradāḥ /*
*śuddhāṃśe caiva śuddhāṃśā (g: -sā) veditavyā phalapradāḥ //160*

TS.15.88ff: *tena devi mayā proktāḥ pīṭhā bāhyasvarūpataḥ //*
*veśyāgṛhaṃ prayāgākhyaṃ varuṇaṃ soṇḍike viduḥ / khaṭikī ca bhavet kolā rajantyāyāṭṭhāsakam //89*
*jayantī kandukaṃ vindyācaritraṃ cchipyarka gṛham / ekāmbukaṃ tu kaivarttī koṭyākhyeti ca kausaṭī //90*
*jñātavyaṃ cumbakenaiva bhuktimuktiphalārthinām / bāhyataḥ kathitā hy evaṃ pīṭhā kṣetrās tu suvrate //91*
*paryaṭe yeṣu sthāneṣu pūjanīyā sadā budhaiḥ / bhakṣabhojyānnapānais tu tarpayen mantravit sadā //92*
*evaṃ vai saṃsthitis tāsāṃ yoginyas tv aprameyataḥ / bhavantīha na sandeho varadāḥ sādhakasya tu //93*
*tarpitāḥ pūjitā devyaiḥ sādhakasya dadanti hi / ṣaṇmāsād yuktamārgasya samayavratapālanāt //94*

v. 125ff: *dūtīhīnā na siddhyanti tasmād dūtī samāśrayet //*
*sabāhyābhyantarā sā tu jñātavyā kaulikānvaye / bāhyataḥ kathayiṣyāmi dūtīnāṃ lakṣaṇaṃ śubham //126*
*antaraṅge tathāpy evaṃ śrūyatāṃ tāsu niścayam / mātā duhitā bhaginī sahajā ca tathāntyajā //127*
*rajakī carmakārī ca mātaṅgī cāgrajātmikā / annapānaṃ tathā bhakṣamācarec chaktibhiḥ saha //128*

*antyājānā dvijānāṃ ca ekatra carubhojanam / kartavyaṃ sādhakenaiva yadīcchet siddhim uttamām //129*
Followed by esoteric explanation of these listed dūtīs as again belonging to one's own body (taken in KMT.25)

TS.16.1-371: *devy uvāca:*
*kathitāḥ parāparā devyaḥ pīṭhasthāne yathā sthitāḥ / pañcāvaraṇasaṃsthās tu na jñātās tattvataḥ prabho //1*
*tāsāṃ tu lakṣaṇaṃ sthānam utpattiṃ ca viśeṣataḥ / kathayasva prasādena praṇatāyā mama priya //2*
*bhairava uvāca:*
*śṛṇu devi pravakṣyāmi yoginīlakṣaṇaṃ śubham/ sṛṣṭiṃ caiva viśeṣeṇa saṃcāram avanītale //3*
*viśvā viśveśvarī caiva hāraudrī vīranāyikā / ambā ghurveti nāmāni yoginyas tv ambarodbhavāḥ //4*[7]
*vyomni brahmamaye padme ṣaṭpatre śūlasaṃsthite / rocanābhe suvistīrṇe svatejoparamojjvale //5*
*nirmale parame śuddhe amṛtākhye pare śive / tatra śūlagatā devyaḥ pararūpā mahaujasāḥ //6*
*anantaguṇabhūyiṣṭhā vyāpakās satatoditāḥ / tiṣṭhanty amṛtamadhyasthāḥ paripūrṇā nirākulāḥ //7*
*baindavīṣṛṣṭikāriṇyaḥ paratejaḥsamanvitāḥ / tāsāṃ bhedo na vidyeta naikarūpā gabhastayaḥ //8*
*tābhiḥ saṃkṣobhito binduḥ śaktyudaragataḥ prabhuḥ / bhramate 'lātacakreva sṛṣṭihetor adhomukhaḥ //9*
*bindunā kṣobhitā māyā ṛjutvaṃ jāyate kṣaṇāt / nādākhyā sā(108v) tu vijñeya sādākhyā tu parā kalā //10*
*sā ca dvibheditā jñeyā vāyutattvasamāśritā / tatra bhedā hy anekās tu nāmabhis saṃprakāśyate //11*
*śabdaniṣṭhā parā mātā suśivā tu suvarcasā / amṛtāmṛtamādhyasthā ghoṣiṇī yoganāyikā //12*
*vyāpikī vyāptikānta ca śivā jñeyā tu nāmataḥ / dvādaśaitās samākhyātāḥ śabdatattvaguṇāśritāḥ//13*
*sparśākhye tu pravakṣyāmi nāmāni tu samāsataḥ / capalā cañcalā tīvrā vāyuvegā manonugā //14*
*mṛgadhvajābhidhānā ca spṛśanī tvagratā śubhā / jīvanī sarpiṇī māyā yoginyo vāyum āśritāḥ //15*
*tatra kṛtyaṃ prakurvanti anekāni sahasraśaḥ / caturviṃśati nāmāni pradhānā guṇam āśritāḥ //16*
*ekaikāsyās tu bhedena koṭikoṭyas tu koṭayaḥ / pramāṇaṃ naiva vidyeta aṇurūpās tu devatāḥ //17*
*tejāvaraṇavāsinyaḥ kathayāmi samāsataḥ / tejovatī tejamātā tejinī tejarūpiṇī //18*
*tejonidhiś ca tejāḍhyā tejaḥkāntā parā smṛtā / tejovatyā tu tejasvī tejoyoninidhis tathā //19*
*tejobhayaprakāśinyā tejodhārī tu dvādaśī / rūpavān rūpamātā ca rukmiṇī rurunāśanī //20*
*rūpasvī rūpavān yogī rūpaśīlā guṇānvitā / rūpayonis tathā rūpā kāmarūpā rurupriyā //21*
*rundhatī rūpasaṃpannā saṃparkāḍhyā tu caturdaśa / sparśākhyaṃ tu anantāś ca vāyos tu guṇasaṃbhavāḥ //22*
*tejākhyeva tu ṣaḍviṃśa pradhānāntatāṃ gatāḥ / āpyāvaraṇagākhyāmi nāmataḥ sāmprataṃ śṛṇu //23*
*caturguṇasamopetāḥ kathyamānā nibodha me / varuṇā vāruṇī svacchā siñcanī kṣālanī tathā //24*
*jalāruhā jaladhātrī ambhā cāmbhavatī tathā / ambhasthā cāmbhavāhā ca ambhiṣā salilāparā //25*
*salilā salilormiṇyā sa(ā, Serb)lilā dravarūpiṇī / draviṇī drāviṇī drohī varṣaṇī meghapātanī //26*
*meghadhārā tathā vṛṣṭiḥ paryambhā priyavādinī*[8] */ sasyamātā tathā dhānyā prarohī udakāparā //27*
*udakṣnavā udaṅmohā udakeśvaryā parāṃbhasā / ambhoruhā ambhavatī ambhasthā cāmbhadāyikā //28*
*ambho(109r)nidhy ambhasāvatyā jaladā jalavāhinī / jaloruhā pravahā ca vṛṣṭikārī supātanī //29*
*svedabhāvā pravāhāḍhyā yoginyas tv āpasaṃbhavāḥ / catvāriṃśat tathā cāṣṭau mukhyatvena prakāśitāḥ //30*
*āsāṃ saṃkhyā na vidyeta paramāṇvākārarūpakāḥ / pārthivāḥ pañcabhedena kathayāmi tapodhane //31*
*dvisvabhāva tu boddhavyāḥ sthūlasūkṣmakriyārthataḥ / sthūlā anekabhedaiś ca sūkṣmās tu kathayāmi te // 32*[9]
*dharaṇī dhāraṇī raudrī rundhatī tu nirodhanī / dhātrī dhārāvatī dhārī dhararūpā dharodvahā //33*
*dharamātā dharā śreṣṭā vasudhaivam ataḥ param / vasudhātā vasuyonir vasudhātur vasundharī //34*
*vasumātā vasusvāmi vasu-r-āḍhyā vasundharī / vasupriyā vasaurāḍhyā vasukāntā vasauṣadhī //35*
*pārthivā pṛthivī nāmā pṛthivyā pṛthivīpatiḥ / pṛthubhogā pṛthivyāntā pṛthu-r-īśā pṛthūdarī //36*
*pārthivā priyatā pṛthvī kṣoṇī kṣāmā kṣamāvyayā / kṣapaṇī kṛṣodarī kṣaudrī kṣubhitā u++++ //37*
*urvī śyāmā dharaṇyā ca urvaśī ubhayāparā / ūhanī gopanī goptā gopālā gogabhastikā //38*
*gaurī gomatikā godhā gorasā tu guṇāguṇī / godhātā gomavatyā ca godayā gosamīkṣakā //39*
*gopurā goruhā gaṅgā govatsā gosahasrikā / gaurī ca gauravatsā ca kaṭhinā kaṭhināruhā //40*
*dṛḍhā piṇḍā sugandhā ca pācanī pacanī parā / pārvatī himajā gauryā girijā śailajā nagā //41*
*kṛśodarī subhāṣā ca sarasvatyā sumāninī / maṅgalā bālacandrā ca sumanā tu manovatī //42*
*vegā vegavatī śāntā kāntā kāntikarā parā / kāmarāgā viragā ca raktā raktānugā parā // 43*
*śāntiḥ svastiḥ svadhā tṛptiḥ śriyā lakṣmī ca suvratā / prabhujyotsnā tathā caiva aparā tu manovatī //44*[10]
*evamādyair anekais tu paryāyair bahubhiḥ sthitā / ekā eva parā yogī anantānantatāṃ gatā //45*
*pṛthivyādīni tattvāni ambarāntāni tāni ca / tāsāṃ sṛṣṭisvarūpeṇa yathāvyāpti vyavasthitāḥ //46*
*teṣāṃ te kathitā devi yoginyas tv aprameyataḥ / tattvarūpās tu yoginyo jñātavyās tu varānane //47*
*śivecchā(109v)nuvidhāyinyo manovegā mahābalāḥ / vicaranti samastaiś ca brahmaviṣṇuvindraharmiṣu //48*
*aparāḥ kulasambhūtā yonijāḥ kulajāḥ priye / pīṭhajāḥ ksetrajāś caiva khecarāś ca viśeṣataḥ //49*[11]
*kulajāḥ saptabhedais tu jñātavyā vīranāyikāḥ / pīṭhajā yoginī jñeyā kṣetrajā devatā smṛtā //50*
*saṃdohe caiva saṃkīrṇe yonijā rūpiṇī smṛtā / tās tu bhedopabhedais tu saṃsthitās tu anekadhā //51*
*devāṃśā yoginī jñeyā divyajñānapravartikāḥ / devatā miśra-aṃśās tu saṃdohās tu tadātmikāḥ //52*
*rūpikā yāḥ punaḥ proktā kṣudrāṃśāś caiva tāḥ smṛtāḥ / tās tu bhedais tathā miśraiḥ saṃsthitāḥ kathayāmi te //53*
*brahmāṇyādisamarabhya yogeśyantāvasānataḥ / sthitāś caikonapañcāśad ekaikā sapta saptasu //54*
*tāsāṃ bhedāṃ pravakṣyāmi yathāvat tad anu śṛṇu / śākinyo rudraśākinyaḥ śāvyaḥ śāvarikāḥ śivāḥ //55*

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[7] All parallel passages for TS.16 were found by Alexis Sanderson. *Siddhayogeśvarīmata, f. 66r5-v3(28.13-19b).*
[8] (vocat.? Serb, or it should be em.)
[9] (may be *sthūlā* are those having form?)
[10] last word might be vocative.
[11] 47c-49, 50c-51 are cited by Kṣemarāja in his comm. to NT.19.71.

*devatā yoginīnāṃ ca bhedā sapta smsmṛtānaghe / yoginī pūrvasiddhās tu jñātavyā vīranāyike //56*
*devatā labdhayogās tu jñātavyā sādhakena tu / ekā eva parā yogī sarvavarṇamayī śubhā //57*
*nādiphāntāsvarūpeṇa vigrahasthā parā kalā / sarvavarṇamaheśasya bhairavārdhaśarīriṇī //58*
*tasyās triśūlavāsinyo bhairaveśasya caiva hi / krīḍanti hṛdayāntaḥsthaḥ sṛṣṭisaṃhārakārikāḥ //59*
*aparās tv adhikāriṇyaḥ sthitāḥ sarvagatāḥ śubhāḥ / yābhir vyāptaṃ jagat sarvaṃ śāntamiśrograkarmabhiḥ //60*
*tāsāṃ sthānām pravakṣyāmi śṛṇuṣv āyatalocane / kulūtātyāṃ araṇyeśe sindhudeśe nageśvare //61*[12]
*samudrakukṣyāṃ saurāṣṭre pretapuryāṃ humālaye / kāñcyāṃ lampākaviṣaye kaliṅge kauśale sthale //62*
*trisaṅkunis tathā cauḍre kāmarupe ca mālave / devīkoṭṭe sudhārāme godāvaryās taṭe'rbude //63*
*eṣu deśeṣu yāḥ kanyāḥ striyo vā klinnayonayaḥ / sarvās tāḥ kāmarūpiṇyo manovegānuvṛttayaḥ //64*
*śeṣeṣu yāḥ samutpannāḥ śākinyo ghoramātarāḥ / ṣaḍ yoginyāḥ kulūtāyāṃ araṇyeśe ca mātarāḥ //65*
*sindhudeśe bhaginyas tu nageśe kulanāyikāḥ / samudrakukṣyāṃ kāmpilyas saurāṣṭre gṛhadevatāḥ //66*
*pretapuryāṃ (110r) mahākālyo rūpiṇyo himavadgirau / kāñcyām ambāḥ samākhyātāḥ lampākaviṣaye 'mṛtāḥ //67*
*kaliṅge vratadhāriṇyaḥ kauśale piśitāśanāḥ / cakravākyaḥ shtale proktās triśaṅkunyāmatāḥ smṛtāḥ //68*
*deśadvaye ca śākinyo nāyikā vīranāyikāḥ / yoginyas tv aparās tābhyo divyācārā balotkaṭāḥ //69*
*vitaranti kṣitau bhogān rājñas tā lokamātarāḥ / ābhir vyaptaṃ jagat sarvaṃ saśailavanakānanam //70*
*divyasattvā mahātejā divyaiśvaryamahaujasāḥ / tāsāṃ nāmāni vakṣyāmi yathā bhavati tac chṛṇu //71*
*bhaṭṭāyogī tu citrākṣī viśālā ca tathāparā / ḍāmoṭi caiva kahlāṭī daṃṣṭriṇī piṅgalā tathā //72*
*mūlā mūlatarā caiva patrā vai mūlaghatikā / mūlakārī tathā cānyā vijñeyā prāṇahārikā //73*
*dhṛtiś chucchundarī caiva raktākṣī rākṣasī tathā / ghorā ca sūkarī caiva tathānyā ca balotkaṭā //74*
*piśācā nṛtyanā pīḍā vyāghrī siṃhī halāyudhā / hasanī grasanī caiva mohanā priyadarśanā //75*
*trāsanī ca virūpākṣā vikaṭā saindhavā tathā / sulocanā mahālakṣmī mahātejā suvarcasā //76*
*sumukhā campakā caiva vimalā ca karaṅkiṇī / suvarṇābhā viḍambā ca viṣalākṣīti ḍiṇḍimā //77*
*kampā ca nayikā caiva maṇḍanā ca trilocanā / sukeśī lambakarṇā ca utphullā diṇḍikāpara //78*
*mahāpṛṣṭhā tathākarṣā vidhṛtiś ca tathāparā / kūṣmāṇḍī mohanī caiva mahāvaktrā sanātanā //79*
*sunāsā siddhikārī ca siṃhavaktrā tathāparā / ānandā vāmanā proktā tathānyā tu vilambikā //80*
*svasthā vai śāśvatā jñeyā saṃtoṣā cāmbinī tathā / māninī cāparā jñeya tathā citramukheti ca //81*
*saṃvarā ca śatodaryā subodhā padminī tathā / bībhatsinī samākhyātāḥ saptasaptati kīrtitāḥ //82*
*kulāmnāye samākhyātāḥ avatāre pṛthak pṛthak / ābhir vyāptaṃ jagat sarvaṃ saśailavanakānanam //83*
*mahāyogasusaṃpannā dīrghāyuṣyā manojavāḥ / icchārūpadharā hy etā jarārugbhayavarjitāḥ //84*
*paśyanti pṛthivīṃ sarvaṃ hastāmalakavat priye / sve sve sthāne viceṣṭante svādhikāravaśena tu //85*
*bhaṭṭāyogī samuddhiṣṭā sthāne jñeyā samāsataḥ(110v) / koṭivaṣanivāsinyā citrākṣī cālakāpure //86*
*viśālā ca jayantyāṃ vai kaśmīre daṃṣṭriṇī tathā / tāmaliptyāṃ ca dāmotī kahlāṭī vāraṇāpure //87*
*vasate kāmarūpe tu piṅgalā yoginī śubhā / tathā vāṭavyadeśe tu mūlā ca vasate priye //88*
*yā ca mūlatarā nāma vasate dakṣiṇāpathe / patrā vai cīnadeśe tu nagare mūlaghātikā //89*
*mūlakārī ca +grāvāṇi+ vasate vīranāyike / prāṇahārī dhṛtiś caiva mālave saṃsthitānaghe //90*
*chucchundarī ca saurāṣṭre tathānyā ca karaṅkiṇī / vasate tatra deveśi trāsanī śaphule tathā //91*
*ujjainyāṃ rākṣasī caiva virūpākṣā ca saṃsthitā / kalaśāpure raktākṣī vasate ca na saṃśyaḥ //92*
*gaṅgādvāre tathā ghorā carmaraṅge balotkaṭā / sūkarī caiva campāyāṃ magadhāyāṃ piśācinī //93*
*nṛtyanā vasate nityaṃ kurukṣetre varānane / laṅkāyāṃ pīḍanā caiva vyāghrī ca draviḍe tathā //94*
*halāyudhā tathā siṃhī koṅkaṇe caiva saṃsthitā / śyāmātīre ca hasanī grasanī pārese tathā //95*
*vasate mohanā caiva darade vīravandite / lampākaviṣaye nityaṃ ramate priyadarśanā //96*
*vikaṭā citrakūṭe tu saindhavā kanyakubjake / sulocanā ḍāhalāyāṃ vasate tatra bhāmini //97*[13]
*kollagiryāṃ mahālakṣmī mahātejā ca kauśale / turuṣke sumukhā nāma odradeśe tu campakā //98*
*vimalā bhillamāle tu suvarṇābhāṭṭahāsake / vasate tu sadā devi vardhamāne viḍambikā //99*
*jālandhare viśālākṣī oḍḍiyāne ca ḍiṇḍimā / pūrikāyāṃ mahākampā āyodhyāṃ vīranāyikā //100*
*saṃjāne maṇḍanā nāma kaliṅge ca trilocanā / rāṣṭāyaṃ ca sukeśī ca lambakarṇā tu nāsike //101*
*khaḍalle caiva utphullā eḍikāṃ ḍiṇḍikā smṛtā / pratiṣṭhāne mahāpṛṣṭhā vasate tu mahābalā //102*
*elāpure tathākarṣā malaye vidhṛtiḥ smṛtā / vatsagulme tu kūṣmāṇḍī mohanā bhogavardhane //103*
*mahendre ca mahāvaktrā pūrṇagiryāṃ sanātanā / mādripure sunāsā ca śrīpīṭhe siddhidā matā //104*
*siṃhale siṃhavaktrā ca ānandā ca karohaṇe / vāmanā kośavardhanye mātṛharme vilambikā //105(111r)*
*svasthā nāgapure caiva śāśvatī ca dharāpure / bhallukyāṃ caiva saṃtoṣā bhṛgukacche tathāmbinī //106*
*māninī cārbude nāme vindhye citramukheti ca / sahye śatodarī nāme saṃvarā morakhaṇḍike //107*
*subodhā badarīkacche capalyāṃ padminī matā / samudrānte ca bībhatsī mātryaṃśānugatāḥ śṛṇu //108*
*saptalokanivāsinyo mātarāḥ sarvataḥ sthitāḥ / bhaṭṭā ghorā piśācī ca raktakṣī rākṣasī tathā //109*
*virūpākṣā ca vikaṭā saindhavā ca sulocanā / mahālakṣmī mahātejā sumukhā ca tathāparā //110*
*cāmuṇḍāṃśā smṛtā hy etā dvādaśaiva prakīrtitāḥ / patrā balotkaṭā caiva pīḍanā trāsanī tathā //111*
*campakā vimalā caiva tathānyā ca karaṅkiṇī / suvarṇākṣā samākhyātā tathānyā tu viḍambikā //112*
*viśālākṣī diṇḍimā ca mahācampā ca nāyikā / trayodaśa mayākhyātā māhendryaṃśā varānane //113*
*sūkarī prāṇahārī ca tathā chucchundarī parā / daṃṣṭriṇī maṇḍanā caiva tathānyā ca trilocanā //114*
*sukeśī lambakarṇā ca utphullā ḍiṇḍipṛṣṭhakā / ākarṣā cāpi yāmyaṃśā ekādaśa udāhṛtā //115*
*mohanā cāpi dāmoṭī vyāghrī siṃhā halāyudhā / dhṛtiḥ kuṣmāṇḍikā caiva mohanyānyā sanātanā //116*

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[12] Alexis Sanderson has discovered that the Tibetan translation of the Buddhist *Yoginītantra Cakrasaṃvara (Laghuśaṃvara, Herukābhidhāna)* by Padmākara and Rin chan bzang po (A.D. 958-1055), revised by Prajñākīrti and Mar pa chos kyi grags pa, when reconstructed back in Sanskrit closely follows this passage of TS.16.
[13] The last name doesn't appear in the first list, Serb.

*mahāvaktrā daiśaite tu vaiṣṇayaṃśā mahābalāḥ / hasanī grasanī caiva viśālā priyadarśanā //117*
*sunāsā siddhikārī ca ānandā siṃhavaktrakā / vāmanā ca vilambī ca svacchā yā śāśvatā tathā //118*
*trayodaśa samākhyātāḥ kaumāryaṃśā varānane / kahloṭī nṛtyanā caiva citrākṣī piṅgalā tathā //119*
*aśvinī māninī citrā saṃvarā ca sātodarā / rudrāṃṣā kīrtitā hy etā navaiva tu samāsataḥ //120*
*mūlā mūlatarā caiva vijñeyā mūlaghātikā / mūlakārī ca saṃbodhā padminī ca bibhatsinī //121*
*etā sapta samākhyātā brahmāṇyaṃśā varānane / trisvabhāvāḥ smṛtā hy etāḥ satvarājastāmasāḥ //122*
*brahmāṇyaṃśā tathaindryaṃśā devāṃśāḥ sāttvikā matāḥ / kaumārīvaiṣṇavīgotrā yakṣasattvā varānane //123*
*vārāhīcaṇḍikāraudrī(111v)kulajā rakṣasāttikā / divyayogabalopetā yogyas tridaśabhedataḥ //124*
*nāmamantrārcitā hy etā bhavantīha phalapradāḥ / svagotrabhāvitātmānaḥ sādhakasya varānane //125*
*yāś cānyāś ca vinirdiṣṭā raudrā bhairavamātarāḥ / mahāmanthānarudras tu tāsāṃ maṇḍalanāyakaḥ //126*
*daśāṣṭādaśabhedena saṃrataṃ kathayāmi te / vṛttibhiḥ saṃsthitā ghorā sarvās tāmiṣalaṃpaṭāḥ //127*
*etābhiḥ sadbhir evaitaj jagad vyāptaṃ carācaram / caturyugavibhāgena kathayāmī samāsataḥ //128**
*dvividhā rūpasampannā kulajā devatās tathā*[14]*/ mānuṣā kulajā jñeyas tāsāṃ śṛṇu kulodgatiṃ //129*
*brahmakṣatriyaviṭśūdrakulajāś caiva nāyikāḥ / saptaviṃśatimād varṣād ūrdhvaṃ jānanti tat padam //130*
*anyasmin kulasambhūtā śākinyo rudramātarāḥ / stabdhe klinne tathā bhīte vyādhibhiḥ paripīḍite //131*
*praharanty upamardena śoṣayanti vasāmiṣam / rupasya parivartārthe caranty uttamamātaraḥ //132*
*devatāḥ pūrvaṃ ākhyātā mātṛloke pratiṣṭhitāḥ / surasiddhaiḥ samudgītā munibhoś ca tapodhanaiḥ //133*
*pūjyante tatprabhāvena loke pūjābhilāṣiṇaḥ / adhvānaṃ niścalaṃ tāsāṃ rūpaṃ syāc carubhakṣaṇe //134*
*sā siddhis tat paraṃ sthānaṃ tadarthe golakādaram / eteṣv evaṃ narāḥ kecit kuleṣv evaṃvidhā yadā //135*
*tadaiva tat padam āpnoti vīrabhāvād anantaram*/ rudragomatikā nāgī guhā gopamukhābalā //136*[15]
*kekarā kālarātrī ca bhaṭṭā nāgeśvarīti ca*[16]*/ kṛte yuge bhaviṣyanti yoginyaḥ surapūjitāḥ //137*
*mālā durgā śivā caṇḍā vāmanī harṣaṇī prabhā / suparṇā rukmiṇī caiva tretāyāṃ kulamātarāḥ //138*
*harṣatārā suvarṇā ca dvāpare mama yogajāḥ / prabhā mohā tathā śāntā haraṇī pālanī tathā //139*
*vadhubhanvī bhānumatī śrībalā kapilaprabhā / muktā muktāvalī caiva jayā vai bhānunī parā //140*
*kalāv etā bhaviṣyanti tathānyās tu kule kule / haritā gomukhī godhā dhātrī vīranakhī balā //141*
*kalāv etā bhaviṣyanti caṇḍākulajā striyaḥ / nāmabhir mudritās tv etās tathānyā ca sivāśivāḥ //142*
*bhaviṣyanti ca bhū(112r)tās tu tāsāṃ saṃkhyā na vidyate / mātṛmaṇḍalasaṃbodhāt saṃskārāt tapaso 'thavā //143*[17]
*prāpnuvanti narāḥ kecit siddhim etām anuttamām / harir vāmanakaḥ siṃho mahākālo'tha bhairavaḥ //144*
*pañcaite vīrarudrās tu sarvatantrānupālakāḥ / śakuniḥ sumatir nando gopālo 'tha pitāmahaḥ //145*
*kṛtasyānte bhaviṣyanti yogeśīpatayo'pare / kaliś ca balinandaś ca daśagrīvo haro hayaḥ //146*
*tretānte patayas tāsāṃ suśriyo gomukho'pi ca / bhīṣmaḥ pākaśikhaṇḍī ca muniś cākhaṇḍas tathā // 147*
*śakraḥ pāṣāṇakaḥ ṣaṇṭho dvāpare mātṛjambhakāḥ / nabhobhānur anantaś ca helārājo mahābalaḥ //148*
*bhīmo 'rjunas tathā droṇo mahārājo'tha sundaraḥ / bhasmarājo tha kalyāṇo madhusindūrakas tathā //149*
*caturo vāmanaś caiva mātṛsāyojyagāmunaḥ / caturyugasya tasyānte śatam anyaṃ prakīrtitam //150*
*devyaś ca pūjyamānās tu sādhakaiḥ śāstracintakaiḥ / kathayiṣyanti te sarve śāstrasadbhāvam uttamam //151*
*sarvāsāṃ patayo'nye tu caturyugavibhāgataḥ / bhavanti vīrarājāno mātṛṇāṃ patayo'pare //152*
*ucchuṣmo vāmadevaś ca gughuśaś ca tṛtīyakaḥ / mahākālaś caturthe tu yogivīreśanāyakāḥ //153*
*dhyānādikusumair māṃsair vidhipānādisaṃskṛtaiḥ / nivartyeṣṭim anudvignas tatr+ātmāpād+ atandritaḥ //154*
*tasyāśu saṃprayacchanti tantrasadbhāvam uttamam / japāgnikārya+taraye+ atyadbhutam idaṃ mahat //155*
*paramparāgataṃ puṇyaṃ prakhyātaṃ tu mayā tava / devatānāṃ samākhyātaṃ svarūpaṃ siddhikāraṇam //156*
*aparāṇāṃ pravakṣyāmi bhedaṃ bhinnārthasūcakaṃ / pañcadhā tat samāsena śṛṇu pārvati tattvataḥ //157*
*pañcadhā tu samāsena tāsāṃ adhipatiḥ sthitaḥ / harir vāmanakaḥ siṃho mahākālo'tha bhairavaḥ //158*
*pañcaite tu samākhyātā vīrā hy evaṃ kulādhipāḥ / śākinyo rudraśākinyaḥ śāvyaḥ śāmarikāḥ śivāḥ //159*
*yoginyaś ca parās tābhyo yebhir vyāptākhilaṃ jagat / deśe deśe tathā grāme nagare catvare gṛhe (112v) //160*
*jāyante jātamātrās tu kulasiddhisamāśrayāḥ / āgantukena vidhinā yoginyo yogasaṃskṛtāḥ //161*
*samastasamayopetāḥ saṃpūrṇajñānadehajāḥ / aparā prāptasamayā mantravratavidhau sthitā //162*
*na karoti japaṃ homaṃ pūjanaṃ vratapālanam / chalenākṛṣya pibate kṣudraprāṇipayaḥ sadā //163*
*rūpasya parivartārthe lubdhā ghātayate paśum / śākinī sā tu vijñeyā raudrasthānaratā sadā //164*
*paracittagatijñā ca rūpasya parivartanam / karoty amṛtalubdhā ca jñeyā sā rudraśākinī //165*
*śāvyaś caivaṃvidhā jñeyā guptācarā ratārcane / na ghātayanti vai sarvaṃ cchidreṇāsvādayanti ca //166*
*śāmaryas tv aparā jñeyā mantratadgatacetasāḥ / pañcāmṛtaṃ samaśnanti mānuṣaṃ tā haranti ca //167*
*paryaṭanti kṣaṇāt pṛthvīṃ rūpaṃ kurvanty anekadhā / aparā yogasāmarthyāt trikālaparivedikāḥ //168*
*tathāṣṭaguṇasaṃpannaḥ parāntargatavedikāḥ / śivās tu tāḥ samākhyātā mantradhyānaparāyaṇāḥ //169*
*yogena tapasā vāpi svamantrasya ca darśanāt / yānti yogeśvarīsaṃsthāṃ tathā janmapaśor balāt //170*
*puruṣaḥ sarvamātṛjñas tad eva phalam āpnuyāt / śivāṇāṃ saṃpravakṣyāmi bhedaṃ saptavidhaṃ punaḥ //171*
*śākinīnāṃ varās tās tu cāturvarṇāmṛte ratāḥ / kravyādini 'parā jñeyā hīnayonau vyavasthitaḥ //172*
*sthūlagātrā bhaved yā tu gaurāṅgā vartulānanā / atītaṃ saṃnirīkṣyāśu raktam āsvādayed bhṛśam //173*
*śabdaṃ śrutvā parā raudrī āsvādayanti cāmṛtam / śuklagaurā bṛhatkāyā sā jñeyā saumyalocanā //174*
*raktagaurā ca nārī tathā śuṣkastanī ghanā / vastreṇāhanya pibate raktaṃ vai sārvavarṇikam //175*
*śyāmavarṇāparā nārī proccaprahasanī sadā / hasantī pibate raktaṃ sadā prāṇivadhe ratā //176*
*aparā kṛṣṇavarṇābhā raktākṣī kalahapriyā / rudanty ākarṣayed raktaṃ paśūn hanati marmasu //177*

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[14] SYM, f.45r6-v1.* ** - a passage seem to be out of place.
[15] SYM f.68r2-3(28.44-45b).*
[16] Serb, sugg.: vāgeśvarī - often mixed.
[17] *SYM, f.67v6-68r1(28.41-42).**

*karkaśānyā viśālākṣī śyāmāṅgā garvitā sadā / gāyamānā pibed raktam ajasraṃ chardayet punaḥ //178*
*prasuptaṃ prāśayed a(113r)nyā kṣaṇān mārayate paśum / sirālā vikṛtā ghorā dhvāṅkṣakeśī praroṣaṇī //179*
*rātrau gatvā śmaśānaṃ tu rudhirākarṣayed bahu / āśivānāṃ pravakṣyāmi bhedaṃ saptavidhaṃ punaḥ //180*
*yaṃ viditvā bhaved vīras tāsāṃ kulaviśāradaḥ / śākinī cūṣikā caiva cumbikā patralehikā //181*
*ucchuṣmī nakracūṣī ca ūrdhvaniśvāsikā tathā / adhoniśvāsikā caiva āsāṃ karma śṛṇu priye //182*
*śākinyaś cottamās tāsāṃ śeṣā ghoratarāḥ smṛtāḥ / ajasraṃ cūṣayed yā tu raktaṃ vai sārvavarṇikam //183*
*gacchatī tiṣṭhatī vātha tena sā cūṣikā smṛtā / putranaptṛ tathā bhrātṛmitrān svādati bālakam //184*
*cumbamānāsram aśnāti vijñeyā cumbikā tu sā / patreṇa mukham ācchādya pibate cāmṛtaṃ sadā //185*
*patralehī smṛtā sā tu durnivāryā mahābalā / rātrau bhūtvā vivastrā yā mūtrayitvā pradakṣiṇaṃ //186*
*kṛtvā prāśayate nityaṃ muktakeśī tv ākarṣayet / ucchuṣmikā tu sā jñeyā sādhakair vīravatsale //187*
*nāsāgraṃ vīkṣamāṇā tu cūṣayed yāmṛtaṃ sadā / nakracūṣī tu sā jñeyā ūrdhvavaktrā tathāparā //188*
*śvāsenaikena pibate ūrhvaniśvāsikā tu sā / nagnībhūtvā tu gaccheta rātrau paragṛhaṃ sadā //189*
*vasteṇācchādya vaktraṃ tu bhūtvā caiva adhomukhī / pibate śoṇitaṃ nityaṃ adhoniśvāsikā tu sā //190*
*punas tāsāṃ mahādevī bhedaṃ vakṣyāmi yad yathā / cūṣikāyās trayo bhedān yathāvat pravadāmi te //191*
*pārśvaṃ vartayate yā tu raktaṃ caiva prakarṣayet / pārśvavartī tu sā jñeyā tuṇḍāmotī parā tathā //192*
*vaktraṃ moṭayamānā tu trayo vārān atandritā / kṣpram ākarṣayed raktaṃ sadā devi na saṃśayaḥ //193*
*trividhā tu samākhyātā cūṣikā varavarṇini / cumbikā ca dvidhā jñeyā karālī danturā tathā //194*
*karālī dantavikaṭā karṣayet tu yadṛcchayā / pakṣirūpeṇa yāghrāti danturā sā na saṃśayaḥ //195*
*patralehyās trayo bhedā yathāvat pravadāmi te / kekarā nalikā tantrī raudryā hy etāḥ prakīrtitāḥ(113v) //196*
*kekarārdhanimīlākṣī rudhirākarṣayet sadā / nalikāvyaktapathikā ekonmīlitanetrikā //197*
*stabdhanetrā sadā bhūtvā vāmādharanipīḍitā / ākarṣayet sadā raktam athavā stambhayet paśum //198*
*trividhaiṣā samākhyātā nakracūṣī dvidhā bhavet / nidrikā cūṣikā caiva vṛttibhiḥ kathayāmi te //199*
*yatheṣṭaṃ cūṣayet suptaṃ cūṣikā niśi dehinam / nidrikā śayanaṃ kṛtvā raktam āsvādayed bhṛśam //200*
*tato'ntardhānam āpnoti rūpasya parivartanam / ucchuṣmikā tridhā jñeyā sādhakaiś cumbakais tathā //201*
*uccā riktā trimūtrā tu tathā ca piśitāśanā / nagnībhītā tu yā nityaṃ viṣṭāntaṃ kurute drutam //202*
*tatraiva gandham āgrāti kṛtvā trīṇi pradakṣiṇāḥ / tadā bhavati vijñānaṃ nānyathā tu varānane //203*
*tristhāne tu trimūtrādau mūtraṃ kṛtvā pradakṣiṇam / gṛhāgrato gṛhapārśve gṛhapṛṣṭhe ca nityaśaḥ //204*
*tato'ntardhānam āpnoti rūpasya parivartanam / kṛtvā pradakṣiṇaṃ cānyā gātrābhyaṅgaṃ karoti ca //205*
*tadā siddhim avāpnoti rūpādiparivartanam / ūrdhvapādy ūrdhvakeśī ca ūrdhvaniśvāsikā dvidhā //206*
*muktakeśī ca yā bhūtvā nityam ākarṣayet paśum / ūrdhvakeśīti sā jñeyā samāsād vīravatsale //207*
*adhaḥśirordhavapādā ca kuryān mūtrapradakṣiṇāḥ / asaṃbhrāntā trayo vārān evam ākarṣayet paśum //208*
*kathitaṃ te mayā vīre rahasyam idam uttamam / adhoniśvāsikāyās tu trayo bhedā bhavanti vai //209*
*mūlahārī tathā vyāghrī pecikā ca tṛtīyakā(114r) / kravyādī mūlahārī ca kapālaṃ gṛhya mānuṣam //210*
*tatra mūtraṃ sadā kṛtvā trivāraṃ jihvayā lihet / nagnībhūtvā sadā devi nityam ākarṣayet sadā //211*
*vyāghrī mānuṣahastaṃ tu kañjinyāṃ tu vinikṣipet / tatra rātrau sumuddhṛtya tenākarṣayete paśum //212*
*evaṃ tasya tridhā siddhir nānyathā vīravandite / mānuṣyanalakaṃ sārdraṃ kañjinyāṃ tu vinikṣipet //213*
*mūtrayitvā tristhānaṃ tṛṣṇatvāt tu pradakṣiṇam / jihvayā saptadhā lehya tataḥ siddhim avāpnuyāt //214*
*aṣṭādaśavidho bhedaḥ kṣudrāṇāṃ kathito mayā / adhoccvāsī tu brāhmyaṃśā nakracūṣī maheśvarī //215*
*cūṣikā tu viśākhyaṃśā vaiṣṇavyaṃśā tu pārvati /patralehī samākhyātā cāmuṇḍāṃśā tu cumbikā //216*
*ūrdhvaviśvāsikā yā tu māhendryaṃśā varānane / vārāhyaṃśā tatocchuṣmā kathitā vīravandite //217*
*samayācārahīnasya yaḥ śrāvayati cāgrataḥ / mātṛkaulikam atyugraṃ rahasyam idam uttamam //218*
*nāsau dīrghāyuṣo devi na cāpi sukhabhāg bhavet / mahāghorapradeśeṣu pīḍyate yogibhiḥ sadā //219*
*tasmāt sarvasvam atyarthaṃ rakṣayet prāṇavad budhaḥ / sāmānyaṃ aparaṃ devi śṛṇuṣva kathayāmi te //220*
*ceṣṭitaṃ martyajānāṃ tu prākṛtānāṃ agocaram / yā ca hāheti hasate nirgatya svagṛhāṅganāt //221*
*mahājanād bahir yāti jñeyā sā śākinīkule / brahme nidhāya kusumaṃ pādayobhimukhā sthitā //222*
*sakṛd ālokayed dṛṣṭiṃ yasyākṣṇau bhinnatārakau / +tasmādyaipaitṛyādeśā+* sā raudrī vaiṣṇavīti ca //223*
*lalāṭaṃ svidyate yasya dṛṣṭau ca pratimādvayam / sā śākinī +rarau+ cāpi cihnair etaiḥ prakīrtitā //224*
*+na cālokaṃ nayaty+ ātmī dṛṣṭir anyatra pātayet / yā nārī puruṣo vāpi jñātavyā sā tu tatkule //225*
*ekānte vijane yā ca sthitā hasati vismitā / gāyate rudate vātha nṛtyam ārabhate'thava //226*
*gātraṇi dhunate vātha śākinī sā na saṃśayaḥ / rātrau saṃdhyāṃ prabhāte ca madhyāhne satataṃ priye //227*
*śmaśānaṃ gacchate yā tu sā jñeyā tu tadaṃśaka / samayajñaś ca mantrajñaḥ svecchayā phalam āpnuyāt //228*
*tadanujñātakarmā ca vīro vīravidhau sthitaḥ / grāme vā nagare'raṇye devatāyatane'pi vā //229*
*vidhinā yena dṛśyanti tat pravakṣyāmi tattvataḥ / duṃme duṃme mahākāli tathā saṃhāra cāparam //230*
*viśvaśūlena saṃyojyā vīramāteti cāparam / ehy ehi jṛmbhaṇapadaṃ satyena brahmaṇe tathā //231*
*viṣṇave caiva rudrāya catvāriṃśā lipi smṛtāḥ / sādyanto mantrarājas tu parasānnaidhyakārakaḥ //232*
*anena dikṣu sarvāsu prakṣipet kusumodakam / dhruvaṃ paśyaty anenaiva devyas trailokyasaṃsthitāḥ //233*
*pṛthivyāṃ bhuvane loke kapāle śivasaṃnidhau / yāś caranti viyaty asmin yāś ca divyair abhiṣṭutāḥ //234*
*tābhiḥ sārdhaṃ tadā vīro vicaret sa maheśvaraḥ(114v) / rahasyaṃ guhyamātṛṇāṃ nānyo jānāti tattvataḥ //235*
*ḍakāraśakimīmarma nitambena samanvitam / āsīnaṃ śūladaṇḍe tu dīpitaṃ śikhareṇa tu //236*
*śākinīhṛdayaṃ nāma marmajīvitaṃ eva ca / jṛmbhanti tena tāḥ sarvā om ity ādisthitena tu //237*
*namontena varārohe stobham āyānti sarvataḥ / oṃ bhūr bhuvaḥ svar ehy aha pretaśāsanimadhyataḥ //238*[18]
*yogeśvarīṇāṃ sarvāsām etan marma vaśīkriyām / stubhyanti vaśam āyānti klidyante klinnayonayaḥ //239*
*na kuryāt sahasā caiva tad ātmānopaghātakam / na ca dadyān mahādevi jijñsārthaṃ mahādhiyām //240*

[18] TĀ.30.93c-94b.*drawing on this passage.*may be smth *ādiśet*?
**(srāgviṇī, quality of the goddess, KP.1.11, Serb.)

*evaṃ caranti tāḥ sarvā jagac chāntograkarmabhiḥ / bhuvane bhuvane devi bhuvaneśe tathaiva ca //241*
*lokāntareṣu sarveṣu divi bhogeṣu cāpsu ca / kartavyaṃ cānumānaṃ ca yad vṛttaṃ yena yat kṛtam //242*
*yad ucchiṣṭaṃ yad āghrātaṃ maraṇaṃ janma jīvitam / hastasthaṃ iva tat sarvaṃ paśyanty āsannadṛṣṭayaḥ //243*
*yat kiṃcid draviṇaṃ loke navaṃ cāru manoharam / tat sarvaṃ prāpnuvanty etā vidhinānena suvrate //244*
*vīro vā bhaginī vāpi tatra dharmānuvartinī / phalaṃ prāpnoty asaṃdehād yat tad iha vimatśitam //245*
*hīnamadhyottamaṃ caiva svakīyāṃśavaśocitam / athānyat paramaṃ devi vakṣyāmi tava lakṣaṇam //246*
*yā nāryā raktagauryābhā samagātrā kṛśodarī / mukhaṃ padmopamaṃ yasya dvijasnigdhā ghanastanī //247*
*kadalīstambhasaṃkāśāv ūrukau tu manoramau / trivalītaraṅgamadhyasthā sulalitā suvarcasā //248*
*cikurā kuñcitā yasyā gaṇḍakūpau tu janmane / atiśaucā suśāntā ca vedadhvanipriyā sadā //249*
*śuklavastrapriyā nityaṃ tathā caivottarīyakam /devabhaktā sadā devi viprāṇāṃ pūjane ratā //250*
*amāvāsyāṃ tathā devi pratipatsu viśeṣataḥ / parvāny etāni devīnāṃ bhavantīha na saṃśayaḥ //251*
*kamaṇḍaluṃ tathā daṇḍaṃ kāṣṭham utkṛṣṭakājinam / svastikaṃ likhate dvāre vedavākyāni codgiret //252*
*etaiś cihnais tu boddhavyā bhāhmyāṃśā devasāttvikā / mudrāṃ tasyāḥ pradarśeta tataḥ prītā bhaviṣyati //253*
*ṣaṇmāsād varadā devi(115r) svakīyāṃśasya sādhake / anaṃśasyāpi cādeśaṃ vatsarāt kurute priye //254*
*śuklagauryā tu yā nārī vibhaktāṅgī ghanāruhā / kapilā dīrghakeśī ca kapilekṣaṇa+rūgviṇā+** //255*
*lalāṭe dṛśyate cordhve trayo rekhā triśūlagāḥ / vidhibhaktā ca boddhavyā rudrārcanaparāyaṇā //256*
*samayikaṃ putrakaṃ vāpi ācāryaṃ sādhako pi vā / dṛṣṭvā hṛṣyati yā nārī mahākautūhalānvitā //257*
*aṣṭamī ca tathā devi bhūtākhyā parvaṇī tathā / evaṃ vai lakṣaṇaṃ jñātvā mudrāṃ tasyāḥ pradarśayet //258*
*triśūlaṃ vātha khaṭvāṅgaṃ ḍamaruko 'tha govṛṣam /*
*khaḍgaṃ va kartrikā caiva sadā cchatras(dyzc //+channas+ Sand) tu pāṇinā //259*
*svakīyāṃśasya vīrasya saṃpradāyaṃ prayacchati / tribhir māsair varārohe itarasya śubhaṃ vadet //260*
*yā nārī pītagaurābhā pītavastraratā sadā / udyānavanasaktā tu brahmacaryaratā sadā //261*
*mayūradhvanigambhīrā priyālāpā sumālinī / ṣaṣṭhī tu parvaṇī tasyā jñātavyā vīravatsale //262*
*evaṃ prayatnato jñātvā mudrāṃ tasyāḥ pradarśayet / śaktiṃ ghaṇṭāṃ patākāṃ vā mayūraṃ vāpi darśayet //263*
*svāṃśasya caiva vīrasya ṣaṇmāsāt tu varapradā / itarasya varārohe jñānaṃ cādeśya vatsarāt //264*
*śyāmavarṇā tu yā nārī atasīpuṣpasannibhā / pītāmbarapriyā nityaṃ mallayuddhānurāgiṇī //265*
*madyāsaktā varārohe dānavānāṃ kathāpriyā / tāmbūlapuṣpaveṣāḍhyā atikāmā gaṇapriyā //266*
*tyaktalajjā sadā jñeyā aṭanārthe ratā sadā / evaṃ jñātvā tu mantrajño mudrāṃ tasyā pradarśayet //267*
*śaṅkhamudgarasāraṅgacakraṃ musalam eva vā / svagotre varadā devī vigotre śubham ādiśet //268*
*bhinnāñjanapratīkāśā danturabhyadhikadvijā / lambastanī bṛhatkāyā sthūlagātrā ghanatviṣā //269*
*ārakte locane tasyā bhavate nirdayā sadā / nistriṃśā nispṛhā devi bhavate kalahapriyā //270*
*vārāhyaṃśā samuddiṣṭā mudrāṃ tasya pradāpayet / daṇḍamudgarasāraṅgaṃ musalaṃ paviṃ eva vā //271*
*svāṃśasya caiva vīrasya dadāti vidhim uttamam / itarasyāpi cādeśaṃ varṣeṇaikena sevanāt //272*
*yā nārī campakābhā tu vicitravasanapriyā / nṛtya(115v)gītasadāsaktā sarvābharaṇaśālinī //273*
*āyudhānāṃ kathāraktā digindravāhanapriyā / indrāṇī sā tu boddhavyā lakṣaṇena vilakṣitā //274*
*ekādaśyāṃ tu boddhavyā parvaṇī tu na saṃśayaḥ / mudrāṃ pradarśayet tasya tataḥ prītā bhaviṣyati //275*
*vajraṃ khaḍgaṃ tu kheṭaṃ vā cāmaraṃ śaktim aṅkuśam / tataḥ sā varadā devī bhavate sādhakasya tu //276*
*anaṃśasyāpi ṣaṅmāsāt kathayeti upāsanāt / yā nārī śuklakaṇṭhoṣṭhā dīrghagrīvā kṛśodarī //277*
*koṭarākṣī pralambā ca hastau pādau sudīrghakau / lambastanī ca nirmāṃsā bahvāśī madhupiṅgalā //278*
*rātrau paryaṭane saktā akṣobhyā satyavādinī / śmaśāne niratā nityaṃ vīrabhāvakatha priyā //279*
*ūrddhvakeśī jvalābhā tu yogeśī sā na saṃśayaḥ / mudrāṃ tasya pradarśeta kapālaṃ śūlam eva vā //280*
*khaṭvāṅgaṃ ḍamarukaṃ vāpi piñcchakaṃ vāthavā priye / svāṃśasya caiva vīrasya dadāti saṃpradāyakam //281*
*carukaṃ vā paśuṃ vāpi vidhiṃ vā puṣkalaṃ priye / anyeṣāṃ kathayaty āśu sevanād vatsarārddhataḥ //282*
*vijñānam udayaṃ māsāṃ kathyamānaṃ nibodha me / pīṭhajāś cāṣṭabhir varṣaiḥ kṣetrajā dvādaśābdikāḥ //283*
*dvāre ṣoḍaśabhir devi yonijāḥ saptaviṃśati / tāsāṃ nāmnā tu deveśi lakṣaṇāni tathā śṛṇu //284*
*īśānyādiṣu vargeṣu nāmāny atra prapaṭhyate / akārādyaṣṭavargāṇi aṣṭayogigatāni ca //285*
*ekaḥ ṣoḍaśavarṇastu pañca pañcākṣarāḥ priye / dvau caturakṣarau devi lakṣitavyāny anukramāt //286*
*āpā grahās tathā nāgā yoginyo bhairavāṇi ca / mantrodayāni devīnāṃ vargāṣṭakam udāhṛtam //287*
*ādimadhyāvasāne ca ye varṇā nāmasaṃjñitāḥ / pūrvoktalakṣaṇaṃ āsāṃ jñātavyaṃ sādhakottamaiḥ //288*
*ādyantākṣararodhena yasya nāmaṃ pravartate / tadaṃśā sā vijānīyāt sā mudrā tasya darśayet //289*
*svadinaṃ svodayaṃ devi svadiśāṃ svagrahodayam / tyajya yaś chommakaṃ dadyād yogibhiḥ sopahāsyate //290*
*caturdaśyāṃ ca saptamyāṃ dinaiśānyāḥ prakīrtitam / paurṇamāsyāṃ amāvāsyāṃ pratipac ca caturdaśī //291*
*tṛtīyā caiva ṣaṣṭhī ca kaumāryā vāsarāḥ smṛtāḥ / dvādaśyāṃ ca caturthī ca vaiṣṇavyāhaḥ prakīrtitam //292*
*pañcamyāṃ ca trayodaśyāṃ indrāṇyāyā dināḥ smṛtāḥ / navamy ekādaśī caiva vārāhyā tu dinās tv amī //293*
*aṣṭamyāṃ ca dvitīyā ca cāmuṇḍāyā dināḥ smṛtāḥ / aṣṭamyāṃ ca daśamyāṃ ca yogeśyāyā dināḥ priye //294*
*dhvajādityas tathānanta īśānyā yoginī matā / bhairavaṃ nāma sundaryaṃ svavargān mantram ucyate //295*
*etat kālaṃ samāsādya cchoṃmakaṃ tu pradāpayet / sarvasāmānyasiddhīnāṃ lakṣaṇaṃ kathitaṃ mayā //296*
*ataḥ paraṃ pravakṣyāmi pīṭhajānāṃ tu lakṣaṇam / kṣetrajāṃ dvārapālānāṃ yonijānāṃ yathāsthitam //297*
*cipiṭānāsā kṛśā caiva snāyuḍigdhā pradṛśyate / na nirīkṣet pumān kaścid devakarmaratā sadā //298*
*yonijā sā tu vijñeyā cihnaṃ caiva yathā śṛṇu / uttarāv oṣṭasaṃsthāu keśā dīrghā pradṛśyate //299*
*etac cihnaṃ tu vijñātvā yonimudrāṃ pradarśayet / pratimudrāṃ darśayet sā liṅgākhyāṃ sādhakasya tu //300*
*ūrddhvakeśā mahākrūrā vikaṭadaśanā bhavet / tūryabhāṣī sthirā caiva latāhastā sadā bhavet //301*
*animīlanākṣī kubjī dṛśyate ca varānane / kṛṣṇarekhā bhaved gaṇḍe sā bhaved dvārapālikā //302*
*tāṃ tu samyak tato jñātvā diśo mudrāṃ pradarśayet / pratimudrāṃ dadet sopi īṣaddhāsyaṃ prakurvati //303*
*eṣā siddhinirodhā tu sādhakānāṃ yaśasvini / dīrghaghoṇā kṛśā caiva śuṣkagātrā ca piṅgalā //304*
*mārjārākṣī mahāraudrī śavaṃ caiva nirīkṣati / vātavegā mahācaṇḍā gaṇḍau romāṅkitau sadā //305*

*īṣac ca danturā caiva sā bhavet kṣetrajā priye / tāṃ ca samyak tato jñātvā adhaś caiva pradarśayet //306*
*daśanaśabdaṃ ca kurute sā smṛtā kṣetrasaṃbhavā / rudraśaktiparā nityaṃ sugandhā madhupiṅgalā //307*
*bṛhodarī sadā tuṣṭā kuṭilā caivamūrdhajā / ātāmranayanā sā tu mṛgacihnaṃ stanāntare //308*
*śīghravegā na nirīkṣet sādhakānāṃ ca tuṣyati / bhūtaṃ bhavyaṃ bhaviṣyaṃ ca parokṣe caiva buddhyati //309*
*tādṛśaṃ rūpakaṃ dṛṣṭvā ūrddhvadṛṣṭiṃ pradarśayet / jihvāṃ saṃcālayet sā tu bhṛkuṭīṃ caiva darśayet //310*
*eṣā vai pīṭhajā jñeyā yoginīnāṃ-tu-saṃbhavā / gauravarṇā mahādīrghā sa(116v)ṃgrāmaṃ caiva-m icchati //311*
*āraktas tu bhavet keśaḥ piṅgalākṣā sugandhinī / pratyūṣe snigdhavarṇā tu madhyāhne kaṭisnigdhatā //312*
*īṣaddaśitavarṇā tu aparāhṇe ca sundari / rātrāv adreśyatāṃ yāti dine caiva tathaiva ca //313*
*māyārūpadharā sā tu sā bhavet siddhiyoginī / tasya mudrāṃ svakāṃ dadyāt kaniṣṭhā cūlikopari //314*
*pratimudrāṃ dadet sāpi adhaś ca vikṛtānanā / etad rūpaṃ tato jñātvā varjanīyā manobhavaiḥ //315*
*yonijā dvārapāle tu kṣetrajā pīṭhavāsinī / siddhayogeśvarī cānyā mayākhyātā varānane //316*
*evaṃ lakṣaṇam ākhyātaṃ anekais tu prakārakaiḥ / na jñāyate varārohe vinā tāsām anugrahāt //317*
*saṃkīrṇalakṣaṇā devyo durvijñeyā hi śaktayaḥ / viśvāsaṃ na punar yāti putrasyāpi varānane //318*
*prāṇair api viyujyeta na ca ceṣṭāṃ prakāśati / devatādarśanenaiva siddhir bhavati tatkṣaṇāt //319*
*yoginīdarśanenaiva māsena labhate carum / śākinīdarśane devi kiñcid utkoca sādhake //320*
*prayacchati varārohe mantrakrīḍākaraṃ hi yat / dvārapālyas tu yā proktāḥ saṃdohe yāś ca saṃsthitāḥ //321*
*sādhakebhyaḥ prayacchanti jñānaṃ caiva svakaṃ svakam / kṣudrāṇāṃ darśane devi na kiṃcid vidyate priye //322*
*asamarthā yatas tās tu vadhabandheṣu +vāya+(cāya, dyzc)tāḥ / +itarāsyā+ yathā martyā parapremānuvartinī //323*
*samastavratamantrāṇāṃ tarpaṇasya japasya ca /*
*yā karoti ca pratyūhaṃ (yatyāṅgaṃ,dyzc) kṣudrāṃśā śākinī matā //324*
*bhavanti vividhākārā martye kleśasya bhājanāḥ / pāpakṣaye punardevi bhavante maṇḍalādhipāḥ //325*
*evaṃ jñātvā varārohe yathāśāstraṃ prakāśitam /*
*tat tathā pālanīyaṃ hi yad icchec chreyam ātmanaḥ //326*[19] *devyuvāca /*
*yoginīlakṣaṇaṃ deva kathitaṃ tu tvayā vibho /*
*saṃgamaṃ tu yathā tāsāṃ tathā vada maheśvara //327 bhairava uvāca /*
*śṛṇu devi pravakṣyāmi yathā tāsāṃ tu saṃgamam / bhavate sādhakendrasya tathā vakṣyāmi tatvataḥ //328*
*bhairavaṃ hṛdayaṃ devi jagatsaṃhārakārakam /*[20] *tena yuktā sadā devyāḥ klidyante klinnayonayaḥ //329*
*dahyante patate śīghraṃ prāṇaṃ muñcanti bhūriśaḥ / vaśam āyan na saṃdehās taptā bhairavavahninā //330*
*dṛṣṭvābalāsamūhaṃ tu hṛdayena tu bhāvayet / vahnimaṇḍalamadhyasthaṃ bhaira(117r)vanalatāpitam //331*
*samūhaṃ bhāvayed devi niruddhaṃ hṛdayena tu / yāvantyas tatra śākinya āgacchanti na saṃśayaḥ //332*
*saṃbhāṣayanti (saṃbhāvayanti, dyzc) taṃ vīram akāryaṃ tu tvayā kṛtam /*
*visarjayet tato mantrī tatkṣaṇān naiva dhārayet //333*
*anyathā cchidrayanty evaṃ sādhakaṃ kupitātmanaḥ / grāmaṃ vā nagaraṃ vāpi dhyāyen maṇḍalamadhyagam //334*
*rātrau caiva śmaśānasthaḥ piṇḍojjvalitam ākulam / dahyamānaṃ tu tat sthānaṃ mahābhairavavahninā //335*
*kṣaṇārddhaṃ yāva deveśi dhyāyamāno japet tataḥ / yāvantyas tatra śākinyā āgacchanti sahasraśaḥ //336*
*tiṣṭhanti sādhakaṃ veṣṭvā kimarthaṃ trāsitās tvayā / imaṃ pāpaṃ durācāraṃ paśuṃ kṛvā juṣāsva tha //337*
*tenāpi evaṃ vaktavyaṃ pūjārthe vyāhṛtā mayā /*
*tāsāṃ tu dāpayen mantrī baliphalguṣa māṃsakam(pāśavam. Sand) //338*
*yadṛcchayā varārohe anyathā hantum icchati / tṛptās tāḥ sādhakaṃ sarvāḥ śaṃsanti niyatavratam //339*
*dadanti kiṃcit krodhaṃ(utkocaṃ, Sand) yena mantro vijṛmbhati /*
*dṛṣṭvābalāsamūhaṃ tu piṇḍaṃ kuliśarūpiṇam //340*
*ākṛṣya tena taṃ vṛndaṃ dahyamānaṃ mahātmanā / piṇḍena bhairaveṇaiva āgacchanti na saṃśayaḥ //341*
*śākinyo yās tu tatraiva nānyā vā vīranāyike / triśūlaṃ kalpayed devi samūhasyāgrato pi vā //342*
*hṛdayena calenaiva samantād vahnisaprabham / yadā na laṅghayed yā tu sā jñeyā rudraśākinī //343*
*evaṃ caiva varārohe sve sve mudrā na laṅghanāt / jñātavyā śākinī vīraiḥ kalpayed agrato yadi //344*
*hṛdayena calenaivaṃ nānyathā vīravatsale / jñātavyās tās tu mantrajñāiḥ svāṃśā yogyā na laṅghanāt //345*
*śākinīhṛdayaṃ devi śmaśānāśritya coccaret / rātrau sahasram ekaṃ tu yāvaj japati sādhakaḥ //346*
*tāvat kṣobho bhavaty āśu aśeṣasya purasya tu / āgacchanti tatas tās tu veṣṭvā taṃ sādhakeśvaram //347*
*vidravanti bhayatrastā durnivāryo mahābalāḥ / evaṃ dṛṣṭvā na bhetavyaṃ pramādān manasā priye //348*
*bhairavākārarūpaṃ tu bhāvitavyaṃ yathā hy aham / paścād arghaṃ pradātavyaṃ yathā tāsāṃ priyo bhavet //349*
*visarjya tu tato devyo hṛdayena tu pūrvavat / śmaśānakapaṭaṃ gṛhya mahāmāyā +parāparāḥ+ //350*
*tatra likhya tataḥ sarvā saptabhedānugā priye / pañca(117v)dhā yaḥ samākhyātā yonayo rūpikākule //351*
*śākinīhṛdayenaiva yāvad vidyā samāpyate / anulome vidarbhyeta nāmāntaritayogataḥ //352*
*pūjayet puṣpagandhais tu ālabhed dhṛdayena tu / dhvajaṃ kalpya tato mantrī śmaśānastho japet tataḥ //353*
*āgacchanti tato devyo yāḥ kāścit puravāsinīḥ / kṣubhyanti vaśam āyānti klidyante klinnayonayaḥ //354*
*yathā na jñāyate kaścit saṃbhāṣayati sādhakam / cchommakaiś ca vicitraiś ca bhairavair aṅgajaiḥ śubhaiḥ //355*
*sādhakena tato jñātvā hṛdayena visarjayet / anyathā kupyate devya cchidrayanti durāsadāḥ //356*
*evaṃ devi mayākhyātā haṭhān melāpakaṃ priye / na kartavyaṃ varārohe pramādāt sādhakena tu //357*
*tasmāt kiṃ bahunoktena manasāpi na cintayet /putravad rakṣayed +yas+ tu yad icchec chreyam ātmanaḥ //358*
*ataḥ paraṃ pravakṣyāmi yathā devībhi saṃgamam / mitrasaṃbandhibhāvena yathā bhavati tac chṛṇu //359*[21]
*kliṃkārasaṃpuṭāntaḥsthaṃ hṛdayaṃ vidyayā saha / japen nādi krameṇaiva phāntavarṇatvam āgatā //360*

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[19] Notes of Alexis Sanderson: JY.4.f.225v1: *yad icchec chreyam ātmanaḥ;* KMT.25.113d: *yad icchec chriyam ātmanaḥ;* BY, f.10r (3.184d): *yad icchet siddhim ātmanaḥ*
[20] TĀ.30.94c-97b, drawing on this passage, concerning *haṭhamelāpaḥ.**
[21] TĀ.30.97c-98, *mantra.**

*svaradvādaśabhedena sukhayogisamāgamam / kliṃkleṃkliṃpuṭitaṃ hṛdayaṃ yonyā yuktaṃ japet priye //361*
*mātrādvādaśabhedena melakaṃ ca dvitīyakam /kleṃklaiṃkleṃpuṭitaṃ marmaṃ japedyonigataṃ priye //362*
*melakaṃ ca tṛtīyaṃ syāt kathitaṃ tava śobhane / kliṃ aiṃ kliṃ puṭitvā tu marmaṃ tu dvādaśaiḥ kramāt //363*
*japed yoniyutaṃ bhadre melakaṃ tu caturthakam / kroṃ kliṃ kroṃ puṭāntaḥsthaṃ japed yoniyutaṃ priye //364*
*dvādaśais tu svarair bhinnaṃ melakaṃ pañcamaṃ smṛtam /*
*hrīṃ kliṃ hrīṃ puṭitaṃ marmaṃ bheditaṃ dvādaśaiḥ svaraiḥ //365*
*japed yonigataṃ bhadre ṣaṣṭhamaṃ melakaṃ matam(yutam, dyzc) /*
*calacakravibhāgena saptamaṃ bhavate'naghe //366*
*mālinyāyā yadā(padā, dyzc)yutaṃ japen marma sa uttamam / aṣṭamaṃ tu tadā devi melakaṃ yoginīgaṇe //367*
*padabhedavibhāgena yadā japati pārvati / tadā kṣobhaṃ jagasyaiva bhavate nātra saṃśaya //368*
*dhyānaṃ pūjā japaṃ homaṃ samayapālakasya ca / ārādhakasya suśroṇi melakaṃ ca bhaviṣyati //369*
*sukhopāyena bhaktyā ca ārādhyaṃ na tu kopayet / kupitāś chidraṃ vai devyo na ca śāntiṃ prayacchati //370*
*tasmād devi vijānīyād ārā(118r)dhyaṃ toṣayet sadā / ārādhyenaiva kupite mantrasevā vṛthā bhavet //371*
*mantrasevā yadā vyarthā tadā siddhiṃ na jāyate /*
*iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrītantrasadbhāve yoginīlakṣaṇādhikāraḥ ṣoḍaśaḥ paṭalaḥ //*

TS.17.4ff: *ekaviṃśati japtvā (g: japtā) likhya modakaṃ kuryāt piṇḍam ekaṃ puttalikāṃ kārayet tatsthā gandhapuṣpabaliṃ kṛtvā dāpayet parayā bhaktyā tena prāśayed (g: prāsayed) valim upahṛtya nagnau muktaśikha (g: -sikha) utkuruṭake tu bhakṣayitavyas tataḥ kuṃbhānimantrayedanena (g: -yeddanena) mantreṇa dhānya (g: dhānva) gorasa upacāradravyāṇāṃ madhye yamicchati taṃ spṛśati (g: -sati) japamānaḥ (g: -māna) tatsarvam apaharati / tataḥ phalamātraṃ dharitavyaḥ (g: -vya) sarvam apaharati //*

TS.18, after v. 159 (lines are not numbered in E-text): *deva-dānava-siddha-gandharva-yakṣa-rākṣasa-piśāca-kinnara-vidyādharairupāsya mānamerum iva darīṃguhākandarākīrṇaṃ mukhaṃ jihvālelihyamānam /*

TS.19.128ff: *vaṭā vṛkṣā janāśokā aśvatthodumbaras tathā / kadambaṃ sinduvāraś ca śrīvṛkṣapanasākulam //130*
*sarjārjunaṃ mahāramyaṃ rudrākṣamadhukas tathā / ambukaḥ kumbhavṛkṣaś ca śrīparṇa bilvatā kulam //131*
*etaivṛkṣair varair devi samantāt sthāna maṇḍalam / tat sthānaṃ vijayaṃ nāma drutaṃ siddhipradāyakam //132*
*pūrveṇa vaṭavṛkṣaṃ tu aśvatthaṃ dakṣiṇe sthitam / taddevi vijayaṃ nāma jayaṃ caiva vinirdiśet //133*
*plakṣo dakṣiṇabhāge tu vaṭaḥ paścimataḥ sthitaḥ / drutaṃ siddhikaraṃ mantrī vijayaṃ tatsuśobhitam //134*
*aśvatthaṃ (g: -ttha) dakṣiṇe bhāge plakṣam uttarataḥ sthitam / sugrīvaṃ tu varārohe sādhakasya praśasyate //135*
*uttare vaṭavṛkṣaṃ tu pūrvatodumbaras tathā / subhadraṃ nāma taddevi jayasiddhikaraṃ smṛtam //136*
*pūrve tu dakṣiṇe caiva vaṭavṛkṣaṃ varānane / vyādhiroga bhayaṃ tatra na ca siddhipradāyakam //137*
*yāmyāyāṃ vaṭavṛkṣaṃ tu bahupādapamaṇḍitam / mārakaṃ tatsamuddiṣṭaṃ sādhakas tad vivarjayet //138*
*nairṛtye tu diśābhāge aśvatthodumbaras tathā / tatsthānaṃ tu parityajya durbhagaḥ siddhi dūrataḥ //139*
*etānyapi parityajyā aiśānyāṃ yadi kāñcanam / āgneyāṃ nāri nāmaṃ tu nairṛtye gauritis tathā //140*
*vāyavyāṃ tu tathā proktaṃ nāmaṃ tatra japāntakam / jātīvanaṃ yadā pūrve sughanaṃ kāñcanaiḥ saha //141*
*tat sthānaṃ bhadrakaṃ nāma yatnena sādhako bhavet / kadalīvanasaṃchantaṃ kadambavana paścime //142*
*saugandhaṃ nāma vikhyātaṃ sādhakasyābhivṛddhaye / jātīvanaṃ sajambūbhiḥ sthitam uttarakāñcanaiḥ //143*
*rājadantaḥ savijñeyaḥ kadalīvanasaṃkulam / tathā katakajamvvāmrair hemacampakaśobhitam //144*
*dakṣiṇe vinataṃ nāma drutaṃ siddhir na dūrataḥ / aśokā panasapunnāgaiḥ kadambadrumasaṃkulam //145*
*paścimena varārohe tadbhīmaṃ nāma viśrutam / etc.*

TS.20.37ff: *pretavaktre nidhāpyeta āruhyorasi? sādhakaḥ / nagno muktaśikho bhūtvā śmaśānāṅgāradhūlitaḥ //37*
*bhūmitaḥ śavamālais tu ākruddha raktalocanaḥ / śaṃkhākṣamālayā jāpī mahāsavakriyārataḥ //38*
*trikoṇamarddhacandraṃ vā kārayecchava agrataḥ /*
*tuṇḍaṃ tu mekhalāhīnaṃ viṣamātrānvitaṃ (g: viṣmācānvitaṃ) priye //39*
*dhvāṃkṣasyaṃ (g: dvākṣasthaṅ) kārayeddhīmā (g: -dvīmṃ) kharasthaṃ vātha kukkuram (g: kuṅkuraṃ)*
*asṛkpūrṇakapālaṃ tu arghapātraṃ tu kalpayet //40*
*śmaśānasyendhanair devi taduttham analaṃ priye / saṃvukṣya ca tato homo viṣāktair asthikhaṇḍakaiḥ //41*
*tuṣaiḥ kaṇṭakasammiśrai vilomānmantram uccaret (g: kaṇṭakasaṃmisra-) /*
*huṃ phaḍantaṃ tatoccārya mārayetad dvibhiryutam //42*
*śīghraśabdaṃ tatoccārya grahadvayamato (g: graṣedvayematon) tataḥ /*
*amukaṃ tu tato yojyā āhutī tu pradāpayet // akṣamāṇaṃ tato dhyāyec chākinīvṛndamadhya /*

v. 61-67: *kalaśaṃ raktasaṃpūrṇaṃ kṛṣṇacchāgasamudbhavam /*
*tatra devīṃ (devī) nyased vidyāṃ parāparasamujjvalām //61*
*hṛdayena yutā pūrvaṃ yathāvat saṃprapūjayet / kṛṣṇāmbaradharo bhūtvā ārabhet kṛtya(ā)sādhanam //62*
*kanyakāś-caturo devi āhṛtya śubhalakṣaṇāḥ / kṛṣṇanepathyayuktās tu caturdikṣu samaṃ tataḥ //63*
*śvetāś cābhimukho devi anyonyaṃ tu nirīkṣayaḥ (g:-thaḥ) / mānuṣyanalakaṃ sārddhaṃ bālarajvāvṛtaṃ priye //*
*mathayet tena kalaśaṃ vidyāṃ caivam anusmaret / praharārddhaṃ yāvad evaṃ tāvat kṛtyā samutthati //65*
*grasantī bhuvanaraudrā kiṃ karomīti bhāṣate / sādhakena tu vaktavyam amukaṃ bhakṣayatpathaḥ //66*
*tato dhāvati sā kṛtyā yatrādiṣṭaṃ tu sādhakaiḥ / taṃ hatvā praviśet tatra yatrotpannā mahābalāḥ //67*

v. 110ff: *māraṇaṃ sainyabhaṅgaṃ ca kurute nātra saṃśayaḥ //110*
*mahāmārīṃ likhed vātha śākinīṃ marmabheditām / rudhireṇa śaśakasya grāsaṃ mārīṃ praveśayet //111*
*gardabhasya tu raktena puramārī na saṃśayaḥ / yena yena tu raktena mahāmārīṃ likhet priye //112*

*tena tena tu rūpeṇa mahāmārī pravartate / parāparā mahāmārī astavyastakṛtā padā //113*
*śākinīmarmasaṃyuktā saṃharej jagad eva tu / yamarājaṃ tato devi yojayed yamaśāsanam //114*
*yamāntakam idaṃ mantra kālāntakam iti smṛtam / yamarāja tathā devi bahurūpaṃ tathaiva ca //115*
*saṃyogena yadā yojya bhairave hṛdayātmatā / māraṇaṃ śoṣaṇaṃ dhvaṃsaṃ vidveṣoccāṭanaṃ tathā //116*
*kurute sādhakendras tu yadi dhyāne suyantritaḥ / mahāpāśupataṃ yojyāṃ śākinīmarmabheditām //117*
*mārayen nātra sandeho ripu śakraṃsamo priyaḥ /*
*mahāpāśupataṃ likhya yamarāḍastra? (g: yarāṭamantra) saṃyutam //118*
*mārayeta na sandeho ghaṭikārddhe na saṃśayaḥ /*

v. 124ff*: mahāmārīṃ pravakṣyāmi śṛṇu tatvena śobhane //124*
*oṃ ity etatpadaṃ pūrvaṃ rudrāya natipūrvakam / vaivasvate dvitīyaṃ tu yamāyeti tṛtīyakam //125*
*dharmarāja caturthaṃ tu namontaṃ praṇavādikam / mārīyeti tathā cānyaṃ mahāmārī ataḥ param //126*
*caturthyantaṃ vijānīyā drāvaṇaṃ duṣṭacetasām / raktākṣī tu padaṃ cānyaṃ kṛṣṇavarṇeti cāparam //127*
*yamasyājñākarī devī bhūtamāte ataḥ param / sarvaśabdaṃ tathaivātra bhūtasaṃhārakāriṇī //128*
*mahāśabdaṃ tatoccārya mārīye tadantaram / haradvaya daha dve dve paca cchindadvayaṃ punaḥ //129*
*bhi?ndaṃ (g: takṣa?) bhakṣapade dve dve mārayeti padadvayam /*
*hūṃ hūṃ phaṭ phaṭ samāyuktaṃ vidyāmevaṃ samāsataḥ //130*
*kathitā sarahasyā tu lakṣaṇena tu lakṣitāḥ / oṃ mārīye mahāmahāmārīye yamasyājñākarī devī citraguptenā jñāpitāṃsi kālena ca mahātmanā sarveṣām eva satvānāṃ mṛtyudāta tvameva ca / amukaṃ māraya māraya śoṣaya 2 ucchādaya ucchādaya uccāṭaya uchāṭaya rudhiramāṃsāvarṣaṇi (g: ra-) majja majja priye mahāmārī hu/ phaṭ phaṭ thaṃ lum // oṃ preta rūpā mahāmāyā nagnā muṇḍakapālini / carcitaṃ śoṇitenaiva dānavānāṃ vadhāratā / amukasya tu satvasya jīvitaṃ gṛhṇa yojitā / bhakṣa bhakṣa mahāyogi uccāṭaṃ kuru / huṃ phaṭkārayutā vidyāmāraṇaṃ kurute bhṛśam / rayuktā śoṣaṇe yojyā yayuktoccāṭane tathā //131*
*lakāre stambhane proktā vakārepyāyane matā / sakāremṛtīkaraṇaṃ huṃ yuktā mohane tathā //132*
*kliṃ kāreṇa tu vaśyārthe ḍhakāre śaṇṭhatāṃ nayet / pakāraṃ mukhabandhaṃ tu nātra kuryādvicāraṇā //133*
*evaṃ mārī mahāvidyā krodhena tu samanvitāḥ / kartavyā sādhakendreṇa sarvakarmakarā smṛtāḥ //134*

v. 291ff: *śrībhairava uvāca / aṅkuśaṃ pāśamevaṃ syādāyudhaṃ dhanureva ca /*
*vāmahastaṃ nyaset pāśaṃ aṅkuśaṃ dakṣiṇe kare //291*
*sarvā paśyanti vai devi eṣo'naṃgo vyavasthitam / deva-daityendra-bhūtāni vetālā rākṣasāni ca //292*
*nāgā yakṣā piśācāś ca yathā gacchanti vaśyatām / prayogavidhisaṃhāre preṣaṇe sthāpane na ca //293*
*kiṃ tvas tu manujai kṛtyaṃ jarāmaraṇabhīrabhiḥ / sarveṣāṃ sarvakāryeṣu uttameṣu prayojayet //294*
*labhyate tūttamaṃ sthānaṃ dīkṣā saṃyojyatāṃ vrajet / tārā hṛdaya rudraṃ ca vikhyātaṃ tu vibhīṣaṇam //295*
*umā tilakam evasyān naravīram athāpi vā / bhaginyotha bhagonmādaḥ saptākarṣas tu vismṛtāḥ //296*
*umānando'ṣṭamasteṣāṃ uttamaḥ parikīrtitam / nāsādhyaṃ vidyate cāsya umānandasya tejasaḥ //297*
*sa tu sarvasya jagataḥ patibhūto bhaviṣyati / dhyānenālokataṃ viddhaṃ tataḥ pāśena vandhayet //298*
*śareṇa tāḍayedbhūyo aṅkuśena nirodhayet / ekaviṃśa japed vārāṃ mantrarājeti mūrddhani //299*
*asampannamado na syād astraṃ paramadāruṇam / panyastrīṣu prayoktavyaṃ śoṣasantāpakārakam //300*
*siddhyanti sarvakāryāṇi api duṣkṛtakarmaṇaḥ / trailokya yā striyaḥ kāścid abhimānena garvitāḥ //301*
*anena jāpyamānena prakṣubhyante sahasradhā / rambhā vā urvaśī vāpi duhitā vā vṛhaspateḥ //302*
*śatajapte vaśīkuryāt kiṃ punaḥ prākṛtaḥ priyaḥ / bhavet saubhāgyamatulaṃ darśanāt sparśanādapi //303*
*na tasya sādhanaṃ kiñcinna vrataṃ nāṭanocyate / siddhe paṭhitamātrepi arcasyātra yathāharam //304*

v. 309f: *sarvasaṅgaviraktātmā sādhayet sādhakottamaḥ //asurī nāginī yakṣī daityāṃganāthavā priye /*
*sādhayeta yadā tūrṇaṃ nārasiṃhaṃ tadā japet // pātāleṣu ca sarveṣu bhedakaḥ paramo mahān /*

v. 318cdf: *rasaṃ rasāyanaṃ divyaṃ auṣadhyo baladarpitāḥ //*
*añjana pādalepaṃ ca pāduko'tha manaḥśilā / guṭikā (g: guḍikā) śastramālā vā yadanyaṃ siddhikāraṇam //319*

TS.21.83ff: *bhavatyanmattakaḥ (g: bhavanyamattakaḥ) śīghraṃ gṛhītasya mahāgrahaiḥ //83*
*rajasvalāyāś cailas tu mūtramṛttikayā saha (g: sahaḥ) / pādayāṃ suśmaśānasthaṃ bhasmarājikayānvitam //84*
*ekatra sahitaṃ kṛtvā śmaśāne nikhanettataḥ (g: nikhanetataḥ) /*

v. 201ff: *ekarūpo dvirūpo cā tricatuṣpañcam eva vā //*
*ṣaṭsaptarūpako vātha paśyate nātra saṃśayaḥ / athavā tu kharoṣṭrāṇāṃ mṛgapakṣisarūsṛpām //202*
*rūpakaṃ paśyate citraṃ mantraṃ vā jātipūrvakam / eṣā paśuparīkṣā tu paśusiddhyarthināṃ smṛtāḥ //203*
*yaṃ labdhvā siddhim āyānti mātṛsāyujyagāminī / śavanetau tu saṃgṛhya mārjāranayano tathā //204*
*ulūkakākabhāsānāṃ kulālacarukasya ca / gopittaṃ narapitenacūrṇīkṛtvā tu bhāvayet //205*
*mantreṇa mantritaṃ kṛtvā sahasreṇa śatena vā / añjayennayanau yena darpaṇaṃ vīkṣayet tataḥ //205*
*svajātiṃ vindate caiva pareṣāṃ ca na saṃśayaḥ / ekadvitrikrameṇaiva rūpakaṃ paśyate svakam //207*
*pareṣāṃ ca vibhāgena mantrī lakṣati vigraham / māṃsāhāras tu māṃsena japahomaparāṇaḥ //208*
*pañcamudrāpatīnaddhau rātrau velā pratena tu / asādhyaṃ sādhayet kṣipraṃ nātra kāryā vicāraṇā //209*
*cāmuṇḍeyaṃ mahocchuṣmā bhairaveṇa namaskṛtāḥ / rudrair vasubhir ādityaiḥ piśācoragarākṣasaiḥ //210*
*yoginīnāṃ mahāghorā sarvajātiprakāśikā / mātṛgṛhaṃ praviṣṭvā tu pūjayitvā tu maṇḍalam //211*
*japed yogeśvarīṃ devīṃ supaṭṭastadgatekṣaṇaḥ / bhramamāṇamivākāśe tāvattaṃ nadate gṛham //212*
*āgacchanti tato devyo yoginyo vikṛtānanāḥ / sarvakāmaṃ prayacchanti sādhakasya sumedhase //213*
*athottamaphalārthī tu tadeva triguṇaṃ japet / sākṣātpaśyati (g: pasyati) deveśi dṛṣṭvāyānti śivaṃ padam //214*
*asiddhopyayute japte kṣudrasiddho bhavet kṣamaḥ / raktacāmuṇḍayā kavyaṃ kathitaṃ tava gopitam //215*

v. 256ff: *nandini vijaye svāhā tārakā hrī / kāramādityo nyastvā //*
*vidyādaśārṇa racitā pretapaṭa yakṣiṇīṃ samālikhya / sarvābharaṇopetāṃ raktāmbaradhāriṇīṃ surūpāstraṃ //*
*nīlāmbujasaṃkāśām aśokaviṭape niviṣṭāṃ tu / tasyā'gratopaviṣṭo vidyām āvartayec chatasahasram //*

*ante dinakarakusumair aṣṭasahasreṇa tāḍayec chirasi /* Further there is a receipt of attraction of all kinds of non-human girls, who give different kinds of *siddhis.*

TS.23.14-15: *dhārāmṛtena saṃghṛṣya yāvantaṃ candanaṃ yathā / yakṣīkṣīreṇa saṃbhāvya dharmaṇasya vasā tathā // markaṭaśiracūrṇena adhapuṣpasamena tu / avaśyopi bhaved vaśyo nirvikalpo yadā bhavet //*

TS.25.48-52: *devānāṃ vacanaṃ śrutvā harastribhuvaneśvaraḥ // 48*
*samādiśya gaṇāḥ sarve kṣipramājñā pitāmahā / sarve te lokapālāś ca rāṣṭrapālā sudurjayāḥ //49*
*piśācāḥ pūtanā yakṣāḥ kaumāraṃ graham rākṣasāḥ / kūṣmāṇḍā ca savetālāḥ pakṣapātā dhanurgrahāḥ //50*
*devāpatanapātālā bhūtāgrāmaniśācarāḥ / kālakarṇī tathā kālī ye cānye hiṃsakā grahāḥ //51*
*apasmārās tathotpādā netrarogagrahās tathā / hṛdrogā mukharogāś ca kukṣirogā jvarā kṣayāḥ //52*

TS.28.101cd-102: *gacchate narakaṃ ghoraṃ gurudrohī durātmanaḥ //*
*nāhaṃ tasya paritrātā majjamāne bhavārṇave / yoginīgaṇamadhyasthaḥ paśurevātra sādhakaḥ //*

## *Tantrāloka* of Abhinavagupta

TĀ.2.2(comm.): *siddhānāṃ yoginīnāṃ ca darśanaṃ carubhojanam / kathanaṃ saṃkramaḥ śāstre sādhanaṃ gurusevanam // ityādyo nirupāyasya saṃkṣepo'yaṃ varānane / iti /*

Rastogi (1979), p. 111, TĀ.3, p. 196: *yasyaḥ sadā khecari-dṛṣṭi rodhātsārvātmikī bhāti nirantarokta / tāmasmi keyūravatīm prasiddham namāmi devīm aniketa saṅsthām //*

TĀ.4.57c-58: *mātṛmaṇḍalasaṃbodhāt saṃskārāt tapasaḥ priye / dhyānād yogājjapāj jñānān mantrārādhanato vratāt / samprāpyaṃ kulasāmānyaṃ jñānaṃ kaulikasiddhidam /*

TĀ.13.305: *śaivavaimalasidhāntā ārhatāḥ kārukaś ca ye*
*sarve te paśavo jñeyā bhairave mātṛmaṇḍale /. J ad loc.:mātṛmaṇḍale (maṇḍale corr.: maṇḍala) kulakaulādau.*
(Ref. of Alexis Sanderson)

TĀ.15.552c-557a: *striyaḥ pūjyā virūpās tu vṛddhāḥ śilpopajīvikāḥ / antyā vikāritāṅgyaś ca veśyāḥ svacchandaceṣṭitāḥ /*
*nirācārāḥ sarvabhakṣā dharmadharmavivarjitāḥ / svacchandagāḥ palāśinyo lampatā devatā iva /*
*veśyāḥ pūjyās tadgṛhaṃ ca prayāgo tra yajet kramam / strīṣu tan nācaret kiṃ cid yena tābhyo jugupsate /*
*ato na nagnās tāḥ paśyen na cāpi prakaṭastanīḥ / vṛddhāyā saṃsthitāyā vā na jugupseta mudrikām /*
*vaikṛtyaṃ tatra saurūpyam.*

TĀ.16.66ff, comm.: *na śaṇṭhaṃ ca paśuṃ dadyāt kṣīṇagātraṃ na caiva hi /*
*nātivṛddhaṃ nātibālaṃ strīpaśuṃ naiva bhairavi / śṛṅgī yuvā ca pūrṇāṅga ekavarṇaḥ śubhānanaḥ /*
*mahiṣājāvikaś caiva trividho yāgasiddhaye //*

TĀ.29.51*: antar dvādaśakaṃ pūjyaṃ tato 'ṣṭāṣṭakam eva ca / catuṣkaṃ vā yathecchaṃ vā kā saṃkhyā kila raśmiṣu //*
v. 162-163: *tādṛṇ melakalalikākalitatanuh ko'pi yobhavedgarbhe //*
*uktaḥ sa yoginībhūḥ svayameva jñānabājanaṃ rudaḥ / śrīśrīvīrāvaliśāstre vālo'pi ca garbhago hi śivarūpaḥ //*
v.190ff: *carukaḥ sampradāyaś ca vijñānaṃ melakaṃ tathā / pūjākramavidhānaṃ ca yoginīnāṃ mukhe sthitam //*
Verse cited in the commentary to the v. 199 precises the compositon:
*śivāmbu reto raktaṃ ca nālājyaṃ viśvanirgamaḥ // ato vidhānapūrvaṃ tu dehasthaṃ grāhayec carum /*

TĀ.30.93c-94b, drawing on TS.16: *tāraḥ śamarayaiḥ piṇḍo natiś ca caturnarṇakam /*
*śākinīstobhanaṃ marma hṛdayaṃ jīvitaṃ tv idam;* Jayaratha *ad loc.: śamarayair iti guhyanitambadaṇḍavāmaskandhaiḥ. tena ŚMRYŪṃ NAMAḤ iti.*(ref. of A. Sanderson)
v. 94c-97b, drawing on TS.16, concerning *haṭhamelāpaḥ:*
*ṣaṣṭhaprāṇatrikūṭordhvabāhuśūlākhyabindubhiḥ / anackanāsādhovaktracandrakhaṇḍaiś ca maṇḍitam /*
*hṛdayaṃ bhairavakhyaṃ tu sarvasaṃhārākārakam / agnimaṇḍalamadhyasthaṃ bhairavānalatāpitāḥ /*
*vaśam āyānti śākinyaḥ sthānam etena ced dahet / visarjayet tāḥ prathamam anyathā cchidrayanti tāḥ /*
comm. of Jayaratha: *vaśam āyāntīti haṭhena melāpaṃ kurvantīty arthaḥ.*
v. 97c-98: *HRĪṃ KLĪṃ BLEṃ ebhir varṇair dvādaśasvarabhūṣitaiḥ / priyamelapānaṃ nāma hṛdayaṃ saṃpuṭaṃ japet /*
*pratyekam athavā dvābhyāṃ sarvair vā vidhir uttamaḥ //*
Jayaratha *ad loc.: ebhir varṇair iti māyābījakāmarājābhyāṃ vāmastanadakṣajānubindusaṃbhinnābhyāṃ kaṇṭhādidantābhyāṃ cety evaṃrūpaiḥ pratyekam iti yathā KLAṃ BLAṃ KLAṃ HRĪṃ KLAṃ BLAṃ KLAṃ iti. dvābhyām iti yathā BLAṃ KLĀṃ HRĪṃ KLĪṃ BLAṃ KLĀṃ iti. hriṃ kliṃ bliṃ kliṃ hrīṃ klīṃ bleṃ kleṃ kliṃ bliṃ kliṃ hriṃ iti. evaṃ svarāntarabhūṣitatve'pi jñeyam*

## *Daśakumāracarita* of Daṇḍin

p. 25: *dvijanmā kṛtajño mahyamakṣaraśikṣāṃ vidhāya vividhāgamatantramākhyāya kalmaṣakṣayakāraṇaṃ sadācāramupadiśya ….*
p. 116-118 *vetāla* is mentioned: *nāhamātmavināśāya vetālotthāpanamācareyam iti*
p. 117-118: *'rājā kila vikaṭavarmā devīmantrabalena devayogyaṃ vapurāsādayiṣyati/'*
p. 169-170: *aparedyurdagdhādagdhaṃ mṛtakaṃ citāyāḥ prasabhamākarṣantīṃ śyāmākārāṃ nārīmapasyam / arthalobhāttu nigṛhya bhayṃ sā saṃgṛhītā / śāstrikayorumūla yadrcchayā kiṃcidullikhitam / eva ca nūpuraścaraṇādākṣitaḥ / tavātyeva drutagatiḥ sā palāyiṣṭa/ so'yamasyāgamaḥ / paraṃ bhavantaḥ pramāṇam iti / vimarśo ca tasyāḥ śākinītvamaikamatyena paurāṇāmabhitamāsīt /*
p. 172-173: *galati ca kālarātriśikhaṇḍajālakāndhskāre calitarakṣasi kṣaritanīhāre nijanilayanilīnaniḥ - śeṣajane nitāntaśīte niśīthe ghanatarasālaśākhantarālanirhrādi netreniṃsinīṃ nidrāṃ nigṛhvat karṇadeśaṃ gataṃ 'kathaṃ khelanānena dagdhasiddhena riraṃsākāle nideśaṃ datsatā jana eṣa rāgeṇārgalenārdita itthaṃ khilīkṛtaḥ / kriyetāsyāṇakanarendrasya kenicidnantaśaktinā siddhyantarāyaḥ'iti kiṃkarasya kiṃkaryāścātikātaraṃ raṭitaṃ / tadākarṇya 'ka eṣaḥ siddhaḥ kā ca siddhiḥ kiṃ cānena kiṃkareṇa kariṣyate'iti didṛkṣākrāntahṛdayaḥ kiṃkaragatayā diśā kiṃcidantaraṃ gatastaralataranarāsthiśakalaracitālaṃkārākāntakāyaṃ dahanadagdhakāṣṭhaniṣṭhāṅgārarajaḥkṛtāṅgarāgaṃ taḍillalākārajaṭādharaṃ hiraṇyaretasyaraṇyacakrāndhakārarakṣase kṣaṇakṣaṇagṛhītanānendhanagrāsacañcadarciṣi dakṣiṇetareṇa kareṇa tilasiddhārthakādīnnirantaracaṭacaṭāyitānākirantaṃ kiṃcidadrākṣaṃ / tasyāgre sa kṛtāñjaliḥ kiṃkaraḥ 'kiṃ karaṇīyaṃ dīyatāṃ nideśaḥ'ityatiṣṭhat/ ādiṣṭiścāyaṃ tenātinikṛṣṭāśayet – 'gaccha kaliṃgarājasya kardanasya kanyāṃ kanakalekhāṃ kanyāgṛhādihānaya'iti / sa ca tathā'kārṣīt /* […] *jhaṭiti cācchidya tasya hastāttāṃ śāstrikāṃ tayā nikṛtya tacchiraḥ sajaṭājālaṃ nikaṭasthasya kasyacijjīrṇasālasya skandharandhre nyadhiṣi /*

## *Devī purāṇa*

DP.1.30: *catuṣpāda vibhāgena yathā yugakramāgata / devī sarvasukhāvāptiṃ prayacchati prapūjitā //*

DP.6.31-45: *namaste kālajālaughadhoradīptipraśāmati / nīlasyanda mahākāla navamegha prabhāvati //31*
*rakta sindūra kiñjalka vidrumākāra bhāvati / pīta padmāruṇā hemasarvākāra vibhāvati //32*
*śvetaśaṅkhābdhikṣīrābhrahimakundavibhāvati / sṛṣṭisaṃhārakarttāri rudramūrti prabhāvati //33*
*brahma-viṣṇu-yama-śakra-candra-sūrya-virodhiki / īśa rakṣo'nila toyāmanalātmanamakṛte //34*
*ekadhā bahudhā tvañca daśadhā śatadhā śivā / punarukta padārthārtha bahukāraṇakaraki //35*
*kālapāśo mahāmāyo vadhabandhanamocaki / surāsura-nara-siddha-nānābhāvapravartaki //36*
*paśu-mṛga-pakṣi-tiryak-tṛṇa-mānuṣavarttaki / brahma-prajeśa-somaś ca yakṣa-rakṣa piśācaki //37*
*gandharvabhāvabhāveṣu tvañca devi parāpare / lava-syanda-truti-nimeṣa muhurtta atha kāṣṭhasu //38*
*kalāyāmardhayāmeṣu sadhyā-vāsara-rātriṣu / pakṣa-māsa-ṛtu-dvitri-ayaneṣu sameṣu ca //39*
*mānavān devaśatruṇāṃ brahmādyasmākaṃ jantuṣu / kalpa kalpa mahākalpa utpatti-sthitihetuṣu //40*
*daiva puruṣa sadbhāva mantraśaktibhaveṣu ca / vidyā-vadana-vettāri veda-vedānta-vādiṣu //41*
*mantra-tantra-jvara-ghora-kūṣmāṇḍa-bhūta-jātiṣu / śabda-pramāṇa-siddhānta sāṅravya-yogāgameṣu ca //42*
*jyotirvedyādiśāstreṣu kāla gāruḍādiṣu / rasa anya kriyāvādasaritsāgaramadhyasu //43*
*sarvagā sarvakāryeṣu sarvabhāvapravartaki / na hi śakyā guṇā devī tava vaktuṃ samādiṣu //44*
*nityaiva bhāvyate sarvā kṛtakṛtyasya kīrttanā / stotā tvañ ca stutistvañ ca vettā tvaṃ vedanī ca tvam //45*
v. 51-55: *idaṃ yaściṃccikāstotraṃ brahma-viṣṇuvinirmitam / deva-gandharva-yakṣo vā ṛṣivipro'tha kṣatriyaḥ //46*
*vaiṣyaḥ śūdro'balā vā'pi bhaktitaḥ sampaṭhiṣyati / śṛṇuyāccintayedvā'pi sarvārthān prāpayiṣyate //47*
*na grahā na ca kūṣmāṇḍā na bhūtā na ca rākṣasāḥ / piśācāḥ pūtanānandā nāgāḥ sarpaś ca gonasāḥ //48*
*bālajā bhūtajā ye ca grahā duṣṭā mahābalāḥ / śamaṃ yāsyanti rogāś ca vāta-pitta-kaphodbhavāḥ //49*
*sthāvarāḥ kṛtrimā bhaumā viṣā dantanakhodbhavāḥ / aupasargikarogāś ca praṇaśyantyavicāraṇāt //50*

DP.7.23-25, till 44: *te ca vedāstanus teṣāṃ mūrtimanto bhavanti ca / sarvā vīṇākarā devyaḥ sarvāḥ pāśāṅkuśodyatāḥ //*
*sita-rakta-pīta-kṛṣṇā bahuvaktrās trilocanāḥ / divyapaṭṭāṅśukacchannā divyābharaṇabhūṣitāḥ //*
*kāmarūpā mahārūpā aṇimādiguṇairyutāḥ / hāranūpuranirghoṣa maṇi vaidūrya carccitāḥ //* etc., all these girls are the ideal of beauty, in the style of Gaurī in Kālīdāsa's *Kumārasaṃbhava*. And they are all linked to the goddess in v. 40-44.
v. 58cd-90, is a part of *śaṅkaragītārakṣā* (v. 45-90*)*, where Śiva is described as consisting of all the *devas* (v. 51a: *pālane mātaro devyaḥ apāne pitaraḥ sthitāḥ);*
v. 55f: *ātmanaḥ pararakṣāsu pathi saṃgrāmasāgare / bhūtarākṣasavetālādyarīṇāṃ saṅkaṭeṣu ca //*
*grahaduṣṭeṣu sarveṣu upasargamayeṣu ca / surakinnarakanyāsu hy apsarās balāsu ca //56*
*garbharakṣā mātṛrakṣā putrārther guviṇīṣu ca / namaḥ piṅgalanetrāya koṭarākṣāya bhairava //57*
*namaste ghorarūpāya surāsurabhayaṅkara / namaḥ khaṭvāṅgahastāya rurucarmārdraṃvāsase //58*
*namaḥ kapālamālāya brahmakṛṣṇabhājane / namaḥ karālamālāya nārāyaṇatanūruhe //59*
*namo mudgara-hastāya khaḍga-paṭṭiśadhāriṇe / namaḥ paraśuhastāya pinakavarapāṇine //60*
*namaḥ śaṅkha-gadāhasta kratuḍamaruvādine / namaḥ śaila mahāveśa mahāveganinādite //61*
*namaḥ śailamahāghora vajrahastāya cakriṇe / ūrdhvakeśa mahāveṣa mahāmṛghaninādine //62*
*mahāvidyujjihvāya mahāutkānibhāya ca / soma-sūryāgninetrāya nānākrīḍāratāya ca //63*
*nānābhakṣyakriyābhojya nānāhārapriyāya ca / māṃsāsavarasāmetha pūtanādiratāya ca /*

*kṛnta kṛnta surādhyākṣa śatruvarga mahāvala //64*
*khāda khāda mahāghora khaḍga-khaṭvāṅgadhāriṇe / bandha bandha mahāpāśa mahāśatrū-pramarddana //65*
*hāhā hūṅkāranādena daityān hi vinikṛttaya / mahārūpa mahākāya samadevāri śaṅkara //66*
*ugra bhairava cāmuṇḍa ḍiṇḍimuṇḍi jaṭādhara / chinda chinda mahācakra iṣuhastāya śankaraṃ //67*
*jambhakādyātha cāmuṇḍā ḍākinyo bhūtamātaraḥ / yeye dānavapakṣasya te te khāda māntaka //68*
*vajra-śakti-mahādaṇḍa khaḍga-pāśaṅkuśodyataḥ / gadā-triṣūlahastāya sarvā bādgāṃ vināśaya //69*
*jvara bhūta grahonmāda śakulī nandarevatī / nāga kinnara gandharva sarvarogadbhavā samā //70*
*kālapīḍā kriyāpīḍā pāpapīḍātha dhātujā / vāta-pitta-kaphodbhūtāṃ śamayet bhairavaḥ sadā //71*
*vidveṣoccāṭanādīna māraṇa-stambhakarṣaṇāḥ / mantra-yantrakṛtāṃ bādhāṃ śamaya surasattama //72*
*atharvivihitāṃ pīḍāṃ tathā śapāditāpasaiḥ / duṣṭavākyakṛtāṃ sarvāṃ nāśayed vṛṣavahana //73*
*khaḍga-kuntabhuśuṇḍyādi ghātāścakrāsijāś ca ye / vajra-muṣṭikṛtā deva stambha stambha śubhāmbara //74*
*iṣujopalavārkṣo'tha ye cānye vairiṇaḥ kṛtāḥ / āhaveṣu mahābāho te śamaṃ yāntu bhairavaḥ //75*
*daṃṣṭrāviṣaṃ mahāghoraṃ nakhajaṃ rudra nāśaya / parasainyavighātantu kālavajrakarānala //76*
*kurva kurva mahākrodha parasya vadhamāhave / nakra-vyāghra-varāheṣu siṃhakhaḍgabhayeṣu ca //77*
*trāya māṃ devadeveśa taskareṣu patheṣu ca / sarit sāgara-nadyeṣu dīrghakopavaneṣu ca //78*
*parvateṣu taḍāgeṣu vanavitryāṭavīṣu ca / agrato rakṣate śumbhuḥ śūlapāṇir mahābalaḥ //79*
*pṛṣṭhato bānahastas tu pinākī vṛṣaketanaḥ / pārśvatas tu mahārudraḥ khaḍga-kheṭakadhāriṇaḥ //80*
*ākāśo ca mahādevo ghaṇṭa-ḍamaruśabditaḥ / pātālasthaḥ svayamīśo vāsukīkṛtabhūṣaṇaḥ //81*
*sarvataḥ śivanāmā ca bhayebhyaḥ pātu śaṅkaraḥ /* end of *mantra /*
*evaṃ stutvā mahādevaṃ praśnoktāṃ labhate guṇān //82*
*ya idaṃ paṭhate brahman mamāpi tava sannidhau / viṣṇvāgāre tvadīye vā tīrthe goṣṭhe catuṣpathe //83*
*ekaliṅge taḍage vā parvate vā vane'pi vā / nadīsaṅgamapuṇye vā gṛhe vā hutapāvake /*
*na tasya vyādhayaḥ śoko na hānir na ca śatravaḥ //85*
*na jvarāribhayodvegā nāpi mitreṣṭanāśanam / nākāle maraṇaṃ tasya na cāpāyo'sya sambhavet //86*
*mocate sarvapāpāni śravaṇāt paṭhanādapi / dhāraṇa patrabhūrjeṣu tāmrapātreṣu pūjayet //87*
*yantrapustakamantreṣu sarvākāmām prayacchati / brahmahatyā surāpānaṃ hanyāt pātakaduṣkṛtam //88*
*sakṛduccāraṇād brahman sarvakarmaphalaṃ labhet / sarvatīrthe tapodānaṃ sarvavratapradāyikā //89*
*śaṅkareṇa kṛta rakṣā sarvakāmārthasādhikā / gṛhe'pi tiṣṭhate yasya sa sukhaṃ yaśa āpnuyāt //90*
v. 91-97 mothers linked to Vindhya are worshipped by Brahma.

DP.9.32-35: *na cāvijñātaśīlāsu strīṣu bhogyāgamaḥ kvacit / viṣakanyābhayaṃ ghoraṃ pāpajaṃ śrūyate param //*
*tapasvi-vyañjakaṃ nagnacaṇḍabhīrūrarānugān / yajñavipravidāṃ rājā viśvastaḥ sīdate'cirāt //33*
*rajakī(kandukī) tāntrikī cakrī varuṭhī puṣpagranthinī / kauvartī īkṣaṇī vṛddhā na hi sthāpyā gṛhe ciram //34*
*sūtikā badhirā yantrī kulālī strījane yathā / vināśaṃ kurute'vaśyaṃ dharmarājo'pi tadvaśaḥ //35*
v. 57-75 is a *mantra* which has its parallel in AP.135.1 can be found in App.2.6.
v. 70: *tataḥ kṛṣṇāmbaradhara kṛṣṇāmālyānulepanaḥ vīravratadhārī śmaśanāvāsī bhakṣyāhāra ekaikasya padasyāṣṭa-sahasraṃ japet / kṛtapuraścaraṇe bhavati tilānāṃ trimadhurāktānāmaṣṭasahasraṃ juhuyāt sidhyati //*
v. 71-75: *mahāmāṃsena trimadhunāktena atyadbhutāni karmāṇi karoti / anyakalpoktāni ca karoti /*
*atharvavedavihitāni karoti sākṣād bhairavaḥ devaiḥ siddhais tu paripūjyate //71*
*evaṃ devī mahāvidyā cāmuṇḍā padamālinī / nibaddhā +śatam aṣṭāgra +karmaṇāṃ hy upapādinī //72*
*kurute koṭidhā karmayogayuktasya pārvati / sakṛduccāraṇād vidyā brahmahatyāṃ vyapohati //73*
*sarvatīrthābhiṣekan tu sarvavrataphalāni ca / japena śravaṇādvātha sarvavarṇeṣu yacchati //74*
*sarvopasargaśamanī sarvaṃvyādhinivāriṇī / abhaktāya na dātavyā yastu devīṃ na pūjyate //75*

DP.10.4: *śivasiddhāntamārgeṇa vedaśāstrāgamena ca / yathā tu prāpyate yogas tathā me brūhi tattvataḥ //*
v. 7*: yena yogonāsau yogī savidyo'pyajarāmaraḥ / tapate dhruvamārgasthaḥ śivayogaprabhāvataḥ //*
v. *5.1-2: *śūnyāgāre gavāṃ goṣṭhe vṛkṣamūle catuṣpathe / nadītīre śmaśāne vā devatāyaneṣu ca //1*
*apracchanne nivāte ca niḥśabde janavarjite / asaṃsakte śucau deśe yogadoṣavivarjite //2*
v. *7.3-4: *anirviṇṇastu yañjānaḥ śrāntaḥ śrāntaḥ punaḥ punaḥ / kālena tad avāpnoti guhyād guhyataraṃ padam //3*
*deva-mānuṣa-tiryakṣu jantuḥ karmavaśānugaḥ / tāvad bhramati saṃsāre yāvadyogaṃ na vindati //4*
v. *8.1-10: *ekāgrapraṇidhānañ ca apramādāt tathaiva ca / yuñjānas tu sadā yogaṃ yogadvāraṃ prapaśyati //1*
*yogadvāraṃ paraṃ guhyaṃ sarvatāpapraṇāśanam / pavitramatulañ caiva durddarśamakṛtātmabhiḥ //2*
*na taṃ paśyanti vibudhā na tiryañco na mānuṣāḥ / kāmabhogaparivyagrā bahupakṛtakilviṣāḥ //3*
*yogadvāreṇa yatayo yuktātmāno dṛḍhabratāḥ / oṃkārarathamāruhya gacchanti paramāṃ gatim//4*
*yogadvāramatītānāṃ nānyo loko vidhīyate / yadgatvā na vivarttante prāsādā cchaṃkarasya ca //5*
*yathā pati hitaṃ mārgaṃ gamanāyopapadyate / tad brahmamayaṃ tattvamaiśvaryāyopapadyate //6*
*tasya brahmamayaṃ tattvaṃ bhittvā manasi varttate / avaśasyāpi satataṃ tasya siddhir na dūrataḥ //7*
*yena yena hi bhāvena manaḥ saṃyujyate nṛṇām / tena tanmayatāṃ yāti viśvarūpo maṇiryathā //8*
*iṣṭadravyaṃ yathā kaścit praṇaṣṭam iva cintayet / tadvat susūkṣmoṅkāraṃ praṇaṣṭam api cintayet //9*
*guruvacananiyuktā jñānavijñānatṛptāḥ kalikaluṣaviyuktāḥ sarvadharmānuraktāḥ /*
*vividhguṇamahāntaṃ śaṅkaraṃ vā 'nuraktāḥ praṇavaniyacittāste kṛtārthā dvijendrāḥ //10*
v. *9.6-7 and 10: *sukhaduḥkhañ ca mokṣa ñca svaśarīreṇa vindati / śītoṣṇaṃ nābhijānāti etad 'yuktasyya lakṣaṇam' //6*
*śaṅkha-dundubhir nirghoṣair vividhair gītaṃvāditaiḥ / kriyamānai rna budhyate etad yuktasya lakṣaṇam //7*
*pratibhā śravaṇañ caiva vedanaṃ sparśanaṃ tathā / bhramo mohas tathā vartta upasargāḥ prakīrtitāḥ //10*
v. *10.2-3: *yathā cakṣuḥ prakāśena dṛṣṭarūpāṇi paśyati / tadvat sūkṣmayogena yuktastattvāni paśyati //2*
*nirmalatvād yathādarśo pratibimbāni paśyati / tadvad viśudddhe manasi niṣkalaṃ brahma paśyati //3*

v. *10.7cd-11: *doṣair yogāgninirdagdhaiḥ śivaṃ paśyati śāśvatam //7*
*anutpādyaṃ sarvagataṃ sarvajaṃ sarvakāraṇam / akṣataiśvaryasampannaṃ devamekaṃ meheśvaram //8*
*yaṃ dṛṣṭvā labhate siddhiṃ samānaguṇalakṣaṇam / yaṃ dṛṣṭvā janmamohābhyāṃ naiva saṃyujyate punaḥ //9*
*eṣa saṃkṣepato yogo vyākhyāne cāsya vistaraḥ / maharṣīnāmanukampārthamuddhṛto mama sununā //10*
*yatprāpya nāradaḥ siddho vidyāvidyārtha tattvataḥ / idam amṛtapadaṃ śivaprasādāt pravacanamuktavān sanatkumāraḥ / anadhigatamapi karoti siddhiṃ paramiha vindate sa rudratattvam //11*

DP.32.42: *devīṃ śāstrārthatattvajñair mātṛmaṇḍala vedikaiḥ / bhūtatantra grahabāla gāruḍeṣu kṛta śramaiḥ //*

DP.39.19: *krauñce'ti yoginī nāma śālmale'ti varāṅganā //*
v. 24: *evaṃ sarvvagatā devī mantra vidyāgameṣu ca / saṃsthitā mātṛtantre ca jyeṣṭhe tantre ca bhairave* //
v. 142-143: *tā vidyāḥ śatadhā kula vāmasadakṣiṇāḥ / paritrāṇāya devānāṃ martyaloke nṛpādiṣu //*
*antaḥ striṣu viśeṣena pulindaśavarādiṣu / lokāntareṇa mārgeṇa vāmācāreṇa siddhidā //*
v. 147: *bālatantre tu jambhakāḥ…*
v. 178-179: *pūjane vā kvacic castā naiṣṭhikā na kadācana / kula mārge tathā vāma mātṛ dakṣiṇa vedikā //*
*devī pūjāvidha śastā na mandā na ca naiṣṭhikāḥ / na siddhāntaika bhāvasthā na ca vedaika bhāvitā //*
v. 185 mentions 64 *vidyās.*

DP.50.27-35 and 85-240, dealing with the 60 forms of the Goddess can be found in App.7.5.
v. 50: *nyagrodhodumbaro'śvatthaṃ plakṣaiḥ pūrvvā diśā kramāt //*

DP.51.4-6ff: *eteṣāṃ śāstravettāro devī pūjāvidhau śubhā / mātṛmaṇḍalavettā ca brāhmaṇaḥ kṣatruyo'pi vā //*
*praticārī viśor vāpi śūdre vā tattvavidyadi / pūjāvidhau bhavet śreṣṭho na mando na kulīlavaḥ //*
*na naiṣṭhiko viśāstro vā pūjako bhavet śubhaḥ / abhidhau ya śivāṃ pūjyetā pareṇa nityājitaḥ //*

DP.72.109-110: *sūtradhāragaṇopetaṃ nānāśilpi samākulam / grahakṛtyopasargādi śamaneṣu pratiṣṭhitam //*
*viṣabhūtopahārāṃś ca gāruḍikādikāṃs tathā / dvijān vedadidaś caiva kārayet sannidhau nṛpaḥ //*

DP.85.68-81: *anekākārarūpais tu dikpālānān tu mūrttayaḥ / tasmin jātā mahāghorāḥ saṃhārārthaṃ śivecchayā //68*
*sugrīvaṃ kumbhakarṇañ ca nandiñ caiva mahāvalam / prāgnigantāni bhāṣanto dikpālās tvaritāgatāḥ //69*
*tathā dṛṣṭvā tu te śakra pūrvadevaiḥ parājitāḥ / piṅgalākhyaṃ mahāghoraṃ nandikaṃ ca gajānanam //70*
*bhṛkuṭīmukhaṃ ca catvāro dakṣiṇena samāgatā / pūjitā dharmarājena sarvantakanivāraṇāḥ //71*
*karālaṃ tālajaṃghaṃ ca kailāśaṃ ca mahābalam / gokarṇasahitāḥ pālāśoṇitasavalolupāḥ //72*
*paścimāṃ diśam udghoṣya āgatāḥ koṭibhir vṛtāḥ / te dṛṣṭvā meghayānena pūjitā saṃstutāḥ sadā //73*
*dantaraṃ lohajaṃghaś ca urdhvakeśaṃ mahāmukham / uttareṇāgatāḥ krūrā maṃsaśoṇitabhojanāḥ //74*
*somena pūjitaḥ śakra ātmarakṣārthanā sadā / trilocanāś caturvaktrā agnijvalitatejasaḥ //75*
*khaṭvāṅga-śūlahastās tu kapālakṛtaśekharāḥ / āmardakāgnikālādyā ekapādādayas tathā //76*
*evam bhūtaganāś cānye devīnaṃ paricārikāḥ / caturviṃśatiyoginyaḥ caturdikṣu upasthitāḥ //77*
*evaṃ kotivibhibhāgaiś ca kiṅkarībhiḥ samāvṛtāḥ / kiṃkaraiś ca mahāghoraiḥ raudrarūpaiḥ svatejasaiḥ //78*
*evaṃ vidhes tadā śakra rudracittodbhavair gṛhaiḥ / ābrahmastamba paryantaṃ vyāptaṃ taiḥ sacarācaram //79*
*yathā svacchandarūpeṇa bhairavena mahātmanā / devānām upakārāya asurāṇāṃ vadhāya ca //80*
*tathā saṃkṣepataḥ śakra mayā ca tava kīrtitam / vistaraṃ brahmaṇssyedaṃ guhena kathitaṃ purā /*
*śivena śakra devyāyāḥ skandena avatāritam //81*

DP.87.24cd-34: *tathā śakrādibhir devair etan mātṛstavaṃ kṛtam //*
*pracaṇḍamaṇikuṇḍalaṃ bhṛkuṭibhāsurogrānanam karālamatibhīṣaṇaṃ vikṛtaveṣamulvaṇam /*
*jvalatparaśu vallakkī ḍamaru muṇḍa-khaṭvāṃginam, namāmi vṛṣabhasthitāṃ trinayanāṃ mahābhairavīm //25*
*sitapravarapaṅkaje bhramara vṛndanādākule sadā vimalavistṛte vipularājahaṃsasthitām /*
*sthitiṃ pravaravirājate ṛṣikulopasaṃsevitām namāmi śirasā pitāmahasamudbhavāṃ mātaram //26*
*śaracchaśiśatojjvalā tuhinaśaṅkundaprabhām sphuritkaraṇabhāṣitāṃ sitavṛṣāsanasthitām //27*
*jaṭāvikaṭajūṭake dadhāti candralekhāṃ tu yām namami triśikhābhūtāṃ pramathanāthadehodbhavām //27*
*mayūravaragāminīṃ daradaśuddha varṇotkaṭām varṇañ ca caraṇaṃ kalitaghaṇṭikāṃ niśita śaktihastodyatām /*
*prabhā nikararaśmibhi ṛggāyamānāṃśukām, namāmi guhasambhavāṃ tridaśaśatrunivarhaṇīm //28*
*tasaupracaya cāndraprabhūtakusumāṃ paṅjopamām gadāmusaladhāriṇīṃ dhanu-śaṅkha-cakrāyudhām /*
*garutmarathasaṃsthitāṃ vipulapuṇḍarīkekṣaṇām namāmy arjitasambhavāṃ vimalasiddhidāṃ vaiṣṇavīm //29*
*prabhinnaghanakajjalacchaviṃ varāharūpānanām kṛpāṇakarabhāsurāṃ parighakālapaśodyatām /*
*kṛtāntatanusambhavāṃ pralayameghaghoṣasvarām mahāmahiṣavāhinīṃ śūkarī namāmy ādarāt //30*
*viśuddhakanakaprabhāṃ cakitavidyullalitopamām karīndravarasaṃkulāṃ vividhabhūṣaṇair bhūṣitām /*
*sphuratkuliśadhāriṇīṃ surasaūhasaṃpūjitām namāmi varadāyikāṃ vipulabhogadāṃ śakrajām //31*
*divākaraśataprabhāṃ sitakapālamālādharām karālavaśanānāṃ pralaya revīva piṅgekṣaṇām /*
*rurutanughātinīṃ rudhira-māṃsa-medapriyām namāmi śivasaṃsthitāṃ śaraṇadāṃ mahogrāyudhām //32*
*calacchravaṇacāmara prahṛṣṭaṣaṭpadārāvitam kapolamadavāriṇā daśadiśāntaraṃ modayan /*
*gajendravadanāṃ śubhāṃ sakalavighnavidhvaṃsanīm namāmi gaṇāyikāṃ pramathanātha dehodbhavām //33*
*sphuṭaprakaṭavikramaṃ sakalalokapālārcitam surārikulanāśanaṃ praṇatapāpa duḥkhapaharam /*
*naro namati mātaraṃ stavati sarvadevastutām, avāpya vipulaṃ sukhaṃ brajati mātṛlokaṃ param //34*

DP.91.13-14: *siddhānta mokṣaśāstrāṇi vedān svargādisādhakān / tadaṅganītihāsāni devyā dharmavivṛddhaye // gāruḍaṃ balatantraṃ ca bhūtatantrāṇi bhairavam / śastrāṇi paṭhanāddānāt mātaraḥ phaladā nṛṇām //*
These are included in the list enumerating useful sciences for the king.

## *Niśisaṃcāra tantra*

NS.1.32cdf: *aprakāsā parā sakti gopitā guhyakādiṣu / pustake paṭhitāyaṃ vā naiva lekhyā kadācanaḥ / prakāsanād bhavet mṛtyus tasmād gopya prayatnataḥ / kuśiṣyāya na dātavyaṃ nārthalobhena mantravit / na snehāt na bhayāc caiva lolupāyā ca sādhake / varaṃ prāṇa parityajyā ete guhyaprakāśana / pālanā gopayec caiva siddhim āyānti bhairave.*
v. 54ff, see App.2.7: *cāmuṇḍāṃ āditaḥ kṛtvā sarvvamātṛbhir mantritam / aiśanyāgneyaparyantā krameṇaiva tu yojaet //54*
*sādisaṃbodhane yojya cāmuṇḍāyā purassaram / ūrdhvakeśī tu vinyasya jvalite nisitve punaḥ //55*
*vidyujihveti saṃyoh<y>a tārakākṣi tataḥ param / piṅgalaśu tato nyasya vikṛteni pada<m> punaḥ //56*
*daṃṣṭreti ca samācāryā kruddhe py evaṃ niyojayet / māṃsaśonitaśabadañ ca surāsavasamanvitam //57*
*priyety ante samāyojya hasadvayam ataḥ param / nṛtyadvayaṃ vijṛbhañ ca dvayamānyāni yojayet //58*
*māyātrailokyarūpeti sahasraparivarttini / truṭa truṭayade dve dve ciri yugmam hiri nyapi //59*
*bhiriyigma punar yojya trāsani bhrāmaṇīti ca / vidrāvaṇidvayan dadyā kṣobhanyāpi ca māraṇī //60*
*sañīvani tato heriyugmam paran tathā / ghūriyugmaṃ samālikhya ghūrileti tathāparaḥ //61*
*yugmam evaṃ samālikhya namo mātṛgaṇāya ca / namo namas tatoviñca svohetiparamam padam //62*
*namo bhagavate py ādau rudrāyanādikaṃ nyaset / namaś cāmuṇḍe ity anta tasyāsāntaram eva tu //63*
*namaś cākāśamātṛṇāṃ padam anyan niyojayet / sarvvakāmārthasahitaṃ sādhakānām ataḥ param//64*
*tathā(a)jarāmarīṇāṃ tu pada<ṃ> sa<ṃ>yojayed ataḥ / sarvvatrāpratihatrayutaṃ.....*

NS.2.17-23: *gomāyu pecikā gṛdhrā kākolukas tathaiva ca / haṃsa sārasa kāraṇḍa cakravāka bakas tathā / krauñcasāra sāraṅga aja mārjāram eva ca / śvāna hastiś ca uṣtraś ca vṛṣabho mahiṣo'thava / eṣa rūpā dhṛtā devyā dūtyā vā yoginī tathā / mātara kṣetrapālasya a[tha]vāpi ca guhyakāḥ / māyārūpadharāḥ sarvve bhairavena tu nirggatā / devyā paśyanti tān tatra tān tām paśyanti sā[dhakāḥ] / tathāpy evaṃvidhā dṛṣṭvā hāsya kṛtvā viśeṣata / balin datvā tu mantrajñaḥ alināpi pratarpayet / evam paryaṭamāna[sya sādha]kasya varānane / agrato dṛś<at>e kaścit <sa>mayajñānavarjitaḥ / tasyāpi nirvvikalpene hatvā devyāṃ nivedayet / ā[-i-]ṣṭa paśavaḥ proktāḥ siddhisādhananirṇṇayam /*

NS.10.11-13: *abhaktasya guhyasyāpi nākhyeyaṃ yasya kasya cit / guruvaktra tataḥ proktaṃ rakṣitavyam prayatnataḥ / yadi prakāśayed yas tu adīkṣe <'> samaye <'> tha vā / mri(mṛ)yate śīghran deveśi tena gopyam mahātmanā / gura(ru)vo śiṣyayoḥ samyak mārayanti na saṃśayaḥ / tena gopyaṃ sureśāni dīkṣite(taṃ) kathayasva tāṃ /*

NS.11.1-4: gives a list of out-caste and tribal women for practice, who should be respected:
*athātaḥ sampravakṣyāmi samayācāralakṣaṇam / kaivarttī-haḍḍa-nārīṇāṃ mātaṅgī pācanī tathā / śuṇḍinī kandukā kanyā kāpālī śabarī tathā / mantriṇī (nā) mālinī caiva ajātī veśyamadhyamā / bharathāstrī manuṣyā vā bhagnanāsikam eva ca / dṛṣṭvā tu vandanaṃ kuryāt na kva cin ni (cicchi)ndate punaḥ / ninda(ndā)nāt tu bhavet mantrī prāyaścittī na saṃśayaḥ /*

NS.12.7: *tapaśchidran na (tna) kurvvanti asampatti apūjitāḥ / kriyāvidhir asampūrṇaṃ cittabhāvavilambitaḥ /*

NS.13.44-45: *nityopetam rahasyañ ca yasy uke tu tiṣṭhati / tasya cchidrāṇi rakṣanti putravat pālayeti (ci) ca / anujānujabhedañ ca gūḍhagūḍhataram param / gūhaṇaṃ sarvakāleṣu tataḥ saṃrakṣaṇāparam / kṣiprasiddhikaran devi avasāne prakīrttitam /*

NS.14.32-35, *yoginīs* are represented as outcaste women stationed in particular places:
*athānyam arcanan devi kṣetrabhedam anuttamam / khaṭṭikā aṭṭahāse tu caritre kandukam viduḥ // kaivarttikā bhavet kolā jayanti kandukī tathā / prayāge veśyakāgṛhe // vāruṇe śuṇḍikastham tu ahīrī koṭivarṣakā / lākiṇī caiva cambojī vyasanī dītir eva ca // eteṣāṃ sādhaye yogī śākinī ca śubhaṅkarī / jñātavyā sādhakendreṇa samyak siddhi prajāyate //*
v. 52cd-53: *brahmī māheśvarī caiva kaumārī vaiṣṇavī tathā / vārāhī, caindrikā caiva caṇḍicāmuṇḍī saptamā / umā devi samākhyātā aṣṭadhā parikīrttitā /*

## *Niśvāsaguhya*

f. 49r1-2(3.30-34b), cited acc. to Sanderson (2005b) p. 208-209.
*siddhaidyāvratastho hi jape ca vratam ārabhet / go mātā ca pitā bhrātā atithit (v)iprabrāhmaṇaḥ / hato me pāpa(kā)reṇa caren mithyāvratam vratī / + + + + kapālena khaṭvāṅgī bhasmaguṇṭhitaḥ / śmaśāne carate rātrau śmaśānavrata ucyate / nṛtyate gāyate caiva unmatto hasate bruvan / bhasmāṅgī cīravāsaś ca gaṇavratam idaṃ smṛtam / japayukto bhaikṣabhujo loṣṭuśāyī jitendriyaḥ / dhyānasaṃyamayuktaś ca loṣṭukavratam ācaret /*

## *Netra tantra*

NT.2.2-7ab: *bhagavan devadeveśa lokānugrahakāraka / triyonijam idaṃ sarvāṃ tiryaṅmanuṣadevagam //2*
*ādhivyādhibhayodvignaṃ viṣabhūtabhayārditam / apamṛtyuśatākīrṇaṃ jvarakāsakṣayānvitam //3*
*bhūrbhuvarmānuṣe loke viprādiprāṇitas tathā / duḥkhadoṣaśtākīrṇāḥ kutas teṣāṃ sukhaṃ vibho //4*
*yugānurūpamānena teṣāmāyuḥ svamānataḥ / jighāṃsanti balopetās tvat tejobalavṛṃhitāḥ //5*
*anekaśataśo bhedair vyādhibhiś ca supīḍitāḥ / teṣām anugrahārthāya kṛpayā prāṇināṃ hitam //6*
*vedopāyaṃ jagannātha mucyante yena sarvataḥ /*
(Kṣemarāja: *tvadīyatejobalābhyāṃ sphītā arthāt śākinī-bhūta-yakṣa-grahādyā vyādhibhiḥ saha hantum icchanti, tatasteṣāṃ sarveṣāṃ prāṇināṃ kṛpayānugrahaṃ kartūṃ hitamupāyamādiśa yenaite suṣṭu pīḍitāḥ sarve mucyante nivṛttasarvopadravā apavṛjyante //* )
v. 13-16a: *bhūta yakṣa grahonmāda śākinī yoginīgaṇaiḥ / bhaginī rudramātrādi ḍāvī ḍāmarikādibhiḥ //*
*rūpikābhir apasmāraiḥ piśācaiś cāpy anekaśaḥ / brahmarakṣo grahādyaiś ca kotiśo yadi mudritāḥ //14*
*apamṛtyubhir ākrāntāḥ kālapāśair jighāṃsitāḥ / rājāno rājatanayā rājapatnyo hy anekaśaḥ //15*
*viprādipāṇinaḥ sarve sarvadoṣabhayārditāḥ /*
(Kṣemarāja cites *Sarvavīra* which gives short definitions of these various kind of beings: *bhūtāḥ śūnyakūpaikavṛkṣa-catvarādisthānasthāḥ / yakṣā balinaḥ sattvaviśeṣāḥ / grahā bālagrahar atigrahādyāḥ / asaṃvaddhapralāpyanimitta-krodhakāmādicitracittavṛttidarśī unmādaḥ / rūpaparivṛttyarthaṃ paśu-śoṇitādy-ākarṣiṇī śākinī / pīṭhajā devyo yoginyaḥ / brāhmyādyāṃśakothā bhaginyaḥ / brāhmyādyās tu rudramātaraḥ / ḍāvyo ḍamarikāś ca śrīsarvavīre.*
Again in *Sarvavīra: paracittagataṃ jñānaṃ rūpasya parivartanam / karoty amṛtalubdhā ca jñeyā sā rudraḍākinī //*
(in another text: *ḍāvyaś caivaṃ vidhā jñeyā guptācārārcane ratāḥ /*
*svādayanti natu ghnanti cchidrānveṣaṇatatparāḥ // ḍāmaryastv aparā jñeyā mantra tadgata cetasaḥ /*
*parāmṛtaṃ samaśnanti mānuṣaṃ vāhayanti ca // paryaṭantyakhilaṃ pṛthvīṃ rūpaṃ kurvantyanekadhā /*
Kṣemarāja continues: *iti lakṣitāḥ / hiṃsikā rūpikāḥ / ākasmikapatanapatananaiḥ sajñaphenamokādikṛd apasmāraḥ / śmaśānādivāsina ulkāmukhāḥ piśācāḥ / brahmarakṣāṃsi rākṣasaviśeṣāḥ / grahā aniṣṭarāśigatābhaumādyāḥ / vitasya caitastvarūpamagre darśayiṣyāmaḥ //)*

NT.3.78cd-81ab: *śrīkāmo juhuyāt padmān ghṛtakṣīrapariplutān //*
*rājyakāmas tu bilvāni trimadvaktāni homayet / kṣīravṛkṣasamidbhis tu homād ārogyam āpnuyāt //*
*praśastasamadhā homāt praśastataruje'nale / sarvankāmān avāpnoti satyameva na cānyathā //*
*brīhisaptakahomena dhanārthī dhanabhāg bhavet /*

NT.12.6cd-15: *sarveṣāmeva śāntyarthaṃ prāṇināṃ bhūtim icchatā //6*
*bhūriyāgena yaṣṭavyā yathākāmānurūpataḥ / viśeṣād devi yaṣṭavyā bhūbhṛtām api daiśikaḥ //7*
*āsāmeva prasādena rājyaṃ nihatakaṇṭakam / bhuñjate sarvarājānaḥ subhagā hy avalītale //8*
*yasmād etaj jagat sarvaṃ devīnāṃ tu svabhāvajam / etā yonisvarūpās tu devādijagataḥ priye //9*
*sarvāstāḥ sarvaduḥkhaughahāriṇyaḥ prāṇinā priye / rakṣanti mātṛvaccaitāḥ pālayanti jagatsadā //10*
*koṣṭhe vai kārṣikā yadvac chaktirūpaṃ jagatpriye / pralaye dhārayanti sma sṛjantīha punaś ca tāḥ //11*
*yadvac ca kārṣakāḥ kāle bījavapaṃ prakurvate / phalāya tadvat phaladā brahmākalpasisṛkṣayā //12*
*kalpādāu kalpamadhyānte vyāpnuvanti jagac ca tāḥ / tasmāt sarvaprakāreṇa śāntyarthaṃ hitakārikāḥ //13*
*yaṣṭavyā devi hotavyā dhyātavyāḥ siddhikāmataḥ / sarvabījaistrimadhvaktaistilair vā śrīphalaiḥ śubhaiḥ //14*
*puṣpair vā supraśastaiś ca phalair vānyaiḥ suhomitaiḥ / sarvasiddhipradā devyaḥ sarvakāmaphalapradāḥ //15*

NT.16.4cd-7ab: *yadā rakṣāṃsi sarvāṇi vidrutāni hatāni ca //4*
*tadā devi mayā proktā rakṣoghnāḥ prathitā bhuvi / āhaveṣu ca sarveṣu daityaiḥ saha surottamaiḥ //5*
*nityaktā diṣṭahantāraḥ siddhyarthaṃ ripunāśane / teṣām artho yadā siddhas tena siddhārthakā bhuvi //6*
*khyātā darpaharā devi bhūtānāṃ duṣṭacetasām /*
v. 9cd-17ab: *kalimāsādya siddhyanti manujā duḥkhamohitāḥ //9*
*dāridrānalasantaptā nānāmṛtyubhayānvitāḥ / pāpaikaniratāḥ krūrāḥ śauścācārabahiṣkṛtāḥ //10*
*hiṃsāpaiśunyaniratāstapaḥ satyavivarjitāḥ / yoginī-śākinībhiś ca ḍāvyā ḍāmarikādibhiḥ //11*
*bhūtair yakṣair apasmārair mudritāḥ prāṇino yatha / siddhyanti vigatāyāsās tathā brūhi maheśvara //12*
(Kṣemarāja links the behavior of the people and their vulnerability to these spirits: *yathā siddhyantī yena duḥkhadāridrādipraśamanenopāyena parāmaparāṃ vā siddhim āpnuvanti, taṃ prakāraṃ brūhīti saṃbandhaḥ / śaucaṃ cittavittasehaviṣayam / śākinyādīnāṃ svarūpam agre darśayiṣyāmaḥ // )*
Śiva describes Kali-yuga and repeats his explication of *mantra: alpāyuṣas tathā martyā mohopahacetasaḥ //13*
*duṣṭācāraratā nityam asatsaṅgopasevinaḥ / nindakā balinaḥ krūrā jarārogavaśīkṛtāḥ //14*
*duṣṭācāraratā mūrkhāḥ parerṣyāsevinaḥ sadā / mahābhayākrāntanibhā dāridrānalapīḍitāḥ //15*
*nāstikyavādino duṣṭāścaurācarasamanvitāḥ / abhaktā devaguruṣu mātsaryādhamasevinaḥ //16*
*tīrthopavāsaviyamair vrataiḥ kaṣṭataraistathā /*
v. 20cd-22ab: *nṛpāṇāṃ nṛpapatnīnāṃ tatsutānāṃ dvijādiṣu //*
*ācāryaḥ kurute yastu sarvānugrahakārakaḥ / mantrajñaḥ sādhako vātha sa pūjyaḥ savathā prabhuḥ //*
*saṃmānair vividhair nityaṃ dānair vividhavistaraiḥ /*
v. 76: *gāruḍe mātṛtantre ca vāme srotasi dakṣiṇe / jyeṣṭhe caṇḍāsidhāre ca pratyakṣaphaladā kriyā //*
*(Kṣemarāja: yato'sya dṛṣṭa ihaiva pratyayaḥ śivasamāveśātmā sākṣātkāro bhavati, tato gāruḍe pūrvasmin, mātṛtantrādau paścime, jayādinaye vāme, bhairavaśāstre ca dakṣiṇe, caṇḍāsidhārādāv ūrdhve jyeṣṭhe ca matakulādau rahasye*

*srotasi, sarvatrāsya kriyā viṣabhūtaśamanamelabhāgyavicitrānugrahādirūpā pratyakṣameva phaladā sadyaḥ pratyayetyarthaḥ)*

NT.18.3-4: *mantrāṇāṃ kīlanādau tu yojanaṃ sūcitaṃ vibho / nākhyātaṃ devadevena yathā siddhyanti sādhakāḥ //*
*paraprayuktā naśyanti kṛtyākhārkhodakādayaḥ / pratyaṅgirā prayogeṇa hanti duṣṭānyanekaśaḥ //*
(Kṣemarāja*: yatheti yena kīlanādiyojanena sādhakāḥ siddhyanti paraprayuktāś ca kṛtyākhārkhodakādayas teṣāṃ yathā naśyanti / śatrunāśāya strīkalevarapraveśitā vetālī kṛtyā, mṛtyūccāṭanādikṛt yantraṃ khārkhodaḥ, ādiśabdāt tatkāryakṛtāḥ pratimāḥ / tadetat vastu ākhyāhīti saṃbandhaḥ //*
*Pratyaṅgirā: pratīpaṃ gṛṇāti kṣudrasādhakaṃ pratyeva kṣudrakarmaphalaṃ saṃpādyatvena vimṛśati yā vidyā, sā pratyaṅgireti bhinnaṃ padam /*
v. 20-23: *etair doṣasahasrais tu cchidritaḥ sādhako yadi //20*
*vināyakaiś ca ye grastā ādhivyādhiprapīḍitāḥ / viraktapaurā niśbhṛtyā aputrāś ca suduḥkhitāḥ //21*
*mṛtaputrā mṛtadārāḥ sabhayā vigataśriyaḥ / ācāryāḥ sādhakā vāpi mantrasiddhiparāṅmukhaḥ //22*
*viputrā durbhagā nāryo vandhyā vidviṣṭabhartṛkāḥ / evamādisahasraiś ca duḥkhadoṣaiś ca saṃyutāḥ //23*
v. 79-81ab: *tasyācalā mahālakṣmī rājyaṃ vā yadabhīpsitam / bhaumāntarikṣasiddhiṃ ca divyāṃ caivaiśvarīṃ śubhām //79*
*īhitaṃ kāmayet kiṃcit suprasannā prayacchati / āyirbalaṃ yaśaḥ kīrtir medhā kāntiḥ śriyo vapuḥ //80*
*sarvaṃ vivardhate tasya yasya veśmani pūjyate /*
v. 83cd-84ab*: bahunātra kim uktena siṃhasyeva yathā mṛgāḥ // palāyante diśaḥ sarvā duṣṭadiṣāḥ sahasraśaḥ /*
v. 85cd-86: *saṃgrāmakāle dhyātavyā khaḍgapatralatāsthitā //*
*jayaṃ prayacchate tasya ripudarpāpahā bhavet / saṃgrāmāgre sadā yājyā pararāṣṭrajigīṣuṇā //*
v. 87cd-90ab: *api vyādhiśatārto vā duḥkhadoṣaiḥ prapīḍitaḥ //*
*sarvapāpavilipto va kṛtyākhārkhodapīḍitaḥ / mantrair yantrairs tathā dhyānair japahomair viṣādikaiḥ //*
*cūrṇalepāñjanādīni kuhakāni ca yāni ca / kariṣyantyarayo yatra striyo vā puruṣasya vā //*
*pūjitānena vidhinā teṣāṃ pratyaṅgirā bhavet /*
(Kṣemarāja*: cūrṇādīni vaśīkāroccāṭanādyartham / kuhakānīti yantrakṛtyādīni yāni ripavaḥ kariṣyanti, teṣāmeṣā uktena vidhinā pūjiteti arthāt yaṃ prati kuhakādi kṛtaṃ tena pratyaṅgirā bhaved iti duṣprayuktāstravat ripūṇām eva svapakṣanāśinī syāt //)*
v. 99-101: *devāsuramanuṣyāś ca nāga-gandharva-kinnarāḥ / daityāḥ sadānavā yakṣā rākṣasāś ca piśācakā //*
*bhūta-vetāla-yoginyo mātaro guhyakās tathā / ḍāvyo ḍāmarikā devyo bhaginyo dūtayas tathā //*
*tathā yogeśvarāḥ sarve yāgasiddhisamutkaṭāḥ / mahāsiddhiprasādena sarve siddhāḥ susiddhitāḥ //*
(Kṣemarāja: *piśācā aśucisthānādivāsina ulkāmukhāḥ, bhūtāstu atibalāḥ kṣetrapālādyāḥ / vetālāḥ śvaśarīrāveśinaḥ śmaśānahāḥ / yoginyo yogābhyāsāsāditaprabhāvāḥ / mātaro brāhmyādyāḥ / guhyakāḥ pradhānayakṣāḥ / ḍāvyā ḍāmarikāṇāṃ ca prāgeva svarūpaṃ darśitam / devyaḥ khecaryādyāḥ / bhaginyo brāhmyādyāṃśakodbhūtāḥ / dūtyo brāhmyādiparivārabhūtāḥ / yogeśvarā yogena paratattvaikyena ye īśvarāḥ, na tu mitasiddhirasikāḥ; yogasiddhās tu yogavaśapraptasisshiniṣṭhāḥ / susiddhitā iti bhāvabhedānusārāsāditasvocitasiddayaḥ //)*

NT.19.2-4: *dṛṣṭipātaṃ prakurvantin manuje mātaraḥ sadā //2*
*asaṃkhyātās tu tā devyo hy aprameyabalānvitāḥ / chāyācchid(r)eṇa bādhante yoginyo balavattarāḥ //3*
*atyantamalināstīvrā nistriṃśā nirbhayā dṛḍhāḥ / hiṃsakāḥ sarvajantūnāṃ bālānāṃ ca viśeṣataḥ //4*
*(Kṣemarāja:[...] mātaro bhūcaryādyāḥ / chāyā rajasvalāsūtikāpāpiṣṭhādibhir dīyamānā praśastasya jantorbhūtādisvīkṛtihetuḥ, chidramaraṇye rodanādi /)*
v. 12-33: *purākalpe samutpannā nānājanma sahasraśaḥ / sarvatra hiṃsakāḥ krūrāḥ sarvakālaṃ jighāṃsavaḥ //12*
*yāgārtham udyatāḥ sarve bhairavānucarāḥ sadā / tacchaktyā balinaḥ sarve tattejobalavṛmbhitāḥ //13*
*mahāpaśūpahāreṇa toṣayanti mahāvratāḥ / mahābhairavarūpaṃ yastvacchandaṃ kṛtavānaham //14*
*daityānāṃ tu vadhārthāya devānāṃ sthāpanāya ca / indrādyās tu yadā devāḥ sarvadaityair upadrutāḥ //15*
*vidrāvatā yadā daityais tadāhaṃ saṃstutas tu taiḥ / brahmādyair vividhaistotrair mayā teṣāṃ hitārthataḥ //16*
*mahābhairavarūpaṃ tatsvacchandaṃ tu kṛtaṃ tataḥ / vidrāvaṇāya daityānāṃ devānāṃ sthāpanāya ca //17*
*tadarthaṃ ca grahā bhūtā mātaro nirmitā maya / jitvā taṃ śatrusandarbhaṃ kṛtārthāste madantikam //18*
*āgatāḥ prārthayante sma vināśabhayahetutaḥ / bhagavan devadeveśa asmābhisteṣito hy asi //19*
*tuṣṭena devadevana yatkāryaṃ tatprasādataḥ / kuru deveti coktaṃ tais tadā te vṛtā maya //20*
*ajeyā varadānena prārthanto mahābalāḥ / evaṃ bhavan tvame sarve yathā sṛṣṭā mayā purā //21*
*tataḥ prabhṛti taiḥ sarvair jagatsthāvarajaṅgamam / ākramya pīḍitaṃ sarvaṃ tiryaṅ-mānuṣa-dāivatam //22*
*devān kecij jighāṃsanti bhūtāḥ svarge mahābalāḥ / manuṣyānbalino'nye ca jighāṃsanti samantataḥ //23*
*tiryagyonīś ca vividhā jighāṃsanti tathāparāḥ / asaṃkhyātās tu te proktā hy aprameyabalotkaṭāḥ //24*
*punaḥ stuto'haṃ devāiś ca prajāpati puraḥsaraiḥ / tadā kṣiptā maya sarve bhūtāś ca balavattarāḥ //25*
*mātaro bhīmarūpāś ca bhayabhītā madantikam / ājñāvidhāyinaḥ sarve kiṃ kurvāṇāḥ samāgatāḥ //26*
*mayā kruddena deveśi mantrakoṭyo hy anekaśaḥ / avatārya vināśārthaṃ mātṛṇāṃ ca graheṣu ca //27*
*śivaśaktiprabhāveṇa mananatrāṇadharmiṇaḥ / mantrakoṭyo hy anekāstā mayā sarvādhikārikāḥ //28*
*vidyābalabhayādbhītā āgatāste madantikam / tadā mayā te vikṣiptāḥ sthaleṣu ca jaleṣu ca //29*
*digantareṣu śūnyeṣu madājñāvaśavartinaḥ / balikāmās tathā cānye bhoktukāmās tathāpare //30*
*ratikāmā hantukāmā vātajāḥ pittajāḥ pare / śleṣmajā saṃnipātotthā bhūtā vividharūpakāḥ //31*
v. 34-44*: nidānair bahubhir devi jighāṃsanti narān-paśūn / durācāraṃ durātmānam aśuciṃ puruṣādhamam //34*
*mātāpitrorasaṃmānāt tathā dhyayanavarjanāt / atistrīgamanāc caiva kṣīvatvāc ca viśeṣataḥ //35*
*alāle maithunān mohabhayāt saṃbhramaṇāt tathā / sandhyāvivarjitā ye ca sandhyāmaithunasevakāḥ //36*
*bhojanādhyayanaṃ nidrāṃ sandhyāyāṃ ye ca kurvate / akāminīḥ kāmayante gurudārāṃśc ca ye priye //37*
*pradhvaṃsayanti balino balāc caivānya yoṣitaḥ / tathānye'satyavaktāraḥ prabhudrohakṛto'śubhāḥ //38*

*anuktaiḥ pāpacaritair ye narā saṃyutās tathā / etair anyair nidānaiś ca gṛhṇate mānuṣān grahāḥ //39*
*striyaś caiva tu dauḥśīlyād aśaucā bhakṣyabhakṣaṇāt / tathobhayagurudveṣād bhartari vyabhicārataḥ //40*
*anyair anuktair diṣaiś ca dūṣitā mudrayanti te / rudatāḥ cāpi bālānāṃ rātrau jāgaraṇāt tathā //41*
*unmattavidrutā bhītāstrastā doṣaiś ca dūṣitāḥ / rudatyaḥ krośamānāś ca muktakeśāś ca dāruṇāḥ //42*
*duṣṭapullasacaṇḍālasparśo naiva tu dūṣitāḥ / śvasparśāt tadgamanāt tatrastha sparśanāt tathā //43*
*tadduṣṭasāhacaryāc ca tadvārtānugamāt tathā / aśaucādyais tathānekair duḥsparśaiś cāpi dūṣitāḥ //44*

v. 45-49: *duṣṭā strī puruṣo vātha snātvā cchāyāṃ prapātayet / bālānāṃ bhūpatīnāṃ ca tatpatnīnāṃ tapasvinām //45*
*chāyācchidreṇa bhūtāś ca mātaro balavattarāḥ / dṛṣṭipātaṃ prakurvanti labdhacchidrā hi hiṃsakāḥ //46*
(Kṣemarāja: *raudrāṃ dṛṣṭiṃ pātayanti bālānāṃ ca jighāṃsaya / pāpiṣṭhāś ca durācārā bhūtair-grastā jvarādibhiḥ //47)*
*tathonmattā duṣṭacittāḥ pāpācārāḥ suduḥkhitāḥ / bubhukṣitā matsarāś ca śtravo dhair yagarvitāḥ //48*
*ete cānye ca bahavo dṛṣṭiṃ saṃpātya bhīṣaṇām / paśyanti yadi bālānāṃ pūrvoktānāṃ ca sarvaśaḥ //49*

v. 55: *yadā hy anantās tatrasthā mātaraḥ saṃnidhānataḥ / jighāṃsanti tadā sadyo mahāmātṛḥ prapūjayet //55*
(Kṣemarāja finds this point interesting and to explain mothers he cites TS.16.181bff: *śākinībhyo bhinnā dūṣikādyāḥ sapta mataro lakṣitāḥ, tatraiva tāsāṃ brāhmyādyaṃśodbhūtatvam*, and he confirms this separation in seven kinds by citing TS.16.215-217.)

v. 56-62ab: *brāhmī māheśvarī caiva kaumārī vaiṣṇavī tathā / vārāhī ca tathendrāṇī cāmuṇḍā sapta mātaraḥ //56*
*etās tu mātaraḥ sapta pūjayitvā śivaṃ bhavet / samastamātṛcakrasya yonayastāḥ prakīrtitāḥ //57*
*tābhiḥ pūjitamātrabhir upahāraiḥ pṛthag vidhaiḥ / kṛtsno mātṛsamūhas tu tuṣṭo bhavati tatkṣaṇāt //58*
*pradhānāḥ sarvamātṛṇām etāḥ sapta prakīrtitāḥ / sita-rakta-pīta-kṛṣṇaiḥ puṣpair nānāvidhais tathā //59*
*pāyasaiḥ kṛsarair matsyair lehyaiḥ peyair aśeṣataḥ / caturvidhena māṃsena ghasmarair balibhis tathā //60*
*pūjayitvā tu bālānāṃ sadyaḥ śreyo bhaviṣyati / tasmāt pradhānayāgena guṇabhūtās tu devatāḥ //61*
*tṛptā bhavanti sarvatra sadyaḥ śreyo hy avāpnuyāt /*

v. 62cd-65: *triṃśatkoṭī sahasrāṇāṃ svāṅguṣṭān nirmitā mayā //*
*vināyakāṃ ghorāṇām agnijvalitejasām / yadi tair vighnitaḥ kaścidbhibhūto bhaven naraḥ //63*
*tatrādhidaivataṃ pūjyo vigheśas tu vināyakaḥ / anyatantropacāreṇa dhyānayogena pūjayet //64*
*modakair vividhaiś atrair balibhir ghasmarais tathā / bhūrimadyais tathā māṃsai rakta-puṣpa-vilepanaiḥ //* 65
(Kṣemarāja, cites *Kriyākālaguṇottara: huṅkāraṃ muñcate yastu pādapāṃsuṃ tathaiva ca / yastu cchandayate nityaṃ dantānkaṭakaṭāyate // vināyakagṛhītasya hy etad bhavati lakṣaṇam //)*

v. 68: *yadi bhūtagrahair ghorair mudrito balibhir naraḥ / tadā bhūteśvaro yājyaḥ pūrvoktene vidhānataḥ //*
(Kṣemarāja gives symptoms from *Totula*: *bhūtaś cottiṣṭhate vegād-balavāt bahubhuk tathā /* A person seized by *bhūta* will eat much and will be very srong, moving violently. And from another source*: balikāmo bhoktukāmo hantukāmas tathaiva ca / grahaś ca patito devi mānuṣāṃś capy amānuṣān / karoti vividhānbhāvān...')*

v. 69, *rākṣasas* also possess people: *rākṣasair vividhair ye'tra prāṇino bhāvitā dhruvam / iṣṭvā rakṣodhipaṃ śreyaḥ sarve tatra samāpnuyuḥ //*
(Ksemarāja cites *Kriyākalaguṇottara: niśāṃ pradhāvate sarvām ekaikaṃ tu nirīkṣate / pivate ca surāṃ bhūyaḥ svamāṃsaṃ bhakṣayaty api // śūnyagrāmanivāsī ca tāmravarṇas tathā bhavet / rakṣograhagṛhītasya etad bhavati lakṣaṇam //*)

v. 70: *yadā yakṣair asaṃkhyātair abhibhūto bhaven naraḥ / tadā vaiśravaṇaṃ śīghram iṣṭvā mokṣam avāpnuyāt //*
(Totula cited by Kṣemarāja: *yakṣeṇa tu gṛhītasya aṭṭahāsādi lakṣaṇam //*. Other source cited by Kṣemarāja*: atiraudrā bhaved dṛṣṭiraktasmāc ca pradhāvati / bhojanaṃ caiva bhiñjāno devaṃ pūjayate sadā // madya-māṃsapriyaś caiva rudhiraṃ grasate bahu / yakṣagrahagṛhītasya etad bhavati lakṣaṇam //* )

v. 71-77a: *aṣṭayonyo yadā devyo viruddhā yatra kutracit / tadā tu bhairavaṃ yāgaṃ kṛtvā śreyaḥ samapnuyāt //71*
*antarbaliḥ pradātavyaḥ sarveṣāṃ bhūrighasmaraiḥ / tathā vāhye baliḥ kṣetre dātavyaḥ śreya icchatā //72*
*araṇyake baliś cānyo mahiṣādyais tathājakaiḥ / vividhais tu baliṃ kuryāt sarvebhyas tu pradāpayet //73*
*nadītīre śmaśane vā hyaṭanyāṃ mātṛmaṇḍale / prātarmadhyāhnakāle ca sāyaṃ caivārdharātrataḥ //74*
*balis tebhyaḥ pradātavyas tena tṛptā bhavanti te / udakaṃ hy annamiśraṃ ca bhūri tebhyaḥ pradāpayet //75*
*tena tṛptās tu te sarve sarvaśreyaḥ phalapradāḥ / bhavantyavitathaṃ bhadre mātṛvat pālayanti ca //76*
*smṛtimojo jayaṃ vṛddhiṃ vapurāpuryaśaḥ sukham / naṣṭaṃ balena sarvebhyo dadyāt tena baliḥ smṛtaḥ //77*
*evaṃ mṛtyujitā sarvaṃ kartavyaṃ sarvasiddhidam //*
(Kṣemarāja: *bhairava iti tasya sarvaśakticakreśvaratvāt /)*

v. 78cd-80ab: *skandagrahagṛhītānāṃ bālānāṃ pīḍitātmanām //*
*ratigrahais tathā nāryo hy abhibhūtāḥ kvacid yadā / kārtikeyas tadā yājyaḥ pūrvokta vidhinā dhruvam //*
*kṣiptaṃ tāś ca pramuñcanti skandādya ye śiśugrahāḥ / yasminkule yadaṃśena mudritaḥ kīlitaḥ kvacit //*
*tatkulenaiva ceṣṭena sarvadoṣaiḥ pramucyate /*
(Kṣemarāja cites his source about the symptoms of possession by these *grahas: tadaṅke ramate nityaṃ bālānāṃ ca prasaṅgataḥ / kumāro nṛtyate caiva pāṃsunā krīḍate sadā //)*

v. 131cd-135: *yasmin deśe ca kāle ca nivasen mantravit sadā //*
*ītayo vyādhayaś caiva khārkhodāstasya vā grahāḥ / śākinyo vividhā yakṣāḥ piśācā-rākṣasās tathā //*
*bālagrahāś ca visphoṭā vyantarāś cāparāś ca ye / sarvāṇi viṣajātāni durbhikṣaṃ grahapīḍanam //*
*sarvaṃ na prabhavet tatra mantravitsaṃnidhānataḥ / sa pūjyaḥ sarvajantūnāṃ bhūpatīnāṃ ca sarvadā //*
*dānapūjanasaṃmānair asamaiḥ pūjyate yadi / tena pūjitamātreṇa sarve mantrāś ca pūjitāḥ //*

v. 169-171: *anyā tṛtīyā rakṣā yā śarīrasya tu rakṣiṇī / mahābhayebhyaḥ sarvebhyaḥ bhūta-yakṣa-grahādikaiḥ //169*
*ḍāvyā ḍāmarikābhiś ca bhaginī-mātṛbhis tathā / śākinī-yoginībhiś ca mukhamaṇḍitakādibhiḥ //170*
*nānāvidhairaśeṣaiś ca hiṃsakaiḥ kriyate dhruvam / yadbhayaṃ tasya śamanī sā rakṣā śaktir ucyate //171*
(Kṣemarāja glosses: *mukhamaṇḍitakā bhūtaviśeṣāḥ...*)

v. 174: *vātajāḥ pittajā bhūtāḥ śleṣmajāḥ saṃnipātajāḥ / bhoktukāmā ratikāmā hantukāmās tathāpare //*
*balikāmāś ca bahavo hiṃsakāḥ sutajantuṣu /*

(Kṣemarāja further gives the symptoms of the spirits = derangement of humors citing KKGU and Totula, he uses the same sources to give more details on the other four kinds, esp., intersting those called *ratikāmā*, these spirits, desirous of sexual satisfaction, attack women and make them look after themselves, apply cosmetics, garlands, speak sweetly, pay attention at clothes etc.)
v. 190cd-191ab: *ratikāmā grahā ye ca kāmācārā hy anekaśaḥ // pivan tirete raktaṃ ca naṣṭe'smin saṃbhavaḥ kutaḥ /*
v. 193d-194ab: *tadgṛhasthaṃ tu bālakam // sūtikāgṛhadoṣādyā bādhante rakṣayā vinā /*
v. 211-213: *rakṣaṇīyaḥ sadā bālo rājaputro viśeṣataḥ / rājānastadamātyāś ca rājapatnyas tathā priye //*
*anenaiva vidhānena rakṣitavyāḥ suniścitaiḥ / yasmāt kṣudrā grahā bhūtā mātaro duṣṭahiṃsakāḥ //*
*deveṣvasādhyā balino durjayā duratikramāḥ / jighāṃsanti prayatnena nityakālamatandritāḥ //*

NT.20.1-3:[22] *śrīdevī uvāca: uktaṃ devena tatsarvaṃ paripṛṣṭaṃ hi yan mayā /*
*adhunā śrotum icchāmi samayo'yam(saṃśayo'yaṃ) hṛdi sthitaḥ //1*
*yogininyo mātaraś caiva śakinyo balavattarāḥ / kathaṃ parapurāt prāṇān kṣaṇād ākarṣayanti tāḥ //2*
*kasmāc ca nirghṛṇā raudrāḥ kiṃ vā tāsāṃ prayojanam / etat sarvam aśeṣeṇa bhagavan vaktum arhasi //3*
v. 4-7: *śrībhagavān uvāca: śṛṇu devī pravakṣyāmi rahasyaṃ paramādbhutam /*
*yathā prāṇāñ jighāṃsanti paśūnāṃ patiśāsanāt //4*
*rāgadveṣavimuktās tā lobhamohavivarjitāḥ / yāgārthaṃ devadevasya paśūn vai prokṣayanti tāḥ //5*
*na lobhena va hiṃsārthaṃ na caiva hi jighāṃsayā / mahābhairavadevasya śāsanaṃ pālayanti tāḥ //6*
*tadarthaṃ paśavaḥ sṛṣṭāḥ svayameva svayaṃbhuvā / paśavaḥ patiyāgārtham upayuktā na cānyathā //7*
(Kṣemarāja comments: *patiśāsanād iti tadāśritya / evaṃ kasmād iti hetuḥ, yāgārtham ity anena ca prayojanaṃ nirṇītam / lobhamoha ityādinā nirghṛṇatvaṃ pratyuktam / prokṣayanti upahārāya yojayanti / hiṃsārtham upadravāya / tadartham iti yāgāya svayamevetyanena patiśāsanāditi uktiḥ pramāṇīkṛtā / naceti ca evārthe //7* See YSP.1.21-24 for a parallel)
v. 8-11: Śiva continues: *eṣām anugrahārthāya paśūnāṃ tu varānane /*
*mocayanti ca pāpebhyaḥ pāpaughāṃś chedayanti tān//8*
(The *paśus*, 'joined' in this way go up, which Kṣemarāja glosses as the states of *śuddhavidyā* etc.: *paśūnām upayuktānāṃ nityam ūrdhvagatir bhavet / )*
*trividhena tu yogena yojayanti śivājñayā //9*
*pareṇaiva hi sūkṣmeṇa sthulena tritayena tu / yojayanti (=upaharanti, Kṣema) na caivātra ghātayanti balena tāḥ //*
*paraḥ sarvātmako'nanto niṣkriyo nirmalas tu yaḥ / vyāpakaḥ parameśānaḥ sarvakāraṇakāraṇam //11*
*sarvabhūtāntarāvasthāḥ sarvānugrahakārakaḥ / (tāntarālasthaṃ N).*
v. 15: *yathā yogena dīkṣāyāṃ śivatvam upalabhyate /15 (K: dehasthitair eva dīkṣitaiḥ //)*
v. 18-21: *mūlacchedena teṣāṃ hi jighāṃsanti malatrayam / malatrayavidyuktasya śarīraṃ na prarohati //18*
*dīpavad yojanaṃ tasya paśor naiva hi ghātanam / vyāpakena svarūpeṇa svaśaktivibhavena ca //19*
*troṭayanti paśoḥ pāśāñcharīraṃ yena naśyati / śarīreṇa pranaṣṭena mokṣaṇaṃ na hi māraṇam //20*
*(K: vyāpakena śivātmanā, svaśaktivibhavena śāktena, yeneti troṭanena, yadi īdṛk maraṇaṃ na, kīdṛk tarhi tadityāha.)*
*dṛḍhaprarūḍhapāśasya baddhasya puruṣasya yaḥ / viyogas tu śarīreṇa maraṇaṃ tad vidur budhāḥ //21*
*(K: apasaṃharati).*
v. 24-28: Śiva: *nirmalena tu tā devyo jñānenābhibhavanti tat //24*
*yathā prabuddhāḥ suptena krīḍate ca yatas tataḥ / madirāsavapānena yathaivonmāditaḥ kvacit //25*
*krīḍate hy asvatantratvād bālo vā bhrāmyati kvacit / unmatto vāpramattena preryate paśavas tathā //26*
*mātṛbhir guhyakaiḥ śaktyā svena yogabalena tu /*
*(K: tathetyatra preryanta iti vacanapariṇāmāt yojyam / guhyakā yakṣā bhūtagrahādyupalakṣakāḥ / śaktyā svasāmarthena // athaś ca taiḥ)*
*jīva ākṛṣyate kṣipraṃ paśūnāṃ yogavīryataḥ //27 (K: etadeva sphuṭayati)*
*yat tat paramam avyaktaṃ śāśvataṃ hy acalaṃ dhruvam / tat prāpya yogamārgeṇa praviśya paradehataḥ //28*
*paro bhūtvā svaśaktyā tu jīvaṃ jīvena veṣṭayet /*
*(K: yattadityādi pragvat / tatprāpya paraṃ cinmayaṃ balaṃ samāviśya yogamārgeṇeti tattvārthacintāmaṇi-pradarśitāmikagolakābhyāsāsāditasamastatadrasopalambhaḥ svadehe eva avikāsasthityā prāṇākarṣāpakarṣābhyāmasvatantrīkṛtaprāṇabalo yogī pādaśākhābrahmarandhrata ekatareṇa pathā golakasthitya iva parahṛdayaṃ praviśya paro bhūtveti* (citation*: 'saṃcāro vāyutattvastho vāyutattvaṃ ca buddhigam / ahaṅkāragatā buddhiḥ sa cittattvaṃ samāśritaḥ //') ityāmnāydṛṣṭyā paratra ahaṃpratītidārḍhye mātrāśataṃ sthitvā prāṇakṣobheṇa taṃ kṣobhayitvā svendriyaśaktibhis tadindriyākramaṇa pūrvamātmaśaktis vīkṛtasya parasya śarīraṃ svaparispandapravṛttinivṛttikrameṇa ātmaśarīrīkṛtya jīvaṃ parapuryaṣṭakaṃ jīvena svapuryaṣṭakena svaśaktyeti pronmiṣitaśāktabalena svaprāṇena veṣṭayedākramet // taditthaṃ)*
v. 31-33a: *vyāpakena svarūpeṇa śaktyā śaktiṃ tu dārayet /*
*(K: samāveśabalāt vīryabhūtāṃ vyāpakatāmāsthāya svaśaktyā tatprāṇaśaktiṃ dārayeta chedārthamākṣipet //)*
*tad etat saṃpuṭīkṛtya śakticchedaṃ tu kārayet //31*
*(K: tayā svaśaktyā sarvato balitvā paraprāṇaśaktiṃ cchurikāprayogeṇa cchindyādityarthaḥ //)*
*śaktirūpaṃ tato devi sattvam asthāya yogavit / svasattvasattārūpeṇa citsūryatvena tāpayet //32*
*drāvayet tu parastho hi raśmīn raśmibhir arkavat /*
*(K: śaktirūpaṃ prāṇaśaktipradhānaṃ sattvaṃ parajīvamāsthāya svīkṛtya yogī svasattvasya saṃbandhinā śāktasphurattātmasattārūpeṇa kāraṇena citsūryatveneti caitanyārkarūpitayā santāpitaṃ kuryāt / tatastadīyān*

[22] The variants of reading is marked in () according to the Nepali MS, kindly sent to me by Alexis Sanderson.

*cakṣurādiraśmīn pare tatraiva paradehe sthitaḥ san dīptaiḥ svaiścakṣurādibhī raśmabhiḥ sūrya iva somaraśmīn drāvayet vilāpayet //)*

v. 37-39: *anena vidhinā sūkṣmāṃ yogī yogaṃ samabhyaset / tat sarvaṃ prāpnuyāt kṣipraṃ sūkṣmayogena yogavit /*

*(K: prathamuktadṛśa yogam abhyasyet / tato yogavidanena sūkṣmeṇa yogena tatsarvam iti jīvākarṣaṇam āgamoktaṃ ca tatsiddhiphalam kṣipram āpnoti //)*

*sūkṣmayogaḥ samākhyātaḥ sthūlaś caivādhunocyate // piṇḍasthāṃ tatprayogena piṇḍam ākarṣayed dhruvam /38ab*

*(K: piṇḍasthaṃ sthūlaśrīragataṃ piṇḍaṃ puryaṣṭakadehaṃ tatprayogeṇeti tattatpratikṛtikarmavicitragaradānādiyuktyā kṣudrayā ākarṣayet // tathā)*

*mantra-mudrāvidhānena vidhinā pāṃsavena ca //38cd dhyānayogabalenaiva chummakādyaṅgalakṣaṇaiḥ / pātayanti na saṃdehaḥ paśūnāṃ pāśavaṃ puram //39*

*(K: tatra mantravidhānena māraṇaṃ śrīsvacchande darśitaṃ (citation:'krodharājaniruddhaṃ tu śmaśānapaṭamadhyagam / śmaśānadhūlinā lekhyaṃ viṣaraktānvitena ca // yasya nāma varārohe hauṃpheṭkāravidarbhitam / mārayeti samāyogāt krūrajātividarbhitam // mriyate saptarātreṇa yo rakṣābhiḥ surakṣitaḥ /') iti / mudrāvidhānaṃ tu vyomakuṇḍalinītyādimāntrasaṃpradāyopakrameṇa (citation: 'baddhvā saptaśikhāṃ mudrāmāśikhāntaṃ halākṛtim /') ityādinā (citation: 'tadā grasanti yoginyo rāvaṃ kṛtvā śikhāntare /') ityantena śrīguptatantre pradarśitam / pāṃsavavidhirapi (citation: 'saptamyāṃ kṛṣṇapakṣasya prabhāte lakṣayet sadā / kṛtanyāsabalā dhīrādhīrā vā yoginī priye // prathamaṃ nirgatā yā tu nārī vā puruṣo'piva / vāmadakṣiṇahastābhyāṃ vāmadakṣiṇapādayoḥ // grāhayet pāṃsum uddhṛtya dakṣiṇe puruṣasya ca / apasavyena vāmāyā malloke mārayet sadā //') ityādinā tatraiva darśitaḥ / jñānayogabalaṃ yogī śvaryātmanijamūrtyāveśāt nābhyudayakrameṇa sādhyadehasthapañcāmṛtākarṣaṇa-sāmarthyam / chummakāni āgamikapāribhāṣikanāmāni, tat yathā (citation: 'śastraṃ vibhāgajananaṃ, māṃsaṃ balavivārdhanaṃ, kāleyakaṃ kusumaṃ, vasā maṇḍaṃ, śiro vicāraḥ, śastrahato labdhaḥ ') iti, ādinā anyeṣāṃ tattaḍḍākinītantroktānāmācārāṇāṃ; tair yāni aṅgānāmupahākriyamāṇānāṃ lakṣaṇāni aṅganāni haṭhapaśuyuktyā cchedāstaiḥ // taditthaṃ).*

v. 40ff: *trividhena tu yogena yoginyo* <u>*balavattarāḥ / (*</u>*balagarvitāḥ N) jighāṃsanti yadā devi tadā śreyaḥ samācaret //40*

*(K: trividhāt yogādādyāḥ prakāraḥ paśor muktiṃ dadatīti śrutyaiva uktaḥ, dvitīyatṛtīyau bhogamokṣau vitarata iti arthalabdhau / āmnāyāntareṣu ca atadastītyāśayena yogeśyā bhakṣitasya āgameṣu mṛtoddhārādidīkṣyatvam ucyate // śreyaḥ samācāraṃ darśayati )*

v. 46-49: *mṛtyujitsiddhimantraś ca tapasvī saṃyatendriyaḥ / dhyānamantrābhiyuktaś ca sattvastho jñānavān balī //46 saṃtuṣṭaḥ paramo yogī* <u>*iṣṭāpūrtavidhāu*</u> *rataḥ /(iṣṭamūrti N) rāgadveṣavinirmukto lobhamohavivarjitaḥ //47 nirbhayaś caiva niḥśaṅko hy anugrahaparāyaṇaḥ / pūrvoktād dāruṇād doṣānmocakaḥ sa bhavet priye //48*

*(K: mṛtyujitā mantreṇa siddhimantrastapasvī jitacitto'taś ca saṃyatāni nivṛttaviṣayābhilāṣāṇi indriyāṇi yasya, vīryajñatvātsiddhamantro'pi japadhyānāsaktaḥ, sattvastho niḥsaṃśayaḥ, jñānavān paratattvavit, balī labdhaśāktasphāraḥ, ata eva yogī īṣṭāpūrtayāgadānādau rato'bhiniviṣṭaḥ laukikarāgādidoṣahīnaḥ, nirbhayo balyādikarmasu pragalbhaḥ, niḥśaṅko vīrācāraḥ, anugrahaparāyaṇa ācāryo yāgahomabalyādikarmaṇaiva mantramudrāpāṃsavavidhyādimudrātmano dāruṇāt doṣāt mocako bhavatyeva //48)*

*anyathā vartate yas tu sa bhaved ātmanāśakaḥ / svakulabhraṃśako duṣṭo narake pacyate dhruvam //49*

*(K: svakulāt tattaddevatāṃśakasthiter bhraśyati sakampatvāderdoṣāt duṣṭo naśyati / taduktaṃ 'nānyacchidraṃ prapaśyāmi mantriṇo mantrasādhane /)*

v. 53-62: *dhanārthibhir vā lubdhaiś ca na kāryaś ca yaśorthibhiḥ / svakuṭumbasutādīnā kāruṇyāc caiva kārayet // nṛpāṇāṃ tatsutāṇāṃ ca tatpatnīnāṃ ca sarvadā / yasmindeśe'thavā rāṣṭre nivasen mantrayogavit //54 tatra rājā prabhuś caiva sadaivāśramiṇāṃ guruḥ / tatkṛte vartamānasya kṣamante tās tu mātaraḥ //55 pūrvoktād dāruṇād ghorāḥ praśamaṃ yānti sarvathā / tāś ca balyupahāreṇa bhūriyāgena te nṛpāḥ //56 saṃtoṣayanti yasmād vai tasmāt sarvaṃ kṣāmanti tāh / mantravādo hi sarvatra na kāryaḥ śivacintakaiḥ //57 nānāvidhair upāyaiś ca śarīraṃ pāñcabhautikam / vināśayanti ye ghorās teṣāṃ praśamanaṃ śṛṇu //58 sthūlaṃ sthūlena yogena cūrṇa-dhūpavilepanaiḥ / (after in N only: maṃtrauṣadhikriyāyogair āveśanapuraḥsaraiḥ yantacakraprayogaś ca jīvarakṣādibhis tathā //59) dhāraṇādhyānayogaiś ca siddhamantraiś ca sarvadā / mudrāmantravidhijñaiś ca gamāgamavicintakaiḥ //60 bhūtatantravidhau vīrair auṣadhajñaiḥ sucintakaiḥ / saṃyatair apramattaiś ca sarvasaṅkaravarjitaiḥ //61 snātaiś ca kṛtapūjaiś ca japadhyānaparāyaṇaiḥ / lakṣyalakṣaṇavedajñair nirapekṣaiḥ supeśalaiḥ //62 mantravādas tu kartavyo nanyathā kṣemacintakaiḥ /*

*(K: sthūlo yogastattaddevatākṛtidhyānādi / cūrṇaṃ nānauṣadhijam, oṣadhikriyāyogas tu viśiṣṭaikauṣashiprayuktiḥ / ālepanaṃ dīptamantrāmbhāḥ prokṣaṇādinā / yantracakraṃ viśiṣṭasaṃniveśalikhito mantrasamūhaḥ / cakārāt mantrasaṃpuṭīkārādinā japaḥ / tairyā pūrvanirṇītasya jīvasya rakṣā ādiśbdāt śarīrarakṣā āpyāyanādyarthā / yojanādidhāraṇās tathā taddhyānapūrvaṃ yogāḥ sādhyadehāmṛtaplāvanādisamādhayastaiḥ / siddhā mantrāḥ paṭhitasiddhāḥ kalpokta vidhinā ārādhitā vā / tair etaiḥ kāraṇabhūtair mantrādividhijñair arthādācāryaiḥ kartṛbhir mantravādaḥ kāryaḥ, na anyathā / kīdṛśair mantrādijñaiḥ / gamāgamayor vicintakair mantralakṣaṇajñair ityarthaḥ / tathā vīrair niṣkampaiḥ / sucintakais tattvādhirūḍhashiṣaṇaiḥ / saṃyatair jitendriyaiḥ, apramattai ranavaliptaiḥ, sarvasaṅkaravarjitaiḥ svaśāstroktavidhiniṣṭhāiḥ / lakṣyaūtādigṛhītasvarūpaṃ, lakṣaṇāni tantroktāni cihnāni, vedastajjñaptisādhanāni śāstrāṇi , tajjñaiḥ / nirapekṣaiḥ kṣīṇalobhalaulyābhimānādidoṣaiḥ / supeśalair adāmbhikaiḥ / kṣemacintakair ityatra ayamāśayaḥ yadi ukta kramātikrameṇa tat kriyate, tadā kṣemam eva bādhyate / evam etaiḥ ślokaiḥ pūrvoktaprāya eva arthaḥ sopaskāra uktaḥ // sarvathā idamatra satattvamityāha)*

v. 63-75*: yadīcched uttamāṃ siddhiṃ mokṣaṃ vā śaśvataṃ dhruvam //63cd mantravādo na kartavya* <u>*ityāha parameśvarah / (*</u>*N ity ājñā pārameśvarī) / anugrahārthaṃ martyānāṃ bhūpatīnāṃ kuṭumbinām //64 anugrahapadasthena kartavyo hitam icchatā /*

*(K: dhruvaṃ niścitam / anugrahārthaṃ, natu lobhapūjādyartham / anugrahapadastheneti ācāryeṇa anukrampyaviṣaya eva kartavyaḥ // tatrāpi)*

*kadā cin na prabandhena yadi kuryād vinaśyati //65*
*na kṣamante balopetāḥ śivayāgeṣu bhāvitāḥ / nityaśuddhā vītabhayā bhairavājñānupālināḥ //66*
*(K: yoginībhūtādyā nityaśuddhā rāgadveṣādihīnāḥ // balopetatve yuktimāha)*
*ājñaptāste mayā pūrvaṃ mudrāmantraprayogataḥ / ātmārthaṃ te jighāṃsanti tena te balinaḥ smṛtāḥ //67*
*(K: ājñaptā iti pūrvokta durācārac chidraṇāya niyuktāḥ // )*
*atra purākalpaṃ smarayati purā devātidevena śivena paramātmanā / sṛṣṭā hy anena vidhinā vicaranti deśo deśa //68*
*diśo dāśa tadbalena samāviṣṭā jayino balavattarāḥ / pravṛttās te mahāghorāḥ pūrvaṃ devajighāṃsayā //*
*(K: aneneti etac chāstroddiṣṭena daityonmūlanātmanā / te ca daityonmūlanānantaraṃ bhagavadvṛtā durjayā devajighāṃsāparā api yadā jātās tadā caturdaśavidhaṃ sargaṃ bhoktuṃ pravṛttāḥ santa;)*
*dṛṣṭāḥ svayambhuvā pūrvaṃ mantrāś cāmoghaśaktayaḥ / caturdaśavidhaṃ sargaṃ bhoktuṃ dṛṣṭvā svayaṃbhuvā /*
*purvaṃ yatas tataḥ sṛṣṭā mantrāś cāmoghaśaktayaḥ / saptakoṭyas tu balino vaśinaḥ pratipakṣakāḥ //70*
*ye duṣṭā jagato ghorā jighāṃsanti balotkaṭāḥ / teṣāṃ hi śamanārthāya jagato rakṣaṇāya ca //71*
*mantrauṣadhakriyāyogaḥ śataśo'tha sahasraśaḥ / ājñaptaḥ parameśena tadarthaṃ hi pravartanam //72*
*mantravādeṣu sarveṣu nājñābhaṅgena cānyathā / (N nājñābhaṃgeṣu nānyathā)*
*tatprabhāvāc ca balino mantrāś cāmoghaśaktayaḥ // tadvīryāpūritāḥ sarve śeṣā varṇās tu kevalāḥ /*
*mṛtyujit tena cākhyātaḥ sarvamantreśvaraḥ prabhuḥ // na cāsya kaścin mantro vā vidyā cājñāṃ vilaṅghayet /*
*(N vājñānulepayet) smaraṇāc ca palāyante siṃhasyeva mṛgādayaḥ //75*

## *Parātrīśikālaghuvṛtti* of Abhinavagupta

(tr. Padoux), v. 15-16, p. 32, 54:
*trayeṇa mātaraḥ sarvā yogeśvaryo mahābalāḥ vīrā vīreśvarāḥ siddhā balavān śākinīgaṇaḥ //*
*āgatya samayam dattvā bhairaveṇa pracoditāḥ yacchanti paramām siddhim phalam yad vā samīhitam //*

## *Pratiṣṭhālakṣaṇasārasamuccaya*

PLSS.6.141b states that the descriptions of the following goddesses are given in accordance with *Skandayāmala: sthāpyā vṛttena paṅktyā vā ityuktāḥ skandayāmale /*
v. 127-133: Caṇḍī 1: *hemābhāṃ rūpiṇīṃ kuryat trinetrāṃ yauvanasthitām /*
*kruddhām ūrddhvasthitāṃ cāru kuryādviṃśatibāhukām //127*
*śūlāsiśakticakrāṇīṣuśaṅkhendrāyudhābhayāḥ/ ḍamaruṃ śastikāṃ yāmye haste sabibhratīṃ sadā //128*
*nāgapāśaṃ ca kheṭaṃ ca kuṭhārāṅkuśakārmukam / ghaṇṭādhvajagadādarśamudgarān vāmahastakaiḥ//129*
*śaṅkhādipañcakaṃ tyaktvā tathā ghaṇṭādipañcakaṃ / kāryā daśabhujā cāpi saiva devī kvacinmate //130*
*tadadhe mahiṣaśchinnam urdhvā patitamastakaḥ / śastrodyatakaraḥ rūddhasted??vāsambhavaḥ pumān //131*
*śūlabhinno ghamadrakto raktabhrūmūdhajekṣaṇaḥ / siṃhena khādyamānaś ca pāśabaddho gale bhṛśam //132*
*yāmyāṅ??krāntasiṃhā ca savyāṅ??līḍagāsure /caṇḍikodyataśastreyam aśeṣaripunāśanī //133*
v. 149-150: Kālarātrī:
*ekaveṇī javā karṇapūrā nānā kharasthitā/ vaṃśotthakarṇīkākarṇā taṃlābhyaktaśarīriṇī //149*
*vāmapāde ca sallohakṛtakhaḍa kabhūṣaṇā / navatyū(r)dhva vajā kṛṣṇā kālārātrī bhayaṅkarī //150*
v. 157-158: Tumburu:
*sitaṃ saumyaṃ vṛṣāruḍhaṃ jaṭāhīndutridrgyutam / dvīpicarmadharaṃ kuryādd vīṇāhastaṃ ca tumburum //157*
*mātṛ ṇāmādito nityaṃ śūlahastam athapi vā / anantaraṃ tu mātṛś ca brahmaṇyādyās tu sapta ca //158*
v.159-167: *gaurī caturmukhīṃ pīnāmakṣamālāsruvānvitām / kuṇḍyādyapātriṇīṃ vāme haṃsasaṃsthitām //159*
*trinetrāṃ śūlahastāṃ ca jaṭākhaṇḍendumaṇḍitām / kālamālinīṃ śuklaṃ rudrāṇīṃ vṛṣasaṃsthitām //160*
*raktāṃ śaśidharāṃ devīṃ raktamālyāmbarānvitām / śikhi?ṣṭhasamārūḍhāṃ kaumārīṃ skandarūpiṇīm //161*
*cakra-śaṅkha-gadā-padma caturhastāṃ ca tārkṣyagām / śyāmāṃ surūpiṇīṃ kuryād vaiṣṇavīṃ vanamālinīm //162*
*kṛṣṇāṃ pīnodarāṃ krūrāṃ śūkarāsyāṃ nakāyikām / suvastrāṃ yauvanodbhinnāṃ nāryābharaṇabhūṣitām //163*
*vārāhī mahiṣasthāṃ tu madirā-daṇḍadhāriṇīm / khaḍgakheṭakasaṃyuktām athavāpi caturbhujām //164*
*sahasrākṣāṃ gajārūḍhāṃ hemābhāṃ vajradhāriṇīm / indrāṇīṃ sarvasiddhyartha vastrālaṅkārasaṃyutām //165*
*gartākṣī kṣīṇadehāṃ tu kṣāmakukṣī bhayaṅkarīm / vivātāsyāṃ tu daṃṣṭrogrāṃ śave vā kauṣike sthitām //166*
*(lelihānāṃ suraktāṅgīṃ jvalatveśābhimaṇḍitām / dvīpecarmāmbarāṃ krūddhāṃ cāmuṇḍāṃ muṇḍamālinīm)*
v. 177cd-180: *vetālaśākinī gṛghrakākolūkaśivākulā // patāḥ sarvā śmaśānasthā mahāmāṃsāprabhojanāḥ /*
*ādyāṣṭakamidaṃ khapātaṃ śeṣabhedastu vistaraḥ // kṣāmā śivāvatā vṛddhā dvibhujā vivṛtānanā /*
*danturākṣemakārī syādbhumau jānukarāsthitā // yakṣiṇyas tu pradīrghakṣyaḥ śākinyo vakradṛṣṭayaḥ /*
*eṅgā? hāsyā mahodaryo rūpiṇyo’apsarasāḥ sadā //*
v. 324: *preta-vetālaḥ: dīrhaḥ khaḍgadharāḥ kṛṣṇāḥ piśācā durbalāṅgakāḥ / piṅgavarvara keśāś ca vetālā vikṛtānanāḥ //*
v. 328-335: *yoginyaḥ //*
*yoginyaṣṭaṣṭākaṃ vakṣye aindryādīśāntacakravṛt / svāṅgavarṇadharāḥ sarve yathoktaṃ brahmayāmale //328*[23]
*akṣobhyā ṛkṣakarṇī ca rākṣasī kṣaṇapā kṣaya / piṅgakṣī cākṣayākṣapā ilā līlā layā tathā //329*
*lolā laṅkātha laṅkeśī lālasā vimalā punaḥ / hutāśā ca viśālākṣī huṅkārā vaḍavāmukhī //330*
*hāhāravā mahākrūrā krodhanā tu bhayānanā / sarvajñā taralā tārā ṛgvedā tu hayānanā //330*
*sārākhyā rasasaṅgrahī sabara/saravā tālajaṅghikā / raktākṣī suprasiddhā tu vidyujjihvā karaṅkiṇī //331*

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[23] no such list was found in the oldest MS of this text (National Archives, Kathmandu, no. 3-370, dated 1051/1052), according to Buhnemann (2003), p. 17, n. 63

*meghanādā pracaṇḍogrā kālakarṇī varapradā / candrā candrāvalī caiva prapañcā pralayāntikā //332*
*vicuvaktrā piśācī ca piśitāśā ca lolupā / yamanī tapanī caiva vāmanī vikṛtānanā //333*
*vāyuvegā bṛhatkukṣī vikṛtā viśvarūpikā / yamajihvā jayantī ca durjayā ca yamāntikā //334*
*viḍālī revatī caiva pretanā vijayāntikā / catuḥṣaṣṭiriyaṃ devyā mūrtibhedā nigadyate //335*

v. 336-400 describe the *yoginīs*, see App.7.6.

v. 401-409: Bhairava (the passage in contracted variant can be found in AP.52.9-13):
*bhairavaś cārkahastaḥ syāc caturāsyo jaṭendubhṛt / khaḍgkuśakuṭhāreṣu viśvābhayakṛdarkataḥ //401*
*cāpatriśūlakhaṭvāṅgapāśakārdharo'nyataḥ / gajacarmadharo dvābyāṃ kṛttighāso'hibhūṣitaḥ //402*
*tryakṣo daṃṣṭrākarālograḥ pracaṇḍāṭṭāṭṭahāsavān / pralayāmbudavarṇābho muṇḍakāpālamālinaḥ //403*
*kūrmadharāmbu tābja pretahṛdāsanāsthitaḥ / caṇḍākhyo mātṛmadhye tu saṃsthitaḥ pītakūrcabhṛt //404*
*khavilomāgniparyantaṃ dairdhyāt khaikaikabhedataḥ / tatṣaḍaṅgāni jātyantaiḥ khānvitaṃ ca kramād yajet //405*
*mandirāṅgibalāruḍhaṃ svavarṇānugrahānvitam / nādabindvindusaṃyuktaṃ mātṛnāthāntadīpitam //406*
*saṃkṣepādṛghetāmūrtiḥ kathitā vartanī mayā / guhyadevānyurūpāṇāṃ sve sve śāstre ghiniś ?yaḥ //407*
*ūrdhvāsīnātha yānasthāḥ suptā caidhāntarikṣagāḥ / pañcadhā pratimāḥ khyātā mānataḥ saptadhā tathā //408*
*ekasminn eva dehe syur yathāṅgāni pṛthak pṛthak / tatheśvarātsurā sarve kāryakāraṇabhedataḥ//409*

## *Bṛhatkathāmañjarī* of Kṣemendra

3.368-370, see KSS.3.6.100-113 for parallel:
*gaṇendram aśvattha dale/(tale)pūjayitvā maheśvaram / sakhīnaṃ sahasāpaśyam ākāśena gatāgatam //*
*tad dṛṣṭvā vismitātyantam apṛcchaṃ kautukena tāḥ / sakhyaḥ katham vo nabhasā gatir ity ūcire ca tāḥ //*
*mahākālaprasādāv ca pūjanāc ca gaṇaprabhoḥ / mahāmāṃsāśanāc ceyam asmākaṃ siddhir uttamā //*
*channā vayaṃ ca ḍākinyaḥ kāpy upādhyāyini /(ūrdhvavyāpinī) ca naḥ / asty asau kālarātrīti sā cāhūtā sameṣyati //*
*tato madupadeśāya samāhūtā samāyayau / kālarātrī sakhībhir me kumbhalambodarastanī //*
*ahaṃ taddīkṣayā kṣipraṃ mahāmāṃsāśanena ca / dṛṣṭvā devaṃ mahākālam abhavam yoginī tataḥ //*
*māyārūpaparāvṛttir dṛṣṭibandhābhicārake / māraṇoccāṭanākarṣe jātāhaṃ tadguṇādhikā //*

## *Bṛhatsaṃhitā* of Vārahamihira

BS.46.78-81: *aṅgāragair ikādyair vikṛtapretābhilekhanaṃ yasmin / nāyakacitritamathavā kṣaye kṣayaṃ yāti na cireṇa //*
*lūtāpaṭāṅgaśabalaṃ na sandhyayoḥ pūjitaṃ kalahayuktam / nityocchiṣṭastrīkaṃ ca yadgṛhaṃ tat kṣayaṃ yāti //79*
*dṛṣṭeṣu yātudhāneṣu nirdiśenmarakamāśu samprāptam / pratighātāyaiteṣāṃ gargaḥ śāntiṃ cakāremām //80*
*mahāśāntyo'tha balayo bhojyāni sumahānti ca / kārayet mahendraṃ ca māhendrīṃ ca samarcayet //81*

v. 90-95: *divyastrī-bhūta-gandharvavimānādtadarśanam / graha-nakṣatratārāṇāṃ darśanaṃ ca divāmbare //*
*gītavāditranirghoṣā vanaparvatasānuṣu / sasyavṛddhirapāṃ hānirapāpāḥ śaradi smṛtāḥ //91*
*śitānilatuṣārastvaṃ nardanaṃ mṛgapakṣiṇām / rakṣo-yakṣādisattvānāṃ darśanaṃ vāgamānuṣī //92*
*diśi dhūmāndhakārāś ca sanabhovanaparvatāḥ / uccaiḥ sūryodayāstau ca hemante śobhanāḥ smṛtāḥ //93*
*himapātānolotpātā virūpādbhutadarśanam / kṛṣṇañjanābhamākāśaṃ tārolkāpātapiñjaram //94*
*citragarbhodbhavāḥ strīṣu go'jāśvamṛgapakṣiṣu / patrāṅkuralstānāṃ ca vikārāḥ śiśire śubhāḥ //95*

BS.48.55-70 compared with the initiation *mantra* for the king from AP.219.2-72, see App.2.8.

BS.51.3-5: *china-bhinna-kṛmikhāta-kaṇṭaki-pluṣṭa-rūkṣa-kuṭilair na satkujaiḥ /*
*krūrapakṣiyutanindyanāmabhiḥ śuṣkaśīrṇa-bahuparṇacarmabhiḥ //3*
*śmaśānaśūnyāyatanaṃ catuṣpathaṃ tathā'manojñaṃ viṣamaṃ sadoṣaram /*
*avaskarāṅgāra-kapāla-bhasmabhiścitaṃ tuṣaiḥ śuṣkatṛṇair na śobhanam //4*
*pravrajita-nagnanāpita-ripubandha-nasaunikais tathā śvapacaiḥ /*
*kitavayatipīḍitair yutamāyudhamādhvīkavikrayair na śubham //5*

BS.53.82-87: *mūladvāraṃ nānyaidvararai abhisandadhīta rūpadvarthā /*
*ghaṭa-phala-patra-pramathādibhiś ca tanmaṅgalaiś canuyāt //82*
*aiśānyādiyu koṇeṣu saṃsthitā bāhyato gṛhasyaitā / carakī viḍārināmā'tha pūtanā rākṣasī ceti //83*
*purabhavanagrāmāṇāṃ ye koṇāsteṣu nivasatāṃ doṣāḥ / śvapacādayo'ntyātyāsteṣveva vivṛddhimāyānti //84*
(Translator of BS cites the other works on the similar subject here: *skando'ryamā jambukākyaḥ pilipiñcas tathāparaḥ / prācyādidikcatuṣke tu nivasanti mahāgrahāḥ // koṇeṣvācāryoktā eva / āiśanyāṃ carakī proktā skandaḥ prāgbhāgasaṃsthitaḥ / hautāśanyāṃ vidārī ca yāmyāṃ caivāryamā sthitaḥ // pūtanā nairṛte jñeyā jambukaḥ paścime sthitaḥ / rākṣasī cānile koṇe pilipiñcas tathottare //*)
*yāmyādiṣvaśubhaphalā jātāstaravaḥ pradakṣiṇenaite/ udagādiṣu praśastāḥ plakṣavatodumbarāśvatthāḥ//85*
(The translator cites Garga here: *varjaet pūrvato'śvatthaṃ plakṣaṃ dakṣiṇatastathā / nyagrodhaṃ paścime bhāge uttare cāpy udumbaram // aśvatthe tu bhayaṃ brūyat plakṣe brūyāt parābhavam / nyagrodhe rājataḥ pīḍā netrāmayam udumbare / vaṭaḥ purastād dhanyaḥ syād dakṣiṇe cāpy udumbaraḥ / aśvatthaḥ paścime bhāge plakṣastūttarato bhavet//*)
*āsannāḥ kaṇṭakino ripubhayadāḥ kṣīriṇo'rthanāśaya / phalinaḥ prajākṣayakarā dārūnyapi varjayeddeṣām //86*
*chindhyādyadi na tarūṃstān tadantare pūjitāmvapenyān / punnāgaśokāriṣṭabakulapanasāñ śamīśālau //87*

v. 89-90: *sacivālaye'thanāśo dhūrttagṛhe sutavadhaḥ samīpasthe / udvego devakule catuṣpathe bhavati cākīrttiḥ //*
*caitye bhayaṃ grahakṛtaṃ valmīkaśvabhrasaṅkule vipadaḥ / garttāyāṃ tu pipāsā kūrmākāre dhanavināśāḥ //*

BS.58.19: *viṣṇor bhāgavatān magāṃś ca savituḥ śambhoḥ sabhasmadvijān / mātṝṇām api maṇḍalakramavido viprān vidurbrahmaṇaḥ / śākyānsarvahitasya śāntamanaso nagnāñ jinānāṃ viduryе yaṃ devam upāśritāḥ svavidhinā tais tasya kāryā kriyā //*

56ab: *mātṛgaṇaḥ kartavyaḥ svanāmadevānurūpakṛtacihnaḥ /*

Utpala in his commentary, BS, vol. 2, p. 561 mentions besides seven mothers (Vārāhamihira does not specify the names at all), some more such as *yāmya, vāruṇya, kauberyaḥ, nārasiṃhyaḥ, vaināyakyaḥ* etc. He might follow USP.171 also mentioning same names besides seven.

BS.59.19 (quoted by Abhinavagupta in *Mālinīvijayavārtika* 2.320 [A], Information provided by Alexis Sanderson): *viṣṇor bhāgavatān(tān: tā A), magāś(gāṃś: gāś A)ca savituḥ, śambhoḥ sabhasmadvijān (sabhasmadvijān: jaṭābhasmino A), mātṛṇām api (api: atha A) maṇḍalakrama(maṇḍalakrama: mātṛmaṇḍala A)vido, viprān vidur (viprān vidur: viprās tv atha A) brahmaṇaḥ / śākyān (kyāḥA) sarva(sarva: sattva A)hitasya śāntamanaso (śāntamanaso: buddhavapuṣo A) nagnān jinānāṃ vidur (nagnān jinānāṃ vidur: nagnās tathaivārhato A) ye yaṃ devam upāśritāḥ (ye yaṃ devam upāśritāḥ:yo yair deva upāsyate A) svavidhinā tais tasya kāryā kriyā //*

BS.68.24-28: *tasmin maṇḍalam ālikhya kalpayet tatra medinīm / nānāratnākaravatīṃ sthānāni vividhāni ca //*
*purohito yathāsthānaṃ nāgān yakṣān surān pitṛn / gandharvāpsarasaś caiva munīn siddhāṃś ca vinyaset //25*
*grahāṃś ca sarvanakṣatrai rudrāṃś ca saha mātṛbhiḥ / skandaṃ viṣṇuṃ viśākhaṃ ca lokapālān surastriyaḥ //26*
*varṇakair vividhaiḥ kṛtvā hṛdyair gandhaguṇānvitaiḥ / yathāsvaṃ pūjayed vidvān gandhamālyānulepanaiḥ //27*
*bhakṣyair annaiś ca vividhaiḥ phalamūlāmiṣais tathā / pānaiś ca vividhair hṛdyaiḥ surākṣīrāsavadibhiḥ //28*

BS.69.30: *mantrābhicārakuśalaḥ kṛśajānujaṅgho,*

v. 37-38: *maṇḍalakalakṣaṇamato rucakānucaro'bhicāravitkuśalaḥ / kṛtyāvetālādiṣu karmasu vidyāsu cānurataḥ //*
*vṛddhākāraḥ kharaparuṣamūrdhajaḥ śatrunāśane kuśalaḥ / dvijadevayajñayogaprasaktadhīḥ strījito matimān //*

BS.70.13: *kaniṣṭhikā vā tadanantarā vā mahīṃ na yasyāḥ spṛśati striyāḥ syāt /*
*gatāthavāṅguṣṭhamatītya yasyāḥ pradeśinī sā kulaṭā'tipāpā //*

BS.74.10: *jāmayo yāni gehāni śpantyapratipūjitāḥ / tāni kṛtyāhatanīva vinaśyanti samantataḥ //*

BS.75.5: *dākṣiṇyam ekaṃ subhagatvahetur vidveṣaṇaṃ taddviparītaceṣṭā /*
*mantrauṣadhādaiḥ kuhakaprayogair bhavanti doṣā bahavo na śarma //*

BS.78.9-11: *bhikṣuṇikā pravrajitā dāsī dhātrī kumārikā rājikā / mālākārī duṣṭāṅganā sukhī nāpitī dūtyaḥ //9*
*kulajanavināśahetur dūtyo yasmādataḥ prayatnena / tābhyaḥ striyo'bhirakṣyā vaṃśayaśomānavṛddyartham //10*
*rātrīvihārajāgararogavyapadeśaparagṛhekṣaṇikāḥ / vyasanotsavāś ca saṅketahetavasteṣu rakṣyāś ca //11*

(The translator of BS cites *Alaṃkāra śāstra*, for example, that knows the following *dūtīs*: *dūtyaḥ sakhī naṭī dāsī dhātreyī prativeśinī / bālā pravrajitā kārūḥ śilpinyādyāḥ svayaṃ tathā //* Another passage, that from Kāśyapa makes us think that the fact that the men forbide almost all religious activities of women is because they are afraid that the women will come in contact with the other men on these occasions: *duṣṭasaṅgaratā yā tu sā kṣipraṃ nāśayat kulam / tīrthayātrāṭanaṃ bhede paraveśmasamāgamam //devālaye rātrayaṭanaṃ parasparanivāsibhiḥ / pitṛveśmanivāsaṃ ca na śreyaḥ svāminā vinā // ghṛtakumbhopamā nārī puruṣovahnivarcasaḥ / saṃśleṣād dravate kumbhastadvat strī puṃsī bhāvitā // nirjane tu viviktāṅgaṃ yā strī puruṣamīkṣate / tasyāḥ prasvidyate guhyam anugrāhyecchayānvitā //)*

BS.98.7: *mūlaśivaśakrabhujagādhipāni tīkṣṇāni teṣu sidhyanti / abhighātamantravetālabandhabadhabhedasambandhāḥ //*

Parāśara, cited in commentary by the translator of BS, gives even longer list: BS. vol. 2, p. 867:
*...narendrābhighātayuddhakalahakūṭasāhasopadhānabhedavañcanavivādacauryānṛtapaśapathakita-vacchalanapaṇayantrāyuddhagrahaṇakaraṇadarśanābhicāragadaviyogavadhabhṛtyanigraha-catuṣpadadamanabhaṭaniyogān /*

## *Brahmayāmala=Picumata*

BY.53.5-9: *sā eva tu mahādevi trisvabhāvā pare dhvani / śāntā miśrā tathā raudrā nānyathādhvā tṛdhā bhavet //5*
*śuddhādhvani sthitā śāntā madhyavyomni vimiśrikā / antavyomagatā raudrā ekā śaktis tṛdhā priye //6*
*mokṣabhogasusaṃsāra tṛdhāvasthā prakurvvate / tadadhve saṃsthitā bhadrā tābhiḥ prajvalitānaghe //7*
*tadvat karmmakṛtyā sarvvā prakurvvanti vaśīkṛtaḥ / sā parāpararūpeṇa vyāpya viśvam idaṃ sthitā //8*
*niṣkalā sakalākārā tathā sakalaniṣkalā / tārādivyomabhāgena dūtīrūpā varānane //9*

v. 10-14a: *navasrotravibhāgatve pārthivāntasthitānaghe / tatprasūtivibhāgas tu kuladharmo varānane //*
*prākṛte mātṛbhedas tu pausuṣo yoginībhavaḥ / dūtībhedas tu vidyāyā krūrākhyā kālasaṃjñayā //11*
*rudraḍākinisaṃjñās tu ḍāmaryā dviguṇas tu yaḥ / māyātatvavibhinnas tu ḍāvyādi parikīrttitaḥ //12*
*vidyāvibhedarūpas tu śivā yava varānane / jayādidevatābhedo vijñeyas ti sa ceśvaraḥ //13*
*devībhedas sadānātharūpaḥ sarvveśvarīmayaḥ /*

v. 36-42: *mantrārādhanakenaiva na tu siddhā vipattigā / tasmāt prarjitata tasmā sā mā tatkule vā bhijāyate //*
*sā na śuddhā yato vyaktā śivecchā vāviśodhitā / mantrātma kulaś̱(s?)ddhātmā māyā pūrvvakulātmakā //37*
*karmajā vāpi suvyaktā niraskṛtya nitās tu yā / tena miśra hi sā devi kathitā tatkulodbhavā //38*

*sā prabodhā tu tāsāṃ hi garbhasthacaruyojanām(bho) / jātamātrā tu sā tena kulasāmānyatāṃ vrajet //39*
*tathānyā prākṛtā devi karmayogā tu tatkule / jarnma prāptā ti sā bodhyā saptaviṃśasamopari //40*
*kulamaṇḍalasaṃyogāt karmecchā tu varānane / jāyate tatkulātmatva carukaprāsanena vā //41*
v. 43-49: *prāptamantrā tu tā bhūtvā sādhyabodhaṃ kulodbhavam / labdhvāmṛtaratiṃ yāti sā punaḥ ḍākinī bhavet //*
*mantrānusmaraṇe yuktā kulācaravivarjitā / sā tu ḍāvyā mahādevi vibhinnakulasantatau //44*
*hasanan tu paśvānān tu pañcāmṛtasamasrutī / mantrārādhake tajjñe bodhayuktā ca suvrate //45*
*nighṛṇatvā tu deveśe vijñeyā rudraḍākinī / kulācārasusampannā mantravīryasamanvitā //46*
*samākramya sudarppiṣṭhā sābhimānā pravarttate / prabhutvavāsanāviṣṭā sā hi ḍāmarikā bhavet //47*
*tathā yogasamutpannaśivācāramanavitā / śāntarūpā kulotthasya mārgasya na bahi vrajet //48*
*śivā sā kathitā devi śubhāṣayavasāntagā / evaṃ hi prākṛtānān tu bhedo yaṃ kathitaḥ priye //49*

BY.56.45ff: *sarvvaṃ vyāpya sthitā dhyāyet svarūpeṇa mahātmanā / sitā raktā tathā pītā kṛṣṇā caiva caturvidhā //*
*pañcamī śyāmavarṇā tu kadruvarṇā tu ṣaṣṭhikā / caturvaktrās tv aśeṣās tu surūpā yauvanānvitā //46*
*pāśa-kaṭṭārikāhastā dhanunārācahastikā / ghaṇṭā-khaḍgadharā caiva tathānyā vajrasaṃgadā //47*
*śakti-śūlakarā caiva daṇḍa-paṭṭiśadhāriṇī / varadābhayasaṃyuktā sarvadevyaś caturbhujāḥ //48*
*mahāpretakṛtādhārā paryaṅkāsanasaṃsthitā / yogapaṭṭanibaddhāṅgyaś cāruvibhrāntalocanāḥ //49*
*kapālamālābharaṇaṃ madirāsavalolupāḥ / tāsāṃ madhye sthitaṃ devaṃ yoginījālabhaira<va>m //50*
*jvalapāvakasaṃkāśaṃ durnnirīkṣyaṃ surāsuraiḥ / dhanurnārācasaṃyuktaṃ khaḍga-kheṭakadhāriṇam //51*
*pāśāṅkuśadharaṃ raudraṃ kuṇḍa-khaṭvāṅgasaṃyutam / gadāvajra tathā śaktidharan tu varadaṃ śivam //52*
*dviṣaṭkabhujasaṃghena bhūṣitaṃ pañcavaktrikam / vikārālaṃ mahādaṃṣṭraṃ surāsuranamaskṛtam //53*
*lelihānaṃ mahājihvaṃ muhuḥśoṇitanirjharam / pralayāmbudanirghoṣaṃ grasantam iva cāmbaram //54*
*mahāphaṇikṛtāṭopaṃ mahābaddhordhvajūṭakam / daradābhan ?tu? deveśaṃ ṣaṭpatrakamalāsanam //55*
v.81f, it is stated that one can see deities in dreams after performing a ritual in particular place:
*mahāparvvamahārambhe vīrabhojya śubhāgame / prārthite vātha deveśi devataiḥ svapnadarśanaiḥ //*
*iṣṭavīrāgame caiva proktaṃ tan miśravṛttinā / nānyathārādhyakādīnāṃ trayānāṃ vihitaṃ priye //*
v. 90-101: *tathā śṛṇu mahādevi kulasāmānyakāraṇaṃ / śmaśānavāsī satataṃ maunī śaktivivarjitaḥ //90*
*niśāṭanena kurvvīta naupurādiviḍambanam / śastrāḍambaram evan tu muktvā khaḍgam śubhaṅkarī //91*
*khaṭvāṅgakādya saṃpūrṇṇaṃ balipātraṃ tu sāśrayī / maunībhūtānukampī ca digvāsā yuktavīradhī //92*
*māṃsāsī raktadighāṅgo javapuṣpavibhūṣitaḥ / ghoṣe pitṛvanodyāne prayāgādi prakalpite //93*
*mudrāpañcaka saṃyukto yogayuktaḥ paribhramet / kṛṣṇāmbaro'tha vā raktair vastraiś citrais tathā priye //94*
*bhasmasnāto'thavā mantrī raktacandanacarccitaḥ / lalāṭe tilakaṃ kṛtvā pādau laktakarañjitau //95*
*kaṇṭhe tu kaṇṭhikāṃ dadyāt kiṃkiṇīśreṇimālinaḥ / karṇe kare ca bāhubhyāṃ kaṭakābharaṇaṃ tathā //96*
*javāmālāvṛto mantrī muṇḍamālāvalambakaiḥ / ḍamaruṃ vādayet mantī paṭahikāṃ vā mahatmanaḥ //97*
*śivārāvaṃ prakurvvīta kravyādāśabdam eva ca / nṛtyārambhasabhāvātmā śabdān tatra samarabhet //98*
*yoginīsahitaṃ nāṭyaṃ vīrabhāvālaṃbanam / uttiṣṭhā satvayuktasya sarvācasthāgatasya ca //99*
*vītarāgasvarūpasya śmaśāne krīḍatas tathā / māsam ekaṃ mahākrīḍā dhyānayuktaḥ karotiyaḥ //100*
*sa bhaved yogināṃ yogī saprapañcam alakṣaṇaiḥ / vrataṃ etan sadā kaṣṭaṃ devatair api duścaram //101*
v. 108-109: *pātālodaravarttinyas tasya sidhyanti bhairavi / nāgakanyais sadā krīḍā āsurībhiś ca jāyate //*
*sarvvādhvani mahādevi vatsaraikaniṣevanāt / prāptamelāpako bhūtvā krīḍate bhairavo yathā //*

## *Bhaiṣajyaguruvaidūryaprabharāja sūtra*

*(Bhaiṣajyagurusūtra)* (ed. Nalinaksha Dutt, *Gilgit Manuscripts*, Vol. 1,Srinagar, (1939), p. 13-14). This text was known in China already in the fifth century AD.:

*punar api mañjuśrīḥ santi sattvā ye paiśunyābhiratāḥ sattvānāṃ parasparaṃ kalahavigrahavivādān kārāpayanti te parasparaṃ vigrahacittāḥ sattvā nānāvidham akuśalam abhisaṃskurvanti kāyena vācā manasā anyonyam ahitakāmā nityaṃ parasparam anarthāya parākrāmanti te ca vanadevatām āvāhayanti vṛkṣadevatāṃ giridevatāṃ ca śmaśāneṣu pṛthak pṛthag bhūtān āvāhayanti tiryagyonigatāṃś ca prāṇino jīvitād vyavaropayanti māṃsa-rudhirabhakṣān yakṣā-rākṣasān pūjayanti tasya śatror nāma vā pratimāṃ vā kṛtvā tatra ghoravidyāṃ sādhayanti kākordha-vetālānuprayogena jīvitāntarāyaṃ vā śarīravināśaṃ vā (14) kartukāmāḥ yaiḥ punas tasya bhagavato bhaiṣajyaguruvaidūryaprabhasya tathāgatasya nāmadheyaṃ śrutaṃ bhaviṣyati teṣāṃ na śakyaṃ kenāntarāyaṃ kartuṃ sarve ca te parasparaṃ maitracittā hitacittā avyāpannacittāś ca viharanti parigraheṇa saṃtuṣṭāḥ.*

## *Matsya purāṇa*

MP.3.30-33a: *sāvitrī lokasṛṣṭyarthaṃ hṛdi kṛtvā samāsthitaḥ / tataḥ saṃjapatas tasya bhittvā deham akalmaṣam //*
*strīrūpam ardham akarod ardhaṃ puruṣarūpavat / śatarūpā ca sā khyātā sāvitrī ca nigadyate //31*
*sarasvaty atha gāyatrī brahmāṇī ca paraṃtapa / tataḥ svadehasaṃsūtām ātmajām ity akalpayat //32*
*dṛṣṭvā tāṃ vyathitastāvat kāmabāṇārdito vibhuḥ /33a*
v. 42cd-45a: *upayeme sa viśvātmā śatarūpām aninditām // sa babhūva tayā sārdham atikāmāturo vibhuḥ /*
*sa lajjāṃ cakame devaḥ kamalodaramandire // yāvadabdaśataṃ divyaṃ yathā'nyaḥ prākṛto janaḥ /*
*tataḥ kālena mahatā tasyāḥ putro'bhavanmanuḥ // svāyaṃbhuva iti khyātaḥ sa virāḍiti naḥ śrutam /45a*

MP.13.7-9: *eteṣāṃ mānasī kanyā patnī himavato matā / bhaināka̅s tasya dāyādaḥ krauñcas tasyāgrajo'bhavat //*
*krauñcadvīpaḥ smṛto yane caturthe ghṛtasaṃvṛtaḥ / menā ca suṣuve tisraḥ kanyā yogavatīs tataḥ //*
*umaikaparṇā'parṇā ca tīvravrataparāyaṇāḥ //*
v. 24-25: *sarvadā sarvabhūteṣu draṣṭavyā sarvato bhuvi / sarvalokeṣu yat kiṃcid rahitaṃ na mayā vinā //*
*tathā'pi yeṣu sthāneṣu draṣṭavyā siddhim īpsubhiḥ / smartavyā bhūtikāmair vā tāni vakṣyāmi tattvataḥ //*

MP.14.2-21: *agniṣvāttā iti khyātā yajvāno yatra saṃsthitāḥ / acchodā nāma teṣāṃ tu mānasī kanyakā nadī //2*
*acchodaṃ nāma ca saraḥ pitṛbhir nirmitaṃ purā / acchodā tu tapaścakre divyaṃ varṣasahasrakam //3*
*ājagmuḥ pitaras tuṣṭāḥ kila dātuṃ ca tāṃ varam / divyarūpadharāḥ sarve divyamālyānulepanāḥ //4*
*sarve yuvāno balinaḥ kusumāyudhasaṃnibhāḥ / tanmadhye 'māvasuṃ nāma pitaraṃ vīkṣya sā'ṅganā //5*
*vavre varārthinī saṅgaṃ kusumāyudhapīḍitā / yogādbhraṣṭā tu sā tena vy abhicāreṇa bhāminī //6*
*dharāṃ tu nāspṛśat pūrvaṃ papā tātha bhuvastale / tithāv amāvasur yasyām icchāṃ cakre na tāṃ prati //7*
*dhairyeṇa tasya sā lokair amāvāsyeti viśrutā / pitṛṇāṃ vallabhā tasmāt tasyām akṣayakārakam //8*
*acchodādhomukhī dīnā lajjitā tapasaḥ kṣayāt / sā pitṝn prārthayāmāsa pure cātmaprasiddhaye //9*
*vilapyamānā pitṛbhir idam uktā tapasvinī / bhaviṣyamarthamālokya devakāryaṃ ca te tadā //10*
*idam ūcur mahābhāgāḥ prasādaśubhayā girā / divi divyaśarīreṇa yat kiṃcit kriyate budhaiḥ //11*
*tenaiva tatkarmaphalaṃ bhujyate varavarṇinī / sadyaḥ phalanti karmāṇi devatve pretya mānuṣe //12*
*tasmāt tvaṃ putri tapasaḥ prāpsyase pretya tatphalam / aṣṭāviṃśe bhavitrī tvaṃ dvāpare matsyayonijā //13*
*vyatikramātpitṛṇāṃ tvaṃ kaṣṭaṃ kulam avāpsyasi / tasmād rājño vasoḥ kanyā tvam avaśyaṃ bhaviṣyasi //14*
*kanyā bhūtvā ca lokānsvān punar āpsyasi durlabhān / parāśarasya vīryeṇa putram ekam avāpsyasi //15*
*dvīpe tu badarīprāye bādarāyaṇam acyutam / sa vedam ekaṃ bahudhā vibhajiṣyati te sutaḥ //16*
*pauravasyātmajau dvau tu samudrāṃśasya śaṃtanoḥ / vicitravīryastanayas tathā citrāṅgado nṛpaḥ //17*
*imāv utpādya tanayau kṣetrajāvasya dhīmataḥ / prauṣṭhapadyaṣṭakārūpā pitṛloke bhaviṣyasi //18*
*nāmnā satyavatī loke pitṛloke tathāṣṭakā / āyurārogyadā nityaṃ sarvakāmaphalapradā //19*
*bhaviṣyasi pare kāle nadītvaṃ ca gamiṣyasi / puṇyatoyā saric chreṣṭhā loke hy acchodanāmikā //20*
*ity uktvā sa gaṇas teṣāṃ tatraivāntaradhīyata / sāpyavāpa ca tatsarvaṃ phalaṃ yad uditaṃ purā //21*

MP.15.5cd-11: *eteṣāṃ pīvarī kanyā mānasī divi viśrutā //*
*yoginī yogamātā ca tapaścakre sudāruṇam / prasanno bhagavāṃs tasyā varaṃ vavre tu sā hareḥ //6*
*yogavantaṃ surūpaṃ ca bhartāraṃ vijitendriyam / dehi deva prasannas tvaṃ patiṃ me vadatāṃ varam //7*
*uvāca devo bhavitā vyāsaputro yadā śukaḥ / bhavitā tasya bhāryā tvaṃ yogācāryasya suvrate //8*
*bhaviṣyati ca te kanyā kṛtvī nāma ca yoginī / pāñcālādhipaterdeyā mānuṣasya tvayā tadā //9*
*jananī brahmadattasya yogasiddhā ca gauḥ smṛtā / kṛṣṇo gauraḥ prabhuḥ śambhur bhaviṣyanti ca te sutāḥ //10*
*mahātmāno mahābhāgā gamiṣyanti paraṃ padam / tānutpādya punar yogāt savarā mokṣameṣyasi //11*
v. 12-28: *sumūrtimantaḥ pitaro vasiṣṭhasya sutāḥ smṛtāḥ / nāmnā tu mānasāḥ sarve sarve te dharmamūrtayaḥ //12*
*jyotirbhāsiṣu lokeṣu ye vasanti divaḥ param / virājamānāḥ krīḍanti yatra te śrāddhadāyinaḥ //13*
*sarvakāmasamṛddheṣu vimāneṣv api pādajāḥ / kiṃ punaḥ śrāddhadā viprā bhaktimantaḥ kriyānvitāḥ //14*
*gaurī nāma kanyā yeṣāṃ tu mānasī divi rājate / śukrasya dayitā patnī sādhyānāṃ kīrtivardhinī //15*
*marīcigarbhā nāmnā tu lokā mārtaṇḍamaṇḍale / pitaro yatra tiṣṭhanti haviṣmanto 'ṅgiraḥsutāḥ //16*
*tīrthaśrāddhapradā yānti ye ca kṣatriyasattamāḥ / rājñāṃ tu pitaraste vai svargamokṣaphalapradāḥ //17*
*eteṣāṃ mānasī kanyā yaśodā lokaviśrutā / patnī hy aṃśumataḥ śreṣṭhāsnuṣā pañcajanasya ca //18*
*jananyatha dilīpasya bhagīrathapitāmahī / lokāḥ kāmadughā nāma kāmabhogaphalapradāḥ //19*
*susvadhā nāma pitaro yatra tiṣṭhanti suvratāḥ / ājyapā nāma lokeṣu kardamasya prajāpateḥ //20*
*pulahāṅgajadāyādā vaiśyāstānbhāvayanti ca / yatra śrāddhakṛtaḥ sarve paśyanti yugapadgatāḥ //21*
*mātṛ-bhrātṛ-pitṛs-vasṛ-sakhi-sambandhibāndhavān / api janmāyutair dṛṣṭān anubhūtānsahasraśaḥ //22*
*eteṣāṃ mānasī kanyā virajā nāma viśrutā / yā patnī nahuṣasyā''sīd yayāter jananī tathā //23*
*ekāṣṭakābhavat paścād brahmaloke gatā satī / traya ete gaṇāḥ proktāś caturthaṃ tu vadāmyataḥ //24*
*lokās tu mānasā nāma brahmāṇḍopari saṃsthitāḥ / yeṣāṃ tu mānasī kanyā narmadā nāma viśrutā //25*
*somapā nāma pitaro yatra tiṣṭhanti śāśvatāḥ / dharmamūrtidharāḥ sarve parato brahmaṇaḥ smṛtāḥ //26*
*utpannāḥ svadhayā te tu brahmatvaṃ prāpya yoginaḥ / kṛtvā sṛṣṭyādikaṃ sarvaṃ mānase sāmprataṃ sthitāḥ //27*
*narmadā nāma teṣāṃ tu kanyā toyavahā sarit / bhūtāni yā pāvayati dakṣiṇāpathagāminī //28*

MP.22.75*: tīrthaṃ mātṛgṛhaṃ nāma karavīrapuraṃ tathā / kuśeśayaṃ ca vikhyātaṃ gaurīśikharam eva ca //*
v. 82: *sāyāhnastrimuhūrtaṃ syāc chrāddhaṃ tatra na kārayet / rākṣasī nāma sā velā garhitā sarvakarmasu //*

MP.154.436cd-437: *kapālamālāṃ vipulāṃ cāmuṇḍām ūrdhyabandhayat / uvāca cāpi vacanaṃ putraṃ janaya śaṃkara //*
*yo daityendrakulaṃ hatvā māṃ raktais tarpayiṣyati //*= SP.1.2.26.13-19.
v. 524-536: *uvāca devīṃ naitatte dṛṣṭapūrvaṃ suvismite / ete gaṇeśāḥ krīḍante śaile'smin matpriyāḥ sadā //524*
*tapasā brahmacaryeṇa niyamaiḥ kṣetrasevanaiḥ / yair ahaṃ toṣitaḥ pūrvaṃ ta ete manujottamāḥ //525*
*matsamīpam anuprāptā mama hṛdyāḥ śubhānane / kāmarūpā mahotsāhā mahārūpa guṇānvitāḥ //526*
*karmabhir vismayaṃ teṣāṃ prayāmi balaśāḷinām / carācarasya jagataḥ sṛṣṭisaṃharaṇakṣamāḥ //527*
*brahma-viṣṇvindra-gandharvaiḥ sakiṃnara-mahoragaiḥ / samāvṛto'py ahaṃ nityaṃ naibhir virahito rame //528*
*hṛdyā me cāru sarvāṅgi ta ete krīḍitā girau / ity uktā tu tato devī tyaktvā tad vismayākulā //529*
*gavākṣāntaramāsādya prekṣate vismitānanā / yāvantaste kṛśā dīrghā hrasvāḥ sthūlā mahodarāḥ //530*
*vyāghrebhavadanāḥ kecit kecin meṣājarūpiṇaḥ / anekaprāṇirūpāś ca jvālāsyāḥ kṛṣṇapiṅgalāḥ //531*
*saumyā bhīmāḥ smitamukhāḥ kṛṣṇapiṅgajaṭāsaṭāḥ / nānāvihaṅgavadaṇa nānāvidhamṛgānanāḥ //532*

*kauśeya carmavasanā nagnāś cānye virūpiṇaḥ / gokarṇā gajakarṇāś ca bahuvaktrekṣaṇodarāḥ //533*
*bahupādā bahubhujā divyanānāstrapāṇayaḥ / anekakusumāpīḍā nānāvyālavibhūṣaṇāḥ //534*
*vṛkānanā yuddhadharā nānākavacabhūṣaṇāḥ / vicitravāhanārūḍhā divyarūpā viyaccarāḥ //535*
*vīṇāvādyamukhoddhuṣṭā nānāsthānakanartakāḥ / gaṇeśāṃstāṃs tathā dṛṣṭvā devī provāca śaṃkaraṃ //536*
v. 538-541: *koṭisaṃkhyā hy asaṃkhyātā nānāvikhyāta pauruṣāḥ / jagadāpūritaṃ sarvair ebhir bhīmair mahābalaiḥ //*
*siddhakṣetreṣu rathyāsu jīrṇādyāneṣu veśmasu / dānavānāṃ śarīreṣu bāleṣūnmattakeṣu ca //539*
*ete viśanti muditā nānāhāravihāriṇaḥ / uṣmapāḥ phenapāś caiva dhūmapā madhupāyinaḥ /*
*raktapāḥ sarvabhakṣāś ca vāyupā hy ambubhujanāḥ //*
*geyanṛtyopahārāś ca nānāvādyaravapriyāḥ / na hyeṣāṃ vai anantatvādguṇānvaktuṃ hi śakyate //541*

MP.172.19: *viveśa rūpiṇāṃ kālī kālameghāvaguṇṭhitā / dyaurna bhātyabhibhūtārkā ghoreṇa tamasā’’vṛtā //*

MP.179.9: *pānārtham andhakāsrasya so’sṛjanmātaras tadā / maheśvarī tathā brāhmī kaumārī mālinī tathā //9 etc.,*
v. 32cd: *etāś cānyāś ca deveśaḥ so’sṛjan mātaras tadā //*
v. 33-37: *andhakānāṃ mahāghorāḥ papustad rudhiraṃ tadā / tato'ndhakāsṛjaḥ sarvāḥ paraṃ tṛptimupāgatāḥ //33*
*tāsu tṛptāsu saṃbhūtā bhūya evāndhakaprajāḥ / arditastair mahādevaḥ śula-mudgarapāṇibhiḥ //34*
*tataḥ sa śaṅkaro devastv andhakair vyākulīkṛtaḥ / jagāma śaraṇaṃ devaṃ vāsudevamajaṃ vibhum //35*
*tatastu bhagavān viṣṇuḥ sṛṣṭvāñ śuṣkarevatīm / yā papau sakalaṃ teṣām andhakānām asṛkṣaṇāt //36*
*yathā yathā ca rudhiraṃ pibanty andhaka saṃbhavam / tathā tathā'dhikaṃ devī saṃśuṣyati janādhipa //37*
v. 63-73: *evamuktaḥ sa rudreṇa narāsiṃhavapurdharaḥ / sasarja devo jihvāyāstadā vāgīśvarīṃ hariḥ //*
*hṛdayāc ca tathā bhāyā guhyāc ca bhavamālinī / asthibhyaś ca tathā kālī sṛṣṭā pūrvaṃ mahātmanā //64*
*yayā tadrudhiraṃ pītam andhakānāṃ durātmanām / yā cāsmin kathitā loke nāmataḥ śuṣkarevatī //65*
*dvātriṃśanmātaraḥ sṛṣṭā gātrebhyāś cakriṇā tataḥ / tāsāṃ nāmāni vakṣyāmi tāni me gadataḥ śṛṇu //66*
*sarvāstās tu mahābhāgā ghaṇṭākarṇī tathaiva ca / trailokyamohinī puṇyā sarvasattvavaśaṃkarī //67*
*tathā ca cakrahṛdayā pañcamī vyomacāriṇī / śāṅhinī lekhinī caiva kālasaṃkarṣaṇī tathā //68*
*ityetāḥ pṛṣṭhagā rājanvāgīśānucarāḥ smṛtāḥ / saṃkarṣaṇī tathā'śvathā bījabhāvā'parājitā //69*
*kalyāṇī madhudaṃṣṭrī ca kamalotpalahastikā / iti devyaṣṭakaṃ rājanmāyānucaram ucyate //70*
*ajitā sūkṣmahṛdayā vṛddhāveśāśmadaṃśanā / nṛsiṃhabhairavā bilvā garutmaddṛdayā jayā //71*
*bhavamālinyanucarā ityaṣṭau nṛpa mātaraḥ / ākarṇanī saṃbhaṭā ca tathaivottaramālikā //72*
*jvālāmukhī bhīṣaṇikā kāmadhenuś ca bālikā / tathā padmakarā rājanrevatyanucarāḥ smṛtāḥ //73*
v. 74-76: *aṣṭau mahābalāḥ sarvā devagātrasamudbhavāḥ / trailokyasṛṣṭisaṃhārasamarthāḥ sarvadevatāḥ //*
*tāḥ sṛṣṭamātrā devena kruddhā mātṛgaṇasya tu / pradhāvitā mahārāja krodhavisphāritekṣaṇāḥ //*
*aviṣahyataṃ tāsāṃ dṛṣṭitejaḥ sudāruṇam / tam eva śaraṇaṃ prāptā nṛsiṃho vākyam abravīt //*
v. 82: *raudrīṃ caiva parāṃ mūrtiṃ mahādevaḥ pradāsyati / yuṣmanmukhyā mahādevyas tad uktaṃ parirarakṣyatha //*

MP.180.76: *ataḥ parataraṃ nāsti siddhiguhyaṃ maheśvarī / etad budhyanti yogajñā ye ca yogeśvarā bhuvi //*

MP.183.63-66: *gaṇā yatrāva tiṣṭhante saṃniyuktā vināyakāḥ / kuṣmāṇḍa gajatuṇḍaś ca jayantaś ca madotkaṭāḥ //*
*siṃha-vyāghramukhāḥ kecid vikaṭāḥ kubja-vāmanāḥ / yatra nandī mahākālaś caṇḍaghaṇṭo maheśvaraḥ //*
*daṇḍa-caṇḍeśvaraś caiva ghaṇṭākarṇo mahābalaḥ / ete cānye ca bahavo gaṇāś caiva gaṇeśvarāḥ //*
*mahodarā mahākāyā vajra-śaktidharās tathā / rakṣanti satataṃ devī hy avimuktaṃ tapovanam /*
*dvāre dvāre ca tiṣṭhanti śūla-mudgarapāṇayaḥ //*

MP.193.69-71ab: *tato gacchatu rājendra tīrthaṃ kanakhalaṃ mahat / garuḍena tapas taptaṃ tasmins tīrthe narādhipa //*
*prakhyātaṃ triṣu lokeṣu yoginī tatra tiṣṭhati / krīḍate yogibhiḥ sārdhaṃ śivena saha nṛtyati //*
*tatra snātvā naro rājan rudraloke mahīyate /*

MP.218.17: *na tatra kīṭā na viṣaṃ dardurā na sarīsṛpāḥ / na kṛtyā karmaṇāṃ cāpi dhūpo’yaṃ yatra dahyate //*
v. 23-38: *vandhyā karkoṭakī rājanviṣṇukrāntā tathotkaṭā / śatamūlī sitānandā balā moca padolikā //23*
*soma piṇḍā niśā caiva tathā dagdharuhā ca yā / sthale kamalinī yā ca viśālī śaṅkhamūlikā //24*
*cāṇḍālī hastimagadhā go’jāparṇī karambhikā / raktā caiva mahāraktā tathā barhiśikhā ca yā //25*
*kośātakī naktamālaṃ priyālaṃ ca sulocanī / vāruṇī vasugandhā ca tathā vai gandhanākulī //26*
*īśvarī śivagandhā ca śyāmalā vaṃśanālikā / jatukālī mahāśvetā śvetā ca madhuyaṣṭikā //27*
*vajrakaḥ pāribhadraś ca tathā vai sindhuvārakāḥ / jīvānandā vasucchidrā natanāgarakaṇṭakā //28*
*nālaṃ ca jālī jātī ca tathā ca vaṭapatrikā / kārtasvaraṃ mahānīlā kundururhaṃsapādikā //29*
*maṇḍukaparṇī vārāhī dve tathā taṇḍulīyake / sarpākṣī lavalī brāhmī viśvarūpā sukhākarā //30*
*rujāpahā vṛddhikarī tathā caiva tu śalyadā / patrikā rohiṇī caiva raktamālā mahauṣadhī //31*
*tathā’’malakavandākaṃ śyāmacitraphalā ca yā / kākolī kṣīrakākolī pīluparṇī tathaiva ca //32*
*keśinī vṛścakālī ca mahānāgā śatāvarī / garuḍī ca tathā jale kumudinī tathā //33*
*sthale cotpalinī yā ca mahābhūmilatā ca yā / unmādinī somarājī sarvaratnāni pārthiva //34*
*viśikhā’marakanyā ca kīṭapakṣaṃ viśeṣataḥ / jīvajātāś ca maṇayaḥ sarve dhāryāḥ prayatnataḥ //35*
*rakṣoghnāś ca viṣaghnāś ca kṛtyā vaitālanāśanāḥ / viśeṣānnaranāgāś ca gokharaṣṭrasamudbhavāḥ //36*
*sarpatittiragomāyababhrumaṇḍukajāś ca ye / siṃha-vyāghra-ṛkṣa-mārjāra-dvīpi-vānarasaṃbhavāḥ /*
*kapiñjalā gajā vājimahiṣaiṇabhavāśca ye // ityevametaiḥ sakalair upetair dravyaiḥ parārddhaiḥ parirakṣitaḥ syāt /*
*rājā vaset tatra gṛhe suśubhe guṇānvite lakṣaṇasaṃyukte //38*

MP.261.24-39: *mātṛṇāṃ lakṣaṇaṃ vakṣye yathāvad anupūrvaśaḥ / brahmāṇī brahmasadṛśī caturvaktrā caturbhujā //*
*haṃsādhirūḍhā kartavyā sākṣasūtra-kamaṇḍaluḥ / maheśvarasya rūpeṇa tathā māheśvarī matā //25*
*jaṭāmukuṭasaṃyuktā vṛṣasthā candraśekharā / kapāla-śūla-khaṭvāṅga-varadāḍhya caturbhujā //26*
*kumārarūpā kaumārī mayūravaravāhanā / raktavastradharā tadvac chūla-śaktidharā matā //27*
*hārakeyūrasaṃpannā kṛkavākudharā tathā / vaiṣṇavī viṣṇusadṛśī garuḍe samupasthitā //28*
*caturbāhuś ca varadā śaṅkha-cakra-gadādharā / siṃhāsanagatā vā'pi bālakena samanvitā //29*
*vārāhīṃ ca pravakṣyāmi mahiṣopari saṃsthitām / varāhasadṛśī devī śiraścāmaradhāriṇī //30*
*gadā-cakradharā tadvaddānavendravināśinī / indrāṇīm indrasadṛśīṃ vajra-śūla-gadādharām //31*
*gajāsanagatāṃ devīṃ locanair bahubhir vṛtāṃ / taptakāñcanavarṇābhāṃ divyābharaṇabhūṣitām //32*
*tīkṣṇakhaḍgadharāṃ tadvad vakṣye yogeśvarīm imāṃ / dīrghajihvām ūrdhvakeśīm asthikhaṇḍaiś ca maṇḍitāṃ //33*
*daṃṣṭrākarālavadanāṃ kuryāc caiva kṛśodarīm / kapālamālinīṃ devī muṇḍamālāvibhūṣitām //34*
*kapālaṃ vāmahaste tu māṃsaśoṇitapūritam / mastiṣkāktaṃ ca bibhrāṇāṃ śaktikāṃ dakṣiṇe kare //35*
*gṛdhrasthā vāyasasthā vā nirmāṃsā vinatodarī / karālavadanā tadvatkartavyā sā trilocanā //36*
*cāmuṇḍā baddhaghaṇṭā vā dvīpicararmadharā śubhā / digvāsāḥ kālikā tadvadrāsabhasthā kapālinī //37*
*suraktapuṣpābharaṇā vardhanī-dhvajasaṃyutā / vināyakaṃ ca kurvīta mātṛṇām antike sadā //38*
*vīreśvaraś ca bhagavān vṛṣārūḍho jaṭādharaḥ / vīṇāhastastriśūlī ca mātṛṇām agrato bhavet //39*

MP.286.6-15: *brāhmīm anantaśaktiṃ ca lavaṇasyopari nyaset / adhastāllatayor madhya padma śaṅkhakare śubhe //*
*ibhāsanasthā tu guḍe pūrvataḥ kuliśāyudhā / rajanyajasthitā'gnāyī sruvapāṇir athānale //7*
*yāmye ca mahiṣāruḍhā gadinī taṇḍulopari / ghṛte tu nairṛtī sthāpyā sakhaḍgā dakṣiṇāpare //8*
*vāruṇe vāruṇī kṣīre jhaṣasthā nāgapāśinī / patākinī ca vāyavye mṛgasthā śarkaropari //9*
*saumye tileṣu saṃsthāpyā śaṅkinī nidhisaṃsthitā / māheśvarī vṛṣārūḍhā navanīte triśūlinī //10*
*maulinyo varadās tadvatkartavyā bālakānvitāḥ / śaktiyā pañcapalādūrdhamā sahasrāt prakalpayet //11*
*sarvāsāmupari sthāpyaṃ pañcavarṇaṃ vitānakam / dhenavo daśa kumbhāś ca vastrayugmāṇi caiva hi //12*
*madhyame dve gurave ṛtvigbhyo'nyās tathaiva ca / tato maṅgalaśabdena snātaḥ śuklāmbaro budhaḥ /*
*triḥ pradakṣiṇam āvṛtya mantram etam udīrayet //namo namaḥ pāpavināśinībhyo brahmāṇḍalokeśvarapālinībhyaḥ /*
*āśaṃsitādhikyaphalapradābhyo digbhyas tathā kalpalatāvadhūbhyaḥ //14*
*iti sakaladigṅganāpradānaṃ bhavabhayasūdanakārī yaḥ karoti /*
*abhimataphalade sa nāgaloke vasati pitāmahāvatsarāṇi triṃśat //15*

## *Mahānayaprakāśa*

*The Trivandrum Mahānayaprakāśa on the Devī.* Edited and translated by Alexis Sanderson, 17.09.2004.
3.104-105: *maheśasyātamaviśrāntiḥ parāhaṃtātmikā hi yā*
*tasyā api parāvasthā bhāti sūkṣmaprabhedataḥ*
*tad devīdhāma yatrāsau kāndiśīko vibhur bhavet*

## *Mahābhārata*

MBH.1.30.10-15: *sa tasmin satre samāpte hāstinapuraṃ pratyetya purohitaṃ anurūpam anvicchamānaḥ paraṃ yatnam akarod yo me pāpakṛtyām śamayed iti sa kadācin mṛgayāṃ yātaḥ pārikṣito janamejayaḥ kasmiṃścit svaviṣayoddeśe āśramam apaśyat. tatra kaścid ṛṣir āsāṃ cakre śrutaśravā nāma tasyābhimataḥ putra' āste somaśravā nāma tasya taṃ putram abhigamya janamejayaḥ pārikṣitaḥ paurohityāya vavreṣa namaskṛtya tam ṛṣim uvāca bhagavann ayaṃ tava putro mama purohito 'astv iti sa evam uktaḥ pratyuvāca bho janamejaya putro'ayaṃ mama sarpyāṃ jātaḥ mahātapasvī svādhyāyasaṃpanno mattapovīryasaṃbhṛto macchukraṃ pītavatyās tasyāḥ kukṣau saṃvṛddhaḥ samartho 'ayaṃ bhavataḥ sarvāḥ pāpakṛtyāḥ śamayitum antareṇa mahādevakṛtyām.*

MBH.1.60.15e (*sarva nakṣatrayoginyo*); 1.77.24 (*nakṣatrasaṃyoga*) etc.
v. 26a-e: *bṛhaspates tu bhaginī varastrī brahmacāriṇī / yogasiddhā jagat sarvam asaktaṃ vicaratyuta /*
*prabhāsasya tu bhāryā sā vasūnām aṣṭamasya ha //*

MBH.3.81.7c-10: *yakṣaṃ samabhivādyaiva gosahasraphalaṃ labhet /*
*tato gaccheta dharmajña viṣṇoḥ sthānam anuttamam / satataṃ nāma rājendra yatra saṃnihito hariḥ /*
*tatra snātvārcayitvā ca trilokaprabhavaṃ harim / aśvamedham avāpnoti viṣṇulokaṃ ca gacchati /*
*tataḥ pāriplavaṃ gacchet tīrthaṃ trailokyaviśrutam / agniṣṭomātirātrābhyāṃ phalaṃ prāpnoti mānavaḥ /*
v. 18-19: *tato muñjavaṭaṃ nāma mahādevasya dhīmataḥ / tatroṣya rajanīm ekāṃ gāṇapatyam avāpnuyāt //*
*tatraiva ca mahārāja yakṣī lokapariśrutā / tāṃ cābhigamya rājendra puṇyāṃ lokān avāpnuyāt //*

MBH.3.82.90: *yakṣiṇyā naityakaṃ tatra prāśnīta puruṣaḥ śuciḥ / yakṣiṇyās tu prasādena mucyate bhrūṇahatyayā //*

MBH.9.44.73ff: *sahasraśaḥ pāriṣadāḥ kumāram upatasthire / vaktrair nānāvidhair ye tu śṛṇu tāñ janamejaya //*
*kūrma-kukkuṭavaktrāś ca śaśolūkamukhās tathā / **** **** dīrghavaktrāś ca bhārata śvagomāyumukhāś caiva /*
*kharoṣṭravadanāś caiva varāhavadanās tathā //74*
*manuṣyameṣavaktrāś ca sṛgālavadanās tathā / bhīmā makaravaktrāś ca śiṃśumāramukhās tathā //75*

*mārjāra-śaśavaktrāś ca dīrghavaktrāś ca bhārata / nakulolūkavaktrāś ca śvavaktrāś ca tathāpare //76*
*ākhubabhrukavaktrāś ca mayūravadanās tathā / matsya-meṣānanāś cānye ajāvimahiṣānanāḥ //77*
*ṛkṣa-śārdūlavaktrāś ca dvīpisiṃhānanās tathā / bhīmā gajānanāś caiva tathā nakramukhāḥ pare //78*
*garuḍānanāḥ khaḍgamukhā vṛka-kākamukhās tathā / go-kharoṣṭramukhāś cānye vṛṣadaṃśamukhās tathā //79*
*mahājaṅgharapādāṅgās tārakākṣāś ca bhārata / pārāvatamukhāś cānye tathā vṛṣamukhāḥ pare //80*
*kokilāvadanāś cānye śyena-tittirikānanāḥ / kṛkalāsamukhāś caiva virajombaradhāriṇaḥ //81*
*vyālavaktrāḥ śūlamukhāś caṇḍavaktrāḥ śatānanāḥ / āśīviṣāś cīradharā gonāsāvaraṇās tathā //82*
*sthūlodarāḥ kṛśāṅgāś ca sthūlāṅgāś ca kṛśodarāḥ / hrasvagrīvā mahākarṇā nānāvyālavibhūṣitāḥ //83*
*gajendracarmavasanās tathā kṛṣṇājināmbarāḥ / skandhemukhā mahārāja tathā hy udaratomukhāḥ //84*
*pṛṣṭhemukhā hanumukhās tathā jaṅghāmukhā api / pārśvānanāś ca bahavo nānādeśamukhās tathā //85*
*tathā kīṭapataṃgānāṃ sadṛśāsyā gaṇeśvarāḥ / nānāvyālamukhāś cānye bahubāhuśirodharāḥ //86*
*nānāvṛkṣabhujāḥ ke cit kaṭiśīrṣāś tathāpare / bhujaṃgabhogavadanā nānāgulmanivāsinaḥ //87*
*cīrasaṃvṛtagātrāś ca tathā phalakavāsasaḥ / nānāveṣadharāś caiva carmavāsasa eva ca /*
***** **** nānāmālyānulepanāḥ / nānāvastradharāś caiva //88*
*uṣṇīṣiṇo mukuṭinaḥ kambugrīvāḥ suvarcasaḥ / kirīṭinaḥ pañcaśikhās tathā kaṭhinamūrdhajāḥ //89*
*triśikhā dviśikhāś caiva tathā saptaśikhāḥ pare / śikhaṇḍino mukuṭino muṇḍāś ca jaṭilās tathā //90*
*citramālyadharāḥ kecit kecid romānanās tathā / divyamālyāmbaradharāṃ satataṃ priyavigrahāḥ //91*
*vigrahaikarasā nityam ajeyāḥ surasattamaiḥ / kṛṣṇā nirmāṃsavaktrāś ca dīrghapṛṣṭhā nirūdarāḥ /*
*sthūlapṛṣthā hrasvapṛṣṭhāḥ pralambodaramehanāḥ //92*
*mahābhujā hrasvabhujā hrasvagātrāś ca vāmanāḥ / kubjāś ca dīrghajaṅghāś ca hastikarṇaśirodharāḥ //93*
*hastināsāḥ kūrmanāsā vṛkanāsās tathāpare / dīrghoṣṭhā dīrghajihvāś ca vikarālā hy adhomukhāḥ //94*
*mahādaṃṣṭrā hrasvadaṃṣṭrāś caturdaṃṣṭrās tathāpare / vāraṇendranibhāś cānye bhīmā rājan sahasraśaḥ //95*
*suvibhaktaśarīrāś ca dīptimantaḥ svalaṃkṛtāḥ / piṅgākṣāḥ śaṅkukarṇāś ca vakranāsāś ca bhārata //96*
*pṛthudaṣtrā mahādaṃṣṭrāḥ sthūlauṣṭhā harimūrdhajāḥ / nānāpādauṣṭhadaṃṣṭrāś ca nānāhastaśirodharāḥ //97*
*nānāvarmabhir ācchannā nānābhāṣāś ca bhārata / kuśalā deśabhāṣāsu jalpanto 'nyonyam īśvarāḥ //98*
*hṛṣṭāḥ paripatanti sma mahāpāriṣadās tathā / dīrghagrīvā dīrghanakhā dīrghapādaśirobhujāḥ //99*
*piṅgākṣā nīlakaṇṭhāś ca lambakarṇāś ca bhārata / vṛkodaranibhāś caiva ke cid añjanasaṃnibhāḥ //100*
*śvetāṅgā lohitagrīvāḥ piṅgākṣāś ca tathāpare / kalmāṣā bahavo rājaṃś citravarṇāś ca bhārata /*
*cāmarāpīḍakanibhāḥ śvetalohitarājayaḥ / nānāvarṇāḥ savarṇāś ca mayūrasadṛśaprabhāḥ //101*
*nānāpraharaṇā ye vai nānāśastrāstrakovidāḥ //102 etc.*

MBH.9.45.29-40: *etāś cānyāś ca bahavo mātaro bharatarṣabha / kārttikeyānuyāyinyo nānārūpāḥ sahasraśaḥ //*
*dīrghanakhyo dīrghadantyo dīrghatuṇḍyaś ca bhārata / saralā madhurāś caiva yauvanasthāḥ svalaṃkṛtāḥ //30*
*māhātmyena ca saṃyuktāḥ kāmarūpadharās tathā / nirmāṃsagātryaḥ śvetāś ca tathā kāñcanasaṃnibhāḥ //31*
*kṛṣṇameghanibhāś cānyā dhūmrāś ca bharatarṣabha / aruṇābhā mahābhāgā dīrghakeśyaḥ sitāmbarāḥ //32*
*ūrdhvaveṇīdharāś caiva piṅgākṣyo lambamekhalāḥ / lambodaryo lambakarṇās tathā lambapayodharāḥ //33*
*tāmrākṣyas tāmravarṇāś ca haryakṣyaś ca tathāparāḥ / varadāṃ kāmacāriṇyo nityapramuditās tathā //34*
*yāmyo raudryas tathā saumyāḥ kauberyo 'tha mahābalāḥ / vāruṇyo 'tha ca māhendryas tathāgneyyaḥ paraṃtapa //*
*vāyavyaś cātha kaumāryo brāhmyaś ca bharatarṣabha / *vaiṣṇavyaś ca tathā sauryo vārāhyaś ca mahābalāḥ /*
**vaiṣṇavyo 'tibhayāś cānyāḥ krūrarūpā bhayaṃkarāḥ / rūpeṇāpsarasāṃ tulyā jave vāyusamās tathā //36*
*parapuṣṭopamā vākye tatharddhyā dhanadopamāḥ / śakravīryopamāś caiva dīptyā vahnisamās tathā //37*
**śatrūṇāṃ vigrahe nityaṃ bhayadās tā bhavanty uta / *kāmarūpadharāś caiva jave vāyusamās tathā /*
**acintyabalavīryāś ca tathā-cintya-parākramāḥ //38*
*vṛkṣa-catvara-vāsinyaś caturpathaniketanāḥ / guhā-śmaśāna-vāsinyaḥ śaila-prasravaṇālayā //39*
*nānābharaṇadhāriṇyo nānāmālyāmbarās tathā / nānāvicitraveṣāś ca nānābhāṣās tathaiva ca //40*
**nānāvidhair bahuguṇaiś citrāyudhavibhūṣaṇaiḥ / ete cānye ca bahavo gaṇāḥ śatrubhayaṃkarāḥ /*
v. 49-51: *sā senā nairṛtī bhīmā saghaṇṭocchritaketanā / sabherī-śaṅkha-murajā sāyudhā sapatākinī /*
*śāradī dyaur ivābhāti jyotirbhir upaśobhitā //49*
*tato devanikāyās te bhūtasenāgaṇās tathā / vādayām āsur avyagrā bherīśaṅkhāṃś ca puṣkalān //50*
*paṭahāñ jharjharāṃś caiva kṛkacān goviṣāṇikān / āḍambarān gomukhāṃś ca ḍiṇḍimāṃś ca mahāsvanān //51*

MBH.12.7.8c-12: *bāndhavān nihatān dṛṣṭvā pṛthivyām āmiṣaiṣiṇaḥ //*
*te vayaṃ pṛthivīhetor avadhyān pṛthivīsamān / saṃparityajya jīvāmo hīnārthā hatabāndhavāḥ //9*
*āmiṣe gṛdhyamānānām aśunāṃ naḥ śunām iva / āmiṣaṃ caiva no naṣṭam āmiṣasya ca bhojinaḥ //10*
*na pṛthivyā sakalayā na suvarṇasya rāśibhiḥ / na gavāśvena sarveṇa te tyājyā ya ime hatāḥ //11*
*saṃyuktāḥ kāmamanyubhyāḥ krodhāmarṣ-samanvitāḥ / mṛtyuyānaṃ samāruhya gatā vaivasvatakṣayam //12*

MBH.12.308.7-11: *atha dharma yuge tasmin yoga dharmam anuṣṭhitā / mahīm anucacāra ekā sulabhā nāma bhikṣukī //7*
*tayā jagad idam sarvam aṭantyā mithila īśvaraḥ / tatra tatra śruto mokṣe kathyamānas tridaṇḍibhiḥ //8*
*sā susūkṣmāṃ kathāṃ śrutvā tathyam na iti sasaṃśayā / darśane jāta samkalpā janakasya babhāva ha //9*
*tataḥ sā viprahāyātha pūrva rūpam hi yogataḥ / abibhrad anavadyāṅgī rūpam anyad anuttamam //10*
*cakṣur nimesa mātreṇa laghvastragatigāminī / videhānāṃ purīṃ subhrūr jagāma kamala īkṣaṇā //11*
v. 15-19: *atha bhuktavatī prītā rājānaṃ mantribhir vṛtam / sarva bhāṣyavidāṃ madhye codayāmāsa bhikṣukī //*
*sulabhā tvasya dharmeṣu mukto na iti sasaṃśayā / sattvaṃ sattvena yogajñā praviveśā mahīpate //16*
*netrābhyāṃ netrayor asya raśmīn samyojya raśmibhiḥ / sā sma samcodayiṣyantaṃ yoga bandhair babandha ha //17*
*janako apyutsmayan rājā bhāvam asyā viśeṣayan / pratijagrāha bhāvena bhāvam asyā nṛpottamaḥ //18*

*tad ekasminn adhiṣṭhāne saṃvādaḥ śrūyatām ayam / chattra ādiṣu vimuktasya muktāyāś ca tridaṇḍake //19*

## *Mahāmāyūrīvidyārājñī*

Ed. Shuyo Takubo, Tokyo: Sankibo Book Press, (1972), p. 3-4. The passage lists various supernatural afflicters: *devagrahāto nāgagrahāto 'suragrahāto marutagrāhato garuḍagrahāto gandharvagrahātaḥ kinnaragrahāto mahoragagrahāto yakṣagrahāto rākṣasagrahātaḥ pretagrahātaḥ piśācagrahāto bhūtagrahātaḥ kumbhāṇḍagrahātaḥ pūtanagrahātaḥ kaṭapūtanagrahātaḥ skandagrahāto unmādagrahātaḥ chāyāgrahāto 'pasmāragrahāta ostārakagrahātaḥ kṛtyākarmaṇa(p. 4) kākhordavetāḍakiraṇaciccakapreṣakadurbhuktaduścharditaduśchāyā-duṣprekṣita-durlikhita-durlaṃghita-avadhūtātaḥ, jvarād ekāhikād dvaitīyakāt traitīyakāc cāturthakāt saptāhikād ardhamāsikān māsikād daivasikān mauhūrtikān nityajvarād viṣamajvarād bhūtajvarān mānuṣyajvarād amānuṣyajvarād vātikāt paittikāc chleṣmakāt sarvajvarāt, śiro'arttim apanaya ardhāvabhedakam arocakamd akṣirogaṃ nāsārogaṃ mukharogaṃ kaṇṭharogaṃ hṛdrogaṃ galagrahaṃ karṇaśulaṃ dantaśūlaṃ hṛdayaśūlaṃ pṛṣṭhaśulaṃ pārśvaśulaṃ udaraśulaṃ maṇiśūlaṃ yoniśulaṃ prajanaśūlam gaṇḍaśūlaṃ vastiśulaṃ ūruśūlaṃ jaṅghāśūlaṃ hastaśūlaṃ pādaśulaṃ aṃgapratyaṅgaśūlaṃ cāpanaya.*

## *Mahārthamañjarī* of Maheśvarānanda

v. 38 (v. 43 in KSTS ed.): *prakaṭitapañcaskandhe catuṣṣaṣṭir bhavanti vṛndacakre /*
*na khalu maṇḍale gurūṇām niyamo niyamātilaṅghinām yuktaḥ //*

## *Mārkaṇḍeya purāṇa*

8.108-110: *iti pratimādiṣṭo jagāma śavamandiram / diśaṃ tu dikṣaṇāṃ yatra vārāṇāsyāṃ sthitaṃ tadā //*
*śmaśānaṃ ghorasaṃnādaṃ śivāśatasamākulam / śavamaulisamākīrṇaṃ durgandhababahudhūmakam //*
*piśācabhūtavetālaḍākinīyakṣasaṃkulam / mahāgaṇamahābhūtaravakolāhalāyutam /*
*gṛdhragomāyusaṃkīrṇaṃ śvavṛndāparivāritam //*

## *Mālatīmādhava* of Bhavabhūti

Mmadh: Act 1: *- sādhu vatse sādhu / anena matpriyābhiyogena smārayasi me pūrvāśiṣyāṃ saudāminīm / - bhagavati sā saudāminyadhūṇā samāsāditāścaryamantrasiddhiprabhāvā śrīparvate kāpālikavrataṃ dhārayati /- kutaḥ punariyaṃ vārtā / - astyatra nagaryāṃ mahāśmaśānapradeśe karālā nāma cāmuṇḍā / - asti yā kila vividhajīvopahārapriyeti sāhasikānāṃ pravādaḥ / - tatra khalu śrīparvatādāgatasya rātrivihāriṇo nātidūrāraṇyavāsinaḥ sādhakasya muṇḍadhārīṇo'ghoraghaṇṭanāmadheyasyāntevāsinī mahāprabhāvā kapālakuṇḍalā nāmānusaṃdhyaṃ samāgacchati / tata iyaṃ pravṛttiḥ / - sarvaṃ saudāminyāṃ sambhāvyate.*

Mmadh. Act 5. v. 1-5: *(tataḥ praviśatyākāśayānena bhīṣaṇojjvaleveśā kapālakuṇḍalā/) ṣaḍadhikadaśanādī-cakramadhyasthitātmā hṛdi vinihitarūpaḥ siddhidastadvidāṃ yaḥ / avicalitamanobhiḥ sādhakairmṛgyamāṇaḥ sa jayati pariṇaddhaḥ śaktibhiḥ śaktināthaḥ //1. iyamahamidānīm / nityaṃ nyastaṣaḍaṅgacakranihitaṃ hṛtpadmamadhyoditaṃ paśyantī śivarūpiṇaṃ layavaśādātmānamabhyāgatā / nāḍīnāmudayakrameṇa jagataḥ pañcāmṛtākarṣaṇādaprāptotpatanaśramā vighaṭayantyagrenabho'mbhomucaḥ //2. api ca / ullolaskhalita-kapāla-kaṇṭhamālāsaṃghaṭṭakvaṇitarālakiṃkiṇīkāḥ / paryaptaṃ mayi ramaṇīyaḍāmaratvaṃ saṃdhatte gaganatala-prayāṇavegaḥ //3. tathā hi / viṣvagvṛttirjaṭānāṃ pracalati nibiḍagranthibaddho'pi bhāraḥ saṃskārakvāṇadīrghaṃ padu raṭati kṛtāvṛttikhaṭvāṅgaghaṇṭā / ūrdhvaṃ dhūnoti vāyurvivṛtaśavaśiraḥ-śreṇikuñjeṣu guñjannuttālaḥ kiṃkiṇīnāmanavarataraṇatkārahetuḥ patākāḥ //4. (parikramyāvalokya ca gandhamāghrāya /) idaṃ tāvatpurāṇa-nimbatailāktaparibhṛjyamānarasonagandhibhiścitādhūmaiḥ purastādvibhāvitasya mahataḥ śmaśānavāṭasya nedīyaḥ karālāyatanaṃ yatra paryavasitamantrasādhanasyāsmadguroraghoraghaṇṭasyājñayā saviśeṣamadya pūjā-saṃbhāro mayā saṃnidhāpanīyaḥ/ kathitaṃ ca me guruṇā vatse kapālakuṇḍale adya bhagavatyāḥ karālāyāḥ prāgupayācitaṃ strīratnamupahartavyaṃ tadatraiva nagare viditamāsta iti / tadvicinomi / (sakautukam-agrevalokya) tatko 'yamatigambhīramadhurākṛtiruttambhitakuṭilakuntalaḥ kṛpāṇapāṇiḥ śmaśānavāṭamavatarati /*

v. 11-14: *(nepathye kalakalaḥ/) (ākarṇya/) aho saṃprati pragalbhamānakauṇapanikāyasya mahatī śmaśānavāṭasya raudratā / asmin hi paryantapratirodhimeduracayastyānaṃ citājyotiṣāmaujjvalyaṃ parabhāgataḥ prakaṭa-yatyābhogabhīmaṃ tamaḥ / saṃsaktākulakelayaḥ kilakilākolāhalaiḥ saṃmadāduttālāḥ kaṭapūtanāprabhṛtayaḥ sāṃrāviṇāṃ kurvate // bhavatvāghoṣayāmi tāvat / (uccaiḥ) bho bhoḥ śmaśāna-niketanāḥ kaṭapūtanāḥ / aśastrapūtamavyājaṃ puruṣāḍgopakalpitam / vikrīyate mahāmāṃsaṃ gṛhyatāṃ gṛhyatāmidam // (punar nepathye kalakalaḥ/) kathamāghoṣaṇānantaram eva sarvataḥ samuccaladuttālavetālamuktatumulāvyaktakalakalākulaḥ pracalita ivāvirbhavadbhūtasaṃkaṭaḥ śmaśānavāṭaḥ / āścaryam / karṇābhyarṇavidīrṇasṛkkavikaṭa-vyādānadīptāgnibhir daṃṣṭrākoṭivisaṅkaṭairita ito dhāvadbhirākīryate / vidyutpuñjanikāśakeśanayanabhrūśmaśru-jālairnabholakṣyālakṣyaviśuṣkadīrghavapuṣāmulkāmukhānāṃ mukhaiḥ // api ca / etatpūtana-cakramakramakṛtagnāsārdhamuktair vṛkānutpuṣṇatparito nṛmāṃsavighasairāghargharaṃ krandataḥ / kharjūradrūmadaghnaṅghamasitatvaṅnaddhaviṣvaktata snāyugranthighanāsthipañjarajaratkaṅkālamālokyate // (samantādavalokya vihasya ca) aho prakāraḥ piśācānām/*

v. 15ff: *(vihasya) aho prādoṣikaḥ pramodaḥ piśācāṅganānām / tathā hi / antraiḥ kalpitamaṅgalapratisarāḥ*

*strīhastaraktotpalavyaktottaṃsabhṛtaḥ pinahya sahasā hṛtpuṇḍarīkasrajaḥ / etāḥ śoṇita-paṅkakuṅkumajuṣaḥ saṃbhūya kāntaiḥ pibantyasthisnehasurāḥ kapālacaṣakaiḥ prītāḥ piśācāṅganāḥ //*

v. 22-23: *kāpālikau - devi cāmuṇḍe namaste namaste / sāvaṣṭambhaniśumbha-saṃbhramanamadbhūgolaniṣpīḍananyañcatkarparakūrmakampavigaladbrahmāṇḍakhaṇḍasthiti / pātālapratimalla-gallavivaraprakṣiptasaptārṇavaṃ vande nanditanīlakaṇṭhapariṣadvyaktarddhi vaḥ krīḍitam // api ca / pracalitakarikṛttiparyantacañcannakhāghātabhinnenduniḥsyandamānāmṛtaścyotajīvatkapālāvalīmukta-caṇḍāṭṭahāsatradbhūribhūtapravṛttastutiśvasadasitabhujaṅgabhogāṅgadagranthiniṣpīḍanasphāraphullat-phaṇāpīṭhaniryadviṣajyotirujjṛmbhaṇoḍḍāmaravyastavistāṃridoḥkhaṇḍaparyāsitakṣmādharam / jvalad-analapiśaṅganetracchaṭā / sāṭa(cchanna)bhīmottamāṅgabhramiprastutālātacakrakriyāsyūtadigbhāgamuttuṅga-khaṭvāṅgakoṭidhvajoddhūtivikṣiptārāgaṇaṃ pramuditakaṭapūtanottālavetālatālasphuṭatkarṇasaṃbhrānta-gaurīghonāśleṣahṛṣyanmanastryambakānandi vastāṇḍavaṃ devi bhūyādabhīṣṭyai ca hṛṣṭyai ca naḥ //*

MMadh. Act 9.52-53f: *Saud.: jñāsyathaḥ khalvetat / (utthāya/) iyamahamidānīṃ gurucaryā-tapas-tantra-mantra-yogābhiyogajām / imāmākṣopiṇīṃ (imāmākarṣiṇī siddhim..* Karambelkar, p. 372*) siddhimātanomi śivāya vaḥ //52. (iti samādhavā niṣkrāntā/) Mak.: āścarmāścaryam/ vyatikara iva bhīmastāmaso vaidyutaś ca kṣaṇamupahataca kṣurvṛttirudbhūya śāntaḥ / (vilokya sabhayam)... kathamiha na vayasyastatkimetat (vicintya) kimanyat prabhavati hi mahimnā svena yogīśvarīyam //53 (savitarkam) kimayamartho'nartha iti saṃprati pramugdho'smi /api ca/*

MMadh, Act 10, 10-11: *āścaryam-aścaryam / vyatikara iva bhīmastāmaso vaidyutaś ca kṣaṇam upahatacakṣur-vṛttirudbhuya śāntaḥ /[...]. saṃjīvanauṣadhiviṣavyatikaramālokatimirasaṃbhedam / adya vidhiraśaniśaśadharam-ayūkhasaṃvalanamanukurute //11.*

## *Mālinīvijayottara tantra*

MVT.2.13-16: *rudraśaktisamāveśas tatra nityaṃ pratiṣṭitaḥ / sūti tasminś ca cihnāni tasyaitāni vilakṣayet //*
*tatraitat prathamaṃ cihnaṃ rudre bhaktiḥ suniścalā / dvitīyaṃ mantrasiddhiḥ syāt sadyaḥ pratyayakārikā //14*
*sarvasattvavaśitvaṃ ca tṛtīyaṃ lakṣaṇaṃ smṛtam / prārabdhakāryaniṣpattiś cihnamāhuś caturthakam //15*
*kavitvaṃ pañcamaṃ jñeyaṃ sālaṅkāraṃ manoharam / sarvaśāstrārthavettṛtvamakasmāccāsya jāyate //16*

MVT.5.7-9: *caturdaśavidho yatra bhūtagrāmaḥ pravartate / sthāvaraḥ sarpajātiś ca pakṣijātis tathāparā //*
*mṛgasaṃjñaś ca paśvākhyaḥ pañcamo 'nyaś ca mānuṣaḥ / paiśāco rākṣaso yākṣo gāndharvaś caindra eva ca //*
*saumyaś ca prājāpatyaś ca brāhmaś cātra caturdaśa /*

v. 22cdf: *devayonyaṣṭakaṃ buddhau kathyamānaṃ mayā śṛṇu / paiśācaṃ rākṣasaṃ yākṣaṃ gāndharvaṃ caindram eva ca / tathā saumyaṃ saprājeśaṃ brāhmam aṣṭamam iṣyate //*

MVT.10.27-31: *athavā vīracittaḥ syāt kṛtvā sevāṃ yathoditām / kṛṣṇabhūtadine rātrau vidhim enaṃ samācaret //*
*kṛtvā pūrvoditaṃ yāgaṃ hutvā dravyamathottaram / ūrdhvakāyo japenmantrī suniṣkampottarāmukhaḥ //28*
*tāvadyāvatsamāyātā yogeśvaryaḥ samantataḥ / kṛtvā kalakalārāvam atighoraṃ sudāruṇam //29*
*bhūmau nipatya tiṣṭanti veṣṭyāntaḥ sādhakeśvaram / tāsāṃ kṛtvā namaskāraṃ bhittvā vāmāṅgamātmanaḥ //30*
*tadutthena tatastāsāṃ dattvārghaṃ tatsamo bhavet / ācāryo'pi ca ṣaṇmāsaṃ maunī pratidinaṃ caret //31*

MVT.15.26b-28: *ṣaḍbhir māsair mahāyogī divyadṛṣṭiḥ prajāyate //*
*chidrāṃ prapaśyate bhūmiṃ kaṭāhāntām atandritaḥ / ādhruvāntamathordhvaṃ ca karāmalakavad buddhaḥ //27*
*vatsarais tu tribhir yogī brahmāṇḍāntaṃ prapaśyati / tadantar yoginījñānaṃ śarīrasthaṃ prajāyate //28*

MVT.19.25c-26*: tato'sya vatsarārdhena * dehānta<u>r</u>(ṃ) yoginīkulam / āvirbhavaty asaṃdehāt svavijñānaprakāśakam / tenāvirbhūtamātreṇa yogī yogikule kulī //*

MVT.21.9-19: *athānyaṃ saṃpravakṣyāmi saṃkrāntividhim uttamam / mṛte jīvaccharīre tu praviśed yogavidyayā //9*
*nivātastho jitaprāṇo jitāsanavidhikramaḥ / kurvīta vāyunāveśam arkatūle śanaiḥ śanaiḥ //10*
*svādākṛṣṭividhiṃ yāvad guḍe nimbe ca kārayet / śrīkhaṇḍaguḍakarpūrais tataḥ kṛtvākṛtim śubhām //11*
*praguṇām aguṇa[lacuna]nyaṅgeṣu saṃdadhat / nyāsaṃ kṛtvāpi tatrāpi vedhaṃ kuryāc chanaiḥ śanaiḥ //12*
*nirodhaṃ tatra kurvīta ghaṭṭanaṃ tadanantaram / ghaṭṭanaṃ nāma vijñeyam aṅgapratyaṅgacālanam //13*
*evam abhyasatas tasya yogayuktasya yoginaḥ / calate pratimā sā tu dhāvate cāpi saṃmukhī //14*
*punas tāṃ prerayet tāvad yāvat svasthānam āgatam / patitāṃ cālayed bhūya uttānāṃ pārśvataḥ sthitaḥ //15*
*evaṃ sarvātmanas tāvad yāvat svavaśatāṃ gatām / tataḥ prabhṛty asau yogī praviśed yatra rocate //16*
*mṛte jīvaccharīre vā saṃkrāntyākrāntibhedataḥ / prakṣipya jalavac chaktijālam sarvāṅgasaṃdhiṣu //17*
*pratyaṅgam aṅgatas tasya śaktiṃ tenākramed budhaḥ / svakīyaṃ rakṣayed deham ākrāntāv anyathā tyajet //18*
*bahūny api śarīrāṇi dṛḍhalakṣyo yadā bhavet / tadā gṛhṇāty asaṃdehaṃ yugapat saṃtyajann api //19*

## ***Yogasūtra* and commentary**

YSPat.1.34: *pracchardanavidhāraṇābhyāṃ vā prāṇasya //*

YSPat.2.29: *yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo'-ṣṭāv aṅgāni //*

YSPat.3.36: *tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārtā jāyante* //3.36. YBh_3.36(156): *prātibhāt sūkṣmavyavahitaviprakṛṣṭātītānāgatajñānam śrāvaṇād divyaśabdaśravaṇam vedanād divyasparśādhigamaḥ ādarśād divyarūpasaṃvit āsvādād divyarasasaṃvit vārtāto divyagandhavijñānam ity etāni nityam jāyante.*

YSPat.3.42: *kāyākāśayoḥ saṃbandha-saṃyamāl laghu-tūla-samāpatteścākāśa-gamanam //* Glossed as: *sambandhasamyamāl labhutūlasamāpatti cākāśagamanam YBh_3.42(160): yatra kāyas tatrākaśam tasyāvakāśadānāt kāyasya tena sambandhaḥ prāptis tatra kṛtasamyama jitvā tatsambandham laghuṣu vā tūlādiṣv ā paramāṇubhyaḥ samāpattim labdhvā jitasambandha laghur bhavati. laghutvāc ca jale pādābhyām viharati tatas sūrṇanābhitantumātra vihṛtya raśmiṣu viharati tato yatheṣṭa m ākāśagatir asya bhavatīti.*

YSPat.3.45: *tato '-ṇimādi-prādurbhāvaḥ kāya-saṃpat tad-dharmānabhighātaś ca //3.45. YBh.3.45(164): tatrāṇimā bhavaty aṇuḥ laghimā laghur bhavati mahimā mahān bhavati. prāptir aṅgulīagra api spṛśati candramasam prākāmyam icchānabhighātaḥ bhūmi unmajjati nimajjati yathā + udake. vaśitvam bhūtabhautika vaśī bhavaty avaśyaś cānyeṣām īśitṛtvam teṣām prabhavāpyayavyūhānām īṣṭe. YBh.3.45(165): yatra kāmāvasāyitvam satyasaṃkalpatā yathā saṃkalpas tathā bhūtaprakṛtīnām avasthānam na ca śakta api padārthaviparyāsam karoti kasmāt anyasya yatra kāmāvasāyinaḥ pūrvasiddhasya tathā bhūta kaṃkalpād iti etāny aṣṭāv aiśvaryāṇi. kāyasampad vakṣyamāṇā taddharmānabhighātaś ca pṛthvī mūrti na niruṇaddhi yoginaḥ śarīrādikriyām, śilām apy anuviśatīti. nāpaḥ snigdhāḥ kledayanti nāgnir uṣṇa dahati na vāyuḥ praṇāmin vahati anāvaraṇātmaka apy ākāśa bhavaty āvṛtakāyaḥ siddhānām apy adṛśya bhavati.*

## *Yoginīsaṃcāraprakaraṇa* (from JY.3)

YSP.1.8-9a*: yogaṣaṭkapadaprāpti yatra nityaṃ pratiṣṭhitā / yaṃ ca sarvarahasyāgramātṛmaṇḍalasaṃkulam // gaṇadūtinikāyānām anantakulasaṃkulam /*
v. 21-24: *bhairava uvāca: na tasya subhage rāgo na dveṣo vā vidhīyate / yathā vivasvān subhage padmaṣaṇḍavikāsanam / prakaroti svaraśmībhiḥ kānicit pravipācayet / na tatra rāgadveṣo'sya tathā devasya bhairavi / dhvastaṃ yeṣāṃ kramād devi malaṃ teṣāṃ sunirmalam / sampādayati tacceto śivavat parameśvari / nigṛhṇāti sa pāśaughaṃ malakarmavṛtir bhavet / teṣāṃ nigrahakṛt prokto bhairavo bhavanāśanaḥ //*
v. 29-41 – list of texts where *yoginī*-related matters were taught.

YSP.2.7-8: *nādo bindu kalā caiva yaiḥ sṛṣṭaṃ sacarācaram / nāda sphoṭas tathā śānta śāntāyā bindusaṃbhavaḥ / ghanṭā ca ciñcinī caiva ghoṣiṇī tadananntaram nādātmikā sṛṣṭir iyaṃbinvākāram ataḥ śṛṇu /*

YSP.3.1ff- goddess asks about practice for women. Repeated also in the other chapters, 8.45ff, 6.47 states that it is especially for women and for very exceptional men. See also 8.35ff, where by practice a praticionet in fact achieves the identity with the *yoginīs* of particular kind.
v. 13-14: *yadā lakṣaṇasaṃyuktas tadā jñānaṃ prakāśayet / putrasyāpi na dātavyam uktadoṣaguṇasya tu / śuśrūṣave praśāntāya gurubhaktāya bhīrave / anyathā naiva dātavyaṃ yadi prāṇāṃ parityajet /*
v. 52ff – worship is based upon the arrangement of the seven mothers and Bhairava: *aindrī, vārāhī, māheśvarī, vaiṣṇavī, kaumārī, brahmāṇī, bhairavī*. See also 3.69ff, 3.97ff, 4.34ff.

YSP.5.1-2: 7 fold classification of *yoginīs: pūtanas, cumbikas, cūṣikas, lāmas, śākinis, yoginīs, mātaras.* N. 1 and 3 are not listed in TS.16. YSP further expalins *vratas* related to them. See also YSP.6.7-10a.
v. 26cd-32: *etad guhyaṃ paraṃ devi gopanīyaṃ prayatnataḥ / na kasyacid ihākhyātaṃ dṛṣṭadoṣaviśeṣataḥ / gurubhaktāya śāntāya samyakparīkṣitāya ca / sādhakenāpi deveśi gopanīyaṃ prayatnataḥ / pravartate siddhir eva anyathā prāṇasaṃśayaḥ / devy uvāca / kulajā siddhi deveśa raktākarṣaparā smṛtā / ugreśagamanaprāyā yoginī jñānadāyikā / itarāṇi tu karmāṇi kiṃkarās tā bhavanti tu / +mahātvārotvaṃ+ rūpasya tathā nānāprakāratā / stambhanaṃ mohanaṃ caiva māraṇaṃ śoṣaṇaṃ tathā / agniśastrajalastambhaṃ pañcāmṛtaniṣevanam / kālasya tu parijnānaṃ paradeha praveśanam /*

YSP.6.7-10a: *pūtanas* are born in *kulas* (human families) as well as *cumbikas, cūṣikas* are related to three states ( ?), *lāmas* follow 8-fold rules*, śākinis* are resorting to *kālacakra, yoginīs* possess 8 super-abilities and are worshipped by gods, *mātaras* are moving according to their own will, performing creation and destruction, free from age and death, and very powerful.
v. 25-28: *kṣudrasiddhipradā yo'pi te'pi vakṣyāmi tac chṛṇu / strībaroṣṭras tatholūka biḍālaśunakaḥ śivā / bhāsaḥ śukaś ca vijñeyaḥ paśavo'ṣṭau prakīrtitāḥ / sarvayogīśvarīsiddhi māṇuṣāt paśunād bhavet / uṣṭrabhuk sarvanāsthāpya ulūkād rākṣasaṃ padam / biḍālā jālaśākinyo śaunavāt tu piśācata / bhāsāc ca kāmagāmitvam śukāt sarveśvaraṃ padam / saptabhiḥ somasaṃsthais tu kṣudrasiddhipradāyakāḥ* /
v. 89cd-91ab: *mārjāraja jambuko ṛkṣa bhogo kharoṣṭravāma / sāsthini yāni jīvāni teṣāṃ śirasi vāpayet / pītasarṣaparājīni raktodakaniṣevitām / haste tato'ṅkuraṃ baddhvā tadrūpī bhavate kṣaṇāt /*
v. 100: *strī paśutve niyuktā tu mahāsiddhivighātakāḥ tathā na dadyād anytra varjayitvāṅgasaṃbhavam //*
v. 107: *vyādhiprapīḍitaṃ bālaṃ vyaṅga vā bakasaṃyutam napuṃsakaṃ ca deveśī paśuṃ kṛtvā na sidhyati //*

YSP.8.16: *toraṇaiḥ sapatākaiś ca ghaṇṭā-kiṅkiṇīnāditaiḥ / ḍamarukārāvamukharaṃ paṭahikāśabdasaṃkulam /*
v. 17ff: *saṃpūjya maṇḍalavaraṃ tataḥ śiṣyān praveśayet / sopavāsāñ śucīn svātān arcayed uttarāmukhān /*

*kapālena śiraḥ spṛṣṭvā saṃpuṭā hṛdaye nyaset...*
v. 35c-36: *cāmuṇḍāvrataṃ eva ca kṛṣṇabaradharo nityaṃ kṛṣṇagandhānulepanam //*
*kṛṣṇamālāvalambī ca karṇālaṅkārabhūṣitaḥ valayābharaṇopetaṃ nūpuradhvanibhūṣitam //*
v. 60c-61b: end of the list of 24 names of y.: *vedhanī ca tathā bhaṭṭā droṇā kākenakā tathā /*
*yatra nāmāni yogīnām uccāryante mahātape* /

YSP.9.3-5 says that one should respect the docrtine and especially *yoginīs.*
v. 119cd-127ab gives the signs permitting to recognise human *yoginī* of a particular family.
v. 137cd-146 – lower kinds of them.

YSP.10.1ff explains how the mothers appeared: they were created to kill a demon, and after the successful battle they came out of control and 6 *yoginīs* appeared from the faces of Skanda in order to restrain them.
v. 17ab: *navama ṣaḍyogisaṃbaddha cakramadhye tu bhairavaḥ /*

YSP.11.1-5abff: *yadād ekāṅgasaṃbhūtā mātarāḥ surapūjitāḥ / ṣaḍyoginīnāṃ deveśa kathitā cāsane sthitā //*
*vaktrebhyaḥ kārtikeyasya nirgatās tās tu yoditāḥ / brahmādīnāṃ sureśānāṃ utpannā mātarā vibho //*
*aiśvaryayogasiddhaṃ ca balaṃ ca surapūjitaḥ / mātrīṇām uttaraṃ tāsāṃ saṃśayaṃ kathaya prabhoḥ //*
*ekākṣarā viniṣkrāntā ṣaṭprakārā kathaṃ vibho / mantas tāsāṃ samutpannā nāḍī caiva anekadhā //*
*diśāsu vasusaṃkhyāsu etad ākhyātum arhasi /* etc., the six *yoginīs* are linked to the faces of Skanda (appear from his six faces in YSP.11.13cd-16, names are given), and this link is already known from *purāṇas,* when Skanda assumed six faces to be cared of by six mothers simultaneously. And still, the relation between the six faces of Skanda and the yogic practice might have a different meaning as we learn from Somadeva (2004), p. 272, who describes the yogic practice called *ṣaṇmukhīkaraṇa* from SVT.12.152-153b: *ṣaṇmukhīkaraṇaṃ kṛtvā dhyāyed devaṃ sadāśivam / aṅguṣṭhābhyāṃ śrutī netre tarjanīmadhyamākramāt // śeṣābhyāṃ vṛṇuyād ghrāṇe ṣaṇmukhe kila baddhadhīḥ /* According to Somadeva who refers to Sanderson in this context it is unlikely that *ṣaṇmukha* means Skanda, it might stands for *mukhaṣaṭka* as suggested by Prof. Sanderson.

## *Yoginīhṛdaya*

YH.3.191cd-195: *puṣyabhena tu vāre ca saure ca parameśvarī //191cd*
*guror dine svanakṣatre caturdaśyaṣṭamīṣu ca / cakrapūjāṃ viśeṣeṇa yoginīnāṃ samācaret //192*
*catuḥṣaṣṭir yataḥ koṭyo yoginīnāṃ mahaujasām / cakram etat samāśritya saṃsthitā vīravandite //193*
*aṣṭāṣṭakaṃ tu kartavyaṃ vittaśāṭhyavivarjitam / tvam eva tāsāṃ rūpeṇa krīḍase viśvamohinī //194*
*ajñātvā tu kulācāram ayaṣṭvā gurupādukām / yo'smin śāstre pravarteta taṃ tvaṃ pīḍayasi dhruvam //195*
v. 198: *yoginīnāṃ mahādevi baṭukāyātmarūpiṇe / kṣetrāṇāṃ pataye mahyaṃ baliṃ kurvīta hetunā //*
v. 203: *anyāyena tu yo dadyāt sa pareto bhaviṣyati / saṃketaṃ yo vijānāti yoginīnāṃ bhavet priyaḥ //*

## *Rājataraṅgiṇī* of Kalhaṇa

RT.1.22: *dvārādiṣu pradeśeṣu prabhāvogrāṇyudagrayā / īśānadevyā tatpatnyā mātṛcakrāṇi cakrire //*
v. 330-334: *tatra triṣaṣṭir varṣāṇāṃ satrayodaśavāsarā / atyavāhyata bhūpena tena pṛthvīṃ praśāsatā //*
*atha yogīśvarī kācid bhaṭṭākhyā rajanīmukhe / kṛtvā kāntākṛtiṃ kāmyām upatasthe viśāṃ patim //331*
*tayā manoharais taistair vanair glapitasmṛtiḥ / sa yāgotsavamāhātmyaṃ draṣṭuṃ hṛṣṭo nyamantryata //332*
*putrapautraśatopetaḥ prātasca tatra tato gataḥ / cakravartī tayā ninye devīcakropahāratām //333*
*karmaṇā tena siddhāyā vyomākramaṇasūcakam / jānumudrādayaṃ tasyā dṛṣadyadyāpi dṛśyate //334*
This passage can be a historic reference to real practice, like the one described in TS.7.97ff.

RT.2.98-108: *athārdharātre ninirdrastayaivādbhutacintayā / dhūpādhivāsamīśāno ghrātavāndivyamekadā // 98*
*uccaṇḍalāḍanā daṇḍodghṛṣṭaghaṇṭaughaṭāṃkṛtaiḥ / caṇḍair ḍamarunir ghoṣair ghargharaṃ śrutavān dhvanim //*
*uddhāṭitatamoriḥ sa tataḥ pitṛvanāvanau / dadarśa yoginīs tejaḥpariveṣāntarasthitāḥ //100*
*tāsāṃ saṃbhramamālakṣya kaṅkālaṃ cāpavāhitam / īśānastāṃ śmaśānorvīṃ dhṛtāsiścakito yayau //101*
*athā'paśyat tarucchannaḥ śāyitaṃ maṇḍalāntare / sandhīyamānasarvāṅgaṃ kaṅkālaṃ yoginīgaṇaiḥ //102*
*ullasadvarasaṃbhogavāñchā madhyapadevatāḥ / vīrālābhātsamanviṣya kaṅkālaṃ tamapāharan // 103*
*ekamekaṃ svamaṅgaṃ ca vinidhāya kṣaṇādatha / kuto'pyānīya puṃlakṣma(lliṅga) pūrṇāṅgaṃ taṃ pracakrire //104*
*atha puryaṣṭakabhrāmyadanākrāntānyavigraham / yogenākṛṣya yoginyas tatra saṃdhimaternyadhuḥ //105*
*tataḥ suptotthita iva prattadivyavilepanaḥ / samabhujyata tābhiḥ sa yathecchaṃ cakranāyakaḥ //106*
*īśānas tasya devīnāṃ vitīrṇāṅgahṛtiṃ punaḥ / kṣapāyāṃ kṣīyamāṇāyaṃ cakitaḥ paryaśaṅkata //107*
*nadaṃstadrakṣayā dhīraḥ sa ca tatsthānamāyayau / tacca yogeśvarīcakraṃ kṣipram antaradhīyate //108*
*athā'śrūyata vāktāsāṃ mā bhūdīśāna bhīstava / nāstyaṅgahānirasmākaṃ vṛte cāsmin na vañcanā //109*
*asmadvarād divyavapuḥ saṃdhitaḥ saṃdhimānasau / āryatvādāryarājaś ca khyāto bhuvi bhaviṣyati //110*
*tato divyāmbaraḥ sragvī divyabhūṣaṇabhūṣitaḥ / vavande saṃdhimānprahvaḥ prāptapūrvasmṛtir gurum //111*

## *Laṅkāvatārasūtra*

written before 400 A.D, the oldest Chinese translations are dated 443 and 513 A.D. This text promises animal and ghostly rebirth to the meat-eaters and the *ḍākīnīs* are already represented as the eaters of human flesh: *Lankāvatāra-sūtra* (ed. Nanjo, cited acc. to Hermann-Pfandt (1996) p. 51-52)

> *ḍākinījātiyonyāś ca māṃsāde jāyate kule / rākṣasī-mārjāra-yonau ca jāyate'sau naro'dhamaḥ // anyeṣāṃ ca mahāmate narendrabhūtānāṃ satāṃ aśvenāpaḥtānāṃ aṭavyāṃ paryaṭamānānāṃ siṃhyā saha maithunaṃ gatavaṭāṃ jivitabhayād apatyāni cotpāditavantaḥ siṃhasaṃvāsānvayāt kalmāṣapadaprabhṛtayo nṛpaputrā pūrvajanmamāṃsādadoṣavāsanatayā manuṣyendrabhutā api santo māṃsādā abhūvan / ihaiva ca mahāmate janmani saptakuṭīrake'pi grame pracuramāṃsalaulyād atiprasaṅgena niśevamānā manuṣamāṃsādā ghorā ḍākā va ḍākinyaś ca saṃjāyante / jātiparivarte ca mahāmate tathaiva māṃsarasādhyavasānatayā (corr. HP: -vāsanatayā) siṃha-vyāghra-dvīpi-vṛka-tarakṣu-mārjāra-jambukolukādipracuramāṃsādayoniṣu pracuratarapiśitāśanā rākṣasādighoratarayoniṣu vinipatyante / yatra vinipatitānāṃ duḥkhena manuṣyayonir api samāpadyate prāg eva nivṛtiḥ / ity evam ādayo mahāmate māṃsādadośāḥ /*

## *Liṅga purāṇa*

LP.1.5.15cd-22: *śatarūpāṃ tu vairājñiṃ virājam asṛjat prabhuḥ //*
*svāyaṃbhuvāt tu vairājñī śatarūpā tv ayonijā / lebhe putrad vayaṃ puṇyā tathā kanyā dvayaṃ ca sā //16*
*uttānapādo hy avaro dhīmāñ jyeṣṭhaḥ priyavrataḥ / jyeṣṭhā variṣṭhā tvākūtiḥ prasūtiś cānujā smṛtā //17*
*upayeme tadā kūtiṃ rucir nāma prajāpatiḥ / prasūtiṃ bhagavān dakṣo lokadhātrīṃ ca yoginīm //18*
*prasūtiḥ suṣuve dakṣāc caturviṃśati kanyakāḥ / śraddhāṃ lakṣmīṃ dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhāṃ kriyāṃ tathā //19*
*buddhi lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrti mahātapāḥ / khyātiṃ śāntiṃ ca saṃbhūtiṃ smṛitṃ prītiṃ kṣamāṃ tathā //*
*sannatiṃ cānasūyāṃ ca ūrjāṃ svāhāṃ surāraṇim / svadhāṃ caiva mahābhāgāṃ pradadau ca yathākramam //21*

LP.1.8.21-23: *striyaṃ sadā parityājyāṃ saṃgaṃ naiva ca kārayet / kuṇapeṣu yathā citta tathā kuryād vicakṣaṇaṃ //*
*viṇmūtrotsargakāleṣu bahirbhūmau yathā matiḥ / tathā kāryā ratau cāpi svadāre cānyataḥ kutaḥ //*
*aṅgārasadṛśī nārī ghṛtakumbhasamaḥ pumān / tasmān nariṣu saṃsargaṃ dūrataḥ parivarjayet //*

LP.1.17.81cd-92a: *taṃ dṛṣṭvā umayā sārddhaṃ bhagavantaṃ maheśvaram //*
*praṇamya bhagavān viṣṇuḥ punaś cāpaśyad ūrddhvataḥ / oṃkāraprabhavaṃ mantraṃ kalāpañcaka saṃyutam //82*
*śuddhasphaṭikasaṃkāśaṃ subhāṣṭatriṃśadakṣaram / medhākaramabhūdbhuyaḥ sarvadharmārthasādhakam //83*
*gāyatrīprabhavaṃ mantraṃ haritaṃ vaśyakārakam / caturviṃśativarṇāḍhyaṃ catuṣkalam anuttamam //84*
*atharvam asitaṃ mantraṃ kalāṣṭaka-samāyutam / abhicārikamatyartha trayāstriṃ śacchubhākṣaram //85*
*yajurvedasamāyuktaṃ pañcatriṃśacchubhākṣaram / kalāṣṭakasamāyuktaṃ suśvetaṃ śāntikaṃ tathā //86*
*trayodaśakalāyuktaṃ bālādyaiḥ saha lohitam / samodbhavaṃ jagatyādyaṃ vṛddhisaṃhārakāraṇam //87*
*varṇāḥ ṣaḍadhikāḥ ṣaṣṭirasya mantravarasya tu / pañca mantrāṃs tathā labdhvā jajāpa bhagavān hariḥ //88*
*atha dṛṣṭvā kalāvarṇam ṛgyajuḥ sāmarūpiṇam / īśānamīśamukuṭaṃ puruṣāsyaṃ purātanam //89*
*aghorahṛdayaṃ hṛdyaṃ vāmaguhyaṃ sadāśivam / sadyaḥ pādaḥ mahādevaṃ mahābhogīndrabhūṣaṇam //90*
*viśvataḥ pādavadanaṃ viśvatokṣikaraṃ śivam / brahmaṇodhipatiṃ sargasthitisaṃhārakāraṇam //91*
*tuṣṭāva punariṣṭābhir vāgbhir varadamaśviram /*

LP.1.34.16-21ab: *bhasmasnānena digdhāṅgodhyāyate manasā bhavam / yadyakārya sahasrāṇi kṛtvā yaḥ snāti bhasmanā //*
*tat sarvaṃ dahate bhasma yathāgnistejasā vanam / tasmā dyatnaparo bhūtvā trikālam api yaḥ sadā //17*
*bhasmanā kurute snānaṃ gāṇapatyaṃ sa gacchati / samāhṛtya kratūn sarvāngṛhītvā vratam uttamam //18*
*dhyāyanti ye mahādevaṃ līlāsadbhāvabhāvitāḥ / uttareṇāryapanthānaṃ te 'mṛtatvamavāpnuyuḥ //19*
*dakṣiṇena ca panthānaṃ ye śmaśānāni bhejire / aṇimā garimā caiva laghimā prāptireva ca //20*
*icchā kāmāvasāyitvaṃ tathā prākāmyameva ca /*

LP.1.40.19ff: *yatayaś ca bhaviṣyanti bahavosmin kalau yuge / puruṣālpaṃ bahustrīkaṃ yugānte samupasthite //*
v. 38-41: *duḥkhenābhiplutānāṃ ca paramāyuḥ śataṃ tadā / dṛśyante na ca dṛśyante vedāḥ kaliyuge 'khilāḥ //38*
*utsīdanti tadā yajñā kevalādharmapīḍitāḥ / kāṣāyiṇopya nirgranthāḥ kāpālībahulāstviha //39*
*vedavikrayiṇaś cānye tīrthavikrayiṇaḥ pare / varṇāśramāṇāṃ ye cānye pāṣaṇḍāḥ paripanthinaḥ //40*
*utpadyante tadā te vai saṃprāpte tu kalau yuge / adhīyante tadā vedāñśūdrā dharmārthakovidāḥ //41*
The passage is the further development of VYP.1.58.64ff.

LP.1.41.43-47ab: *adhanārīśvaro bhūtvā bālārkasadṛśadyutiḥ / tadaikādaśadhātmānaṃ pravibhajya vyavastitaḥ //*
*ardhenāṃśena sarvātmā sasarjāsau śivām umām / sā cāsṛjat tadā lakṣmīṃ durgāṃ śreṣṭhāṃ sarasvatīm //44*
*vāmāṃ raudrīṃ mahāmāyāṃ vaiṣṇavīṃ vārijekṣaṇām / kalāṃ vikariṇīṃ caiva kālīṃ kamalavāsinīm //45*
*balavikariṇīṃ devīṃ balapramathinīṃ tathā / sarvabhūtasyadamanīṃ sasṛje ca manonmanīm //46*
*tathānyā bahavaḥ sṛṣṭā stayā nāryaḥ sahasraśaḥ /*

LP.1.44.1-13: *smaraṇādeva rudrasya saṃprāptāś ca gaṇeśvarāḥ / sarve sahasrahastāś ca sahasrāyudhapāṇayaḥ //*
*trinetrāś ca mahātmānas tridaśair api vanditāḥ / koṭikālāgnisaṃkāśā jaṭāmukuṭadhāriṇaḥ //2*
*daṃṣṭrākarālavadanā nityā buddhāś ca nirmalāḥ / koṭikoṭi gaṇais tulyair ātmanā ca gaṇeśvarāḥ /*

*asaṃkhyātā mahātmānas tatrājagmur mudā yutāḥ //3*
*gāyantaś ca dravantaś ca nṛtyantaś ca mahābalāḥ / mukhāḍaṃbaravādyāni vādayantas tathaiva ca //4*
*rathair nāgair hayaiś caiva siṃha-markaṭavāhanāḥ / vimāneṣu tathārūḍhā hemacitreṣu vai gaṇāḥ //5*
*bherī-mṛdaṅgakādyaiś ca paṇavānakagomukhaiḥ / vāditrair vividhaiś cānyaiḥ paṭahair ekapuṣkaraiḥ //6*
*bherī-murajasaṃnādair āḍaṃbarakaḍiṇḍimaiḥ / mardalair veṇu-vīṇābhir vividhais tālaniḥsvanaiḥ //7*
*dardurais talaghātaiś ca kacchapaiḥ paṇavairapi / vādyamānair mahāyogā ājagmur devasaṃsadam //8*
*te gaṇeśā mahāsattvāḥ sarvadeveśvareśvarāḥ / praṇamya devaṃ devīṃ ca idaṃ vacanamabuvan //9*
*bhagavan devadeveśa triyaṃbaka vṛṣadhvaja / kim arthaṃ ca smṛtā deva ājñāpaya mahādyute //10*
*kiṃ sāgarāñśoṣayāmo yamaṃ vā saha kiṅkaraiḥ / hanmo mṛtyusutāṃ mṛtyuṃ paśuvaddhanma padmajam //11*
*barddhvandraṃ saha devaiś ca saha viṣṇuṃ ca vāyunā / ānayāmaḥ susaṃkruddhā daityānvā saha dānavaiḥ //12*
*kasyādya vyasanaṃ ghoraṃ kariṣyāmastavājñayā / kasya vādyotsavo deva sarvakāmasamṛddhaye //13*

LP.1.48.11-12a: *saṃlāpālāpakuśalaiḥ sarvābharaṇabhūṣitaiḥ / stanabhāravinamraiś ca madaghūrṇitalocanaiḥ // strīsahasraiḥ samākīrṇā cāpsarobhiḥ samantataḥ /*
v. 29-30a: *śailādinaḥ śubhaṃ cāsti tasminnāste gaṇeśvaraḥ / ṣaṅmukhasya gaṇeśasya gaṇānāntu sahasraśaḥ // suyaśāyāḥ sunetrāyāḥ mātṛṇāṃ madanasya ca /*

LP.1.51.11-17: *amlānamālānicitair nānāvarṇair gṛhottamaiḥ / maṇḍapaiḥ suvicitrais tu sphāṭikastaṃbhasaṃyutaiḥ //*
*saṃyutaṃ sarvabhūtendrair brahmendropendrapūjitaiḥ / varāhagaja siṃha-rkṣa-śārdūla-karabhānanaiḥ //12*
*gṛdhrolūkamukhaiś cānyair mṛgoṣṭrājamukhair api / pramathair vividhaiḥ sthūlair girikūṭopamaiḥ śubhaiḥ //13*
*karālair harikeśaiś ca romaśaiś ca mahābhujaiḥ / nānāvarṇākuṇtidharair nānāsaṃsthānasaṃsthitaiḥ //14*
*dīptāsyair diptacaritair nandīśvaramukhaiḥ śubhaiḥ / brahmendraviṣṇusaṃkāśair aṇimādi guṇānvitaiḥ //15*
*aśūnyam amarair nityaṃ mahāpariṣadais tathā / tatra bhūtapater devāḥ pūjāṃ nityaṃ prayuñjate //16*
*jharjharaiḥ śaṅkhapaṭahair bherī-ḍiṇḍima gaumukhaiḥ / lalitāvasitodgītair vṛttavalgitagarjitaiḥ //17*

LP.1.58.5-8: *dharmaṃ pitṛṇām adhipaṃ nirṛtiṃ piśitāsinām / rudraṃ paśūnāṃ bhūtānāṃ nandīnāṃ gaṇanāyakam //*
*vīrāṇā vīrabhadraṃ ca piśācānāṃ bhayaṅkaram / mātṛṇāṃ caiva cāmuṇḍāṃ sarvadevanamaskṛtām //6*
*rudrāṇāṃ devadevaśaṃ nīlalohitam īśvaram / vighnānāṃ vyomajaṃ devaṃ gajasyaṃ tu vināyakam //7*
*strīṇāṃ devīm umādevīṃ vacasāṃ ca sarasvatīm / viṣṇuṃ māyāvināṃ caiva svatmānaṃ jagatāṃ tathā //8*

LP.1.62.25-26: *sunītirasya yā mātā tasyā rūpeṇa saṃvṛtā / piśāci samanuprāptā ruroda bhṛśa duḥkhatā // mama tvam ekaputrosi kimarthaṃ kliśyate bhavān / māmanāthāmapahāya tapa āsthitavānasi //*

LP.1.63.12ff: *prādāt sa daśakaṃ dharme kaśyapāya trayodaśa / viṃśat sapta ca somāya catasro 'riṣṭanemaye //*
*dve caiva bhṛgu puttrāya dve kṛśāśvāya dhīmate / dve caivāṅgirase tadvattāsāṃ nāmāni vistarāt //13*
*śṛṇudhvaṃ devamātṛṇāṃ prajāvistāramāditaḥ / marutvatī va sūryāmir lambā bhānur arundhatī //14*
*saṅkalpā ca muhūrtā ca sādhyā viśvā ca bhāmini / dharmapatnyaḥ samākhyātās tāsāḥ putrān vadāmi vaḥ //15*
v. 22cd-24ab: *kaśyapasya pravakṣyāmi patnībhyaḥ putra-pautrakam // aditiś ca ditiś caiva ariṣṭā surasā muniḥ / surabhir vinatā tāmrā tadvat krodhavaśā ilā // kadrūs tviṣā danustadvattāsāṃ putrānvadāmi vaḥ /*
v. 29-34: *tāmrā ca janayāmāsa ṣaṭ kanyā dvijapuṃgavāḥ / śukīṃ śyenīṃ ca bhāsīṃ ca sugrīvīṃ gṛdhrikāṃ śucim //*
*śukī śukānulūkāṃś ca janayāmāsa dharmataḥ / śyenī śyenāṃs tathā bhāsī kuraṅgāṃś ca vyajījanat //30*
*gṛdhrī gṛdhrān kapotāṃś ca pārāvatīvihaṅgamān / haṃsa-sārasa-kāraṇḍa-plavāñchucirajījanat //31*
*ajāśva-meṣoṣṭra-kharān sugrīvī cāpyajījanat / vinatā janayā māsa garuḍaṃ cāruṇaṃ śubhā //32*
*saudāminīṃ tathā kanyāṃ sarvalokabhayaṅkarīm / surasāyāḥ sahasrantu sarpāṇāmabhavatpurā //33*
*kadrūḥ sahasraśirasāṃ sahasraṃ prāpa suvratā / pradhānāsteṣu vikhyātāḥ ṣaḍviṃśatiranuttamāḥ //34*
v. 38-41: *rakṣogaṇaṃ krodhavaśā mahāmāyaṃ vyajījanat / rudrāṇāṃ ca gaṇaṃ tadvad gomahiṣyau varāṅganā //*
*surabhir janayāmāsa kaśyapāditi naḥ śrutam / munirmunīnāṃ ca gaṇaṃ gaṇam apsarasāṃ tathā //39*
*tatā kiṃnara-gandharvān ariṣṭājanayad bahūn / tṛṇa-vṛkṣa-latāgulmamilā sarvamajījanat //40*
*tviṣā tu yakṣa-rakṣāṃsi janayāmāsa koṭiśaḥ / ete tu kāśyapeyāś ca saṃkṣepātparikīrtitāḥ //41*

LP.1.66.61-62: *utpannāḥ pitṛkanyāyaṃ virajāyāṃ mahaujasaḥ / yatir yayātiḥ saṃyātir āyātiḥ pañcamo 'ndhakaḥ // vijātiś ceti ṣaḍime sarve prakhyāta kīrtayaḥ / yatir jyeṣṭhaś ca teṣāṃ vai yayātistu tato 'varaḥ //*
v. 84cd-87ab: *kālī parāśarājjajñe kṛṣṇadvaipāyanaṃ prabhum // dvaipāyano hy araṇyāṃ vai śukam utpādayat sutam / upamanyuṃ ca pīvaryāṃ viddhīme sukasūnavaḥ // bhūriśravāḥ prabhuḥ śaṃbhuḥ kṛṣṇo gauras tu pañcamaṃ / kanyā kīrtimatī caiva yogamātā dhṛtavratā // jananī brahmadattasya patnī sā tvanuhasya ca /*

LP.1.68.37cd-38ab: *jyāmaghasyābhavad bhāryā śaibyā śīlavatī satī / sā caiva tapasogreṇa śaibyā vai samprasūyata // sutaṃ vidarbha subhagā vayaḥ pariṇatā satī /*

LP.1.69.56-59: *ayaṃ sa garbho devakyā yo naḥ kleśyān hariṣyati / ugrasenātmajāyātha kaṃsāyānakadundubhiḥ //*
*nivedayāmāsa tadā jātāṃ kanyāṃ sulakṣaṇām / asyāsta vāṣṭamo garbho devakyāḥ kaṃsa suvrata //57*
*mṛtyur eva na saṃdeha iti vāṇī purātanī / tatastāṃ hantumārebhe kaṃsaḥ sollaṅghya cāmbaram //58*
*uvācāṣṭabhujā devī meghagambhīrayā girā / rakṣasva tatsvakaṃ dehamāyāto mṛtyur eva te //59*

LP.1.70.225-228: *tena sṛṣṭāḥ kṣudhātmāno ambhāṃ syād ātumudyatāḥ / abhāṃsyetāni rakṣāma uktavantu teṣu ye //*
*rākṣasā nāma te yasmāt kṣudhāviṣṭā niśācarāḥ / ye'bruvan yakṣamo’mbhāṃsi teṣāḥ hṛṣṭāḥ parasparam //226*

*tena te karmaṇā yakṣā guhyakā gūḍhakarmaṇā / rakṣeti pālane cāpi dhātureṣa vibhāṣyate //227*
*evaṃ ca yakṣatirdhāturbhakṣaṇe sa nirucyate / taṃ dṛṣṭvā hy apriyeṇāsya keśāḥ śīrṇāstu dhīmataḥ //228*

v. 265ff: *adharmas tamaso jajñe hiṃsā śokādajāyata / tatas tasmin samudbhūte mithune dāruṇātmike //*
*gatāsur bhagavān āsīt prītiś cainam aśiśriyat / svāntanuṃ sa tato brahmā tāmapohata bhāsvarām //266*
*dvidhā kṛtvā svakaṃ dehamardhena puruṣobhavat / ardhena nārī sā tasya śatarūpā vyajāyata //267*
*prakṛtiṃ bhūtadhātriṃ tāṃ kāmādvai sṛṣṭavān prabhuḥ / sā divaṃ pṛthivīṃ caiva mahimnā vyāpyadhiṣṭhitā //268*
*brahmaṇaḥ sā tanuḥ pūrvā divamāvṛtya tiṣṭhati / yā tvardhāt sṛjato nārī śatarūpā vyajāyata //269*
*sā devī niyutaṃ taptvā tapaḥ paramaduścaram / bhartāraṃ dīptayaśasaṃ puruṣaṃ pratyapadyata //270*
*sa vai svāyaṃbhuvaḥ pūrvaṃ puruṣo manur ucyate / tasyaiva saptatiyugaṃ manvantaram ihocyate //271*
*lebhe sa puruṣaḥ patnīṃ śatarūpām ayonijām / tayā sārdhaṃ sa ramate tasmātsā rati(kālī)rucyate //272*
*prathamaḥ samprayogātmā kalpādau samapadyata / virājam asṛjad brāhmā sobhavatpuruṣo virāṭ //273*
*samrāṭ ca śatarūpā vai vairājaḥ sa manuḥ smṛtaḥ / sa vairājaḥ prajāsargaṃ sasarja puruṣo manuḥ //274*
*vairājāt puruṣā dvīrāc chatarūpā vyajāyata / priyavratottanāpādau putrau dvau lokasammatau //275*
*kanye dve ca mahābhāge yābhyāṃ jātā imāḥ prajāḥ / devī nāma tathāsūtiḥ prasūtiś caiva te ubhe //276*

v. 282-287: *svāyambhuva sutāyāṃ tu prasūtyāṃ lokamātaraḥ / tasyāṃ kanyāś caturviṃśad dakṣastvajanayat prabhuḥ //*
*sarvāstāś ca mahābhāgāḥ sarvāḥ kamalalocanāḥ / bhogavatyaś ca tāḥ sarvāḥ sarvāstā yogamātaraḥ //283*
*sarvāś ca brahmavādinyaḥ sarvā viśvasya mātaraḥ / śraddhā lakṣmīr dhṛtis tuṣṭiḥ puṣṭir medhā kriyā tathā //284*
*buddhir lajjā vapuḥ śāntiḥ siddhiḥ kīrtis trayodaśa / patnyarthaṃ pratijagrāha dharmo dākṣāyaṇīḥ prabhuḥ //285*
*dārāṇyetāni vai tasya vihitāni svayaṃbhuvā / tābhyaḥ śiṣṭa yavīyasya ekādaśa sulocanāḥ //286*
*satī khyāty atha sambhūtiḥ smṛtiḥ prītiḥ kṣamā tathā / sannatiś cānasūyā ca ūrjā svāhā svadhā tathā //287*

v. 303-313: *prajāḥ sṛjeti vyādiṣṭo brahmaṇā nīlalohitaḥ / sobhidhyāya satīṃ bhāryāṃ nirmame hy atmasaṃbhavān //*
*nādhikānna ca hīnāṃstānmānasānātmanaḥ samān / sahasraṃ hi sahasrāṇāṃ sosṛjatkṛttivāsasaḥ //304*
*tulyānevātmanaḥ sarvān rūpatejobaluśrutaiḥ / piṅgalānsaniṣaṅgāṃś ca sakapardānsalohitān //305*
*viśiṣṭān harikeśāṃś ca dṛṣṭighnāṃś ca kapālinaḥ / mahārūpānvirūpāṃś ca viśvarūpānsvarūpiṇaḥ //306*
*rathinaś carmiṇaś caiva varmiṇaś ca varūthinaḥ / sahasraśatabāhuṃś ca divyānbhaumāntarikṣagān //307*
*sthūlaśīrṣānaṣṭadaṃṣṭrāndvijihvāṃstāṃstrilocanān / annādānpiśitāśāṃś ca ājyapānsomapānapi //308*
*mīḍhuṣotikapālāṃś ca śitikaṇṭhordhvaretasaḥ / havyādāñchrutadharmaṃś ca dharmiṇo hy atha barhiṇaḥ //309*
*āsīnāndhāvataś caiva pañcabhūtānsahasraśaḥ / adhyāpinodhyāyinaś ca japato yuñjatas tathā //310*
*dhūmavanto jvalantaś ca nadīmantotidīptinaḥ / vṛddhānbuddhimataś caiva brahmiṣṭhāñśubhadarśanān //311*
*nīlagrīvān sahasrākṣān sarvāṃś cātha kṣamākarān / adṛśyān sarvabhūtānāṃ mahāyogān mahaujasaḥ //312*
*bhramantobhidravantaś ca palvantaś ca sahasraśaḥ / ayātayāmānasṛjad rudrānetān surottamān //313*

v. 322-339: *evaṃ bhavatu bhadrante yathā te vyāhṛtaṃ vibho / brahmaṇā samanu jñāte tathā sarvamabhūtkila //*
*tataḥ prabhṛti deveśo na cāsūyata vai prajāḥ / ūrdhvaretāḥ sthitaḥ sthāṇur yāvadābhūtasaṃplavam //323*
*yasmāduktaḥ sthitosmīti tasmāt sthāṇur iti smṛtaḥ / eṣa devo mahādevaḥ puruṣorkasamadyutiḥ //324*
*ardhanārīnaravapustejasā jvalanopamaḥ / svecchayāsau dvidhābhūtaḥ pṛthak strī puruṣa pṛthak //325*
*sa evaikādaśārdhena sthitosau parameśvaraḥ / tatra yā sā mahābhāgā śaṃkarasyārdhakāyinī //326*
*prāguktā tu mahādevī strī saiveha satī hy abhūt / hitāya jagatāṃ devī dakṣeṇārādhitā purā //327*
*kāryārthaṃ dakṣiṇaṃ tasyāḥ śuklaṃ vāmaṃ tathāsitam / ātmānaṃ vibhajasveti proktā devena śambhunā //328*
*sā tathoktā dvidhābhūtā śuklā kṛṣṇā ca vai dvijāḥ / tasyā nāmāni vakṣyāmi śṛṇvantu ca samāhitāḥ //329*
*svāhā svadhā mahāvidyā medhā lakṣmīḥ sarasvatī / satī dākṣāyaṇī vidyā icchāśaktiḥ kriyātmikā //330*
*aparṇā caikaparṇā ca tathā caivaikapāṭalā / umā haimavatī caiva kalyāṇī caikamātṛkā //331*
*khyātiḥ prajñā mahābhāgā loke gaurīti viśrutā / gaṇāmbikā mahādevī nandinī jātavedasī //332*
*ekarūpamathaitasyāḥ pṛthag dehavibhāvatān / sāvitrī varadā puṇyā pāvanī lokaviśrutā //333*
*ājñā āveśanī kṛṣṇā tāmasī sāttvikī śivā / prakṛtir vikṛtā raudrī durgā bhadrā pramāthinī //334*
*kālarātrir mahāmāyā revatī bhūtanāyikā / dvāparāntavibhāge ca nāmānīmāni suvratāḥ //335*
*gautamī kauśikī cāryā caṇḍī kātyāyanī satī / kumārī yādavī devī varadā kṛṣṇapiṅgalā //336*
*barhīdhvajā śūladharā paramā brahmacāriṇī / mahendropendrabhaginī dṛṣadvatyekaśūladhṛk //337*
*aparājitā bahubhujā pragalbhā siṃhavāhinī / śumbhādidaityahantrī ca mahāmahiṣamardinī //338*
*amoghā vindhyanilayā vikraāntā gaṇanāyikā / devyā nāmavikārāṇi ityetāni yathākramam //339*

v. 340-343: *bhadrakālyā mayoktānī samyak phalapradāni ca / ye paṭhanti narāsteṣāṃ vidyate na ca pātakam //*
*araṇye parvate vāpi pure vāpy athavā gṛhe / rakṣāmetāṃ prayuñjīta jale vātha sthalepi vā //341*
*vyāghrakumbhīnacorebhyo bhayasthāne viśeṣataḥ / āpatsvapi ca sarvāsu devyā nāmāni kīrtayet //342*
*āryakagrahabhūtaiś ca pūtanāmātṛbhis tathā / abhyarditānāṃ bālānāṃ rakṣāmetāṃ prayojayet //343*

LP.1.71.83-91: *strīdharmaṃ cākarot strīṇāṃ duścāraphalasiddhidam /*
*cakrustāḥ sarvadā labdhvā sadya eva phalaṃ striyaḥ //*
*janāsaktā babhūvustā vinindya patidevatāḥ / adyāpi gauravāttasya nāradasya kalau muneḥ //84*
*nāryaścaranti santyajya bhartṛn svairaṃ vṛthādhamāḥ / strīṇāṃ mātā pitā bandhuḥ sakhā mitran ca bāndhavaḥ //*
*bhartā eva na sandehas tathāpyāsahamāyayā / kṛtvāpi sumahatpāpaṃ yā bhartuḥ premasaṃyutā //86*
*prapnuyāt paramaṃ svargaṃ narakaṃ ca viparyayāt / puraikāmuniśārdūlāḥ sarvadharmān sadā patim //87*
*saṃtyajyā pūjayansādhvyo devānanyāñjagadgurūn / tāḥ svargalokamāsādya modante vigatajvarāḥ //88*
*narakaṅ ca jagāmānyā tasmādbhartā parā gatiḥ / tathāpi bhartṛn svāttyaktvā babhūvuḥ svair avṛttayaḥ //89*
*māyayā devadevasya viṣṇostasyājñayā prabhoḥ / alakṣmīś ca svayantasya niyogāt tripuraṅgatā //90*
*yālakṣmīs tapasā teṣāṃ labdhā deveśvarādajāt / bahīrgatā parityajya niyogādbrahmaṇaḥ prabhoḥ //91*

LP.1.72.65-72: *vighnaṃ gaṇeśopy asureśvarāṇāṃ kṛtvā surāṇāṃ bhagavān avighnam /*

*vighneśvaro vighnagaṇaiś ca sārdhaṃ taṃ deśamīśānapadaṃ jagāma //65*
*kālī tadā kālaniśāprakāśaṃ śūlaṃ kapālābharaṇā kareṇa /*
*prakaṃpayantī ca tadā suredrānmahāsurāsṛṅmadhupānamattā //66*
*mattebhagām(tr?)ī madalolanetrā mattaiḥ piśācaiś ca gaṇaiś ca mattaiḥ /*
*mattebhacarmāṃbaravoṣṭitāṅgī yayau puras tāc ca gaṇeśvarasya //67*
*tāṃ siddha-gandharva-piśāca-yakṣa-vidyādharā-hīndra-surendramukhyāḥ /*
*praṇemuruccair abhituṣṭuvuś ca jayeti devīṃ himaśaila putrīm //68*
*mātaraḥ suravarisūdanāḥ sādaraṃ suragaṇaiḥ surūjitāḥ /*
*mātaraṃ yayuratha svavāhanaiḥ svair gaṇair dhvajadharaiḥ samantataḥ //69*
*durgārūḍhamṛgādhipā duratigā dordaṇḍavṛndaiḥ śivā bibhrāṇāṅkuśa-śūla-pāśa-paraśuṃ cakrāsi-śaṅkhāyudham /*
*prauḍhāditya-sahasrasadṛśair netrair dahantī pathaṃ bālabālaparākramā bhagavatī daityān prahartuṃ yayau //*
*taṃ devam īśaṃ tripuraṃ nihantuṃ tadā tu devendraraviprakāśāḥ /*
*gajair hayaiḥ siṃhavarai rathaiś ca vṛṣair yayuste gaṇarājamukhyāḥ //71*
*halaiś ca phālair musalair bhuśurṃbhuśuṇḍair girīndrakūṭair girisannibhāste /*
*yayuḥ purastāddhi maheśvarasya sureśvarā bhūtagaṇeśvarāś ca //72*
v. 76-87: *keśo vigatavāsāś ca mahākeśo mahājvaraḥ / somavallī savarṇaś ca somapaḥ senakas tathā //*
*somadhṛk sūryavācaś ca sūryapeṣaṇakas tathā / sūryākṣaḥ sūrināmā ca suraḥ sundara eva ca //77*
*prakṛdaḥ kakudantaś ca kaṃpanaś ca prakaṃpanaḥ / indraś cendrajayaś caiva mahābhīr bhīmakas tathā //78*
*śatākṣaś caiva pañcākṣaḥ sahasrākṣo mahodaraḥ / yamajihvaḥ śatāśvaś ca kaṇṭhanaḥ kaṇṭhapūjanaḥ //79*
*dviśikhas triśikhaś caiva tathā pañcaśikho dvijāḥ / muṇḍordhamuṇḍo dīrghaś ca piśācāsyaḥ pinākadhṛk //80*
*pippalāyatanaś caiva tathā hy aṅgārakāśanaṅ / śithilaḥ śithilāsyaś ca akṣapādo hy ajaḥ kujaḥ //81*
*ajavaktro hayavaktro gajavaktrordhvaktrakaḥ / ityādyāḥ parivāryeśaṃ lakṣyalakṣaṇavarjitāḥ //82*
*vṛndaśastaṃ samāvṛtya jagmuḥ somaṃ gaṇai rvṛtāḥ / sahasrāṇāṃ sahasrāṇi rudrāṇām ūrdhvaretasām //83*
*samāvṛtya mahādevaṃ devadevaṃ maheśvaram / dagdhuṃ puratrayaṃ jagmuḥ koṭikoṭigaṇai rvṛtāḥ //84*
*trayastriṃ śatsurāś caiva trayaś ca triśatās tathā / trayaś ca trisahasrāṇi jagmurdevāḥ samantataḥ //85*
*mātaraḥ sarvalokānāṃ gaṇānāṃ caiva mātaraḥ / bhūtānāṃ mātaraś caiva jagmur devasya pṛṣṭhataḥ //86*
*bhāti madhye gaṇānāṃ ca rathamadhye gaṇeśvaraḥ / nabhasyamalanakṣatre tārāmadhya ivoḍurāṭ //87*

LP.1.76.55cd-58: *gaṅgādharaṃ sukhāsīnaṃ candraśekharam eva ca //*
*gaṅgayā sahitaṃ caiva vāmotsaṅge'mbikānvitam / vināyakaṃ tathā skandaṃ jyeṣṭhaṃ durgāṃ suśobhanām //56*
*bhāskaraṃ ca tathā somaṃ brahmāṇīṃ ca maheśvarīm / kaumārīṃ vaiṣṇavaīṃ devīṃ vārāhīṃ vāradāṃ tathā //57*
*indrāṇīṃ caiva cāmuṇḍāṃ vīrabhadrasamanvitām / vighneśena ca yo dhīmān śivasāyujyam āpnuyāt //58*

LP.1.78.15cd-22: *vihitāvihitaṃ nāsti yogināṃ brahmavādinām //*
*yatas tasmān na hantavyā niṣiddhānāṃ niṣevaṇāt / sarvakarmāṇi vinyasya samnyastā brahmavādinaḥ //16*
*na hantavyāḥ sadā pūjyāḥ pāpakarmaratā api / pavitrāstu striyaḥ sarvā atreś ca kulasambhavāḥ //17*
*brahmahatyāsamaṃ pāpam ātreyīṃ vinihatya ca / striyaḥ sarvā na hantavyāḥ pāpakarmaratā api //18*
*na yajñārthaṃ striyo grāhyāḥ sarvaiḥ sarvatra sarvadā / sarvavarṇeṣu viprendrāḥ pāpakarmaratā api //19*
*malinā rūpavatyaś ca virupā malināmbarāḥ / na hantavyāḥ sadā martyaiḥ śivavaccaṅkayā tathā //20 (śivā? S.O.)*
*vedabāhyavratācārāḥ śrautasmārtabahiṣkṛtāḥ / pāṣaṇḍina iti khyātā na sambhāṣyā dvijātibhiḥ //21*
*na spṛṣṭavyā na draṣṭavyā dṛṣṭvā bhānuṃ samīkṣate / tathāpi tena vadhyāś ca nṛpair anyaiś ca jantubhiḥ //22*

LP.1.80.17-20: *nṛtyadbhir apsaraḥsaṅghair bhūtasaṅghaiś ca saṃvṛtam /*
*devendrabhavanākārair bhavanair dṛṣṭimohanaiḥ //*
*prāsādaśṛṅgeṣvatha pauranāryaḥ sahasraśaḥ puṣpaphalākṣatādyaiḥ /*
*stitāḥ karais tasya hareḥ samantātpracikṣipurmūrdhni yathā bhavasya /*
*dṛṣṭvā nāryas tadā viṣṇuṃ madāghūrṇitalocanāḥ //*
*viśālajaghanāḥ sadyo nanṛturmumudurjaguḥ / kāścid dṛṣṭvā hariṃ nāryaḥ kiñcit prahasitānanāḥ //*
v. 30cd-33: *śobhitābhiś ca vāpībhir divyāmṛtajalais tathā //*
*saṃlāpālāpakuśalaiḥ sarvābharaṇabhūṣitaiḥ / stanabārāvanamraiś ca madāghūrṇitalocanaiḥ //31*
*geyanādaratair divyai rudrakanyāsahasrakaiḥ / nṛtyadbhir apsaraḥ saṅghai ramarair api durlabhaiḥ //32*
*praphullāṃbujavṛndādyais tathā dvijaverair api / rudrastrīgaṇasaṃkīrṇair jalakrīḍāratais tathā //33*
v. 38-41: *teṣāṃ śṛṅgeṣu hṛṣṭāś ca nāryaḥ kamalalocanāḥ / viśālajaghanā yakṣā gandharvāpsarasas tathā //*
*kinnaryaḥ kinnarāś caiva bhujaṅgāḥ siddhakanyakāḥ / nānaveśadharāś cānyā nānābhūṣaṇabhūṣitāḥ //39*
*nānāprabhāva saṃyuktā nānābhogar atipriyāḥ / nīlotpaladalaprakhyāḥ padmapatrāyatekṣaṇāḥ //40*
*padmakiñjalkasaṅkāśairaṃśukair atiśobhanāḥ / valayair nūpurair hāraiś chatraiś citrais tathāṃśukaiḥ //41*

LP.1.81.35-37: *śvetārkakusume sākṣāc caturvattraḥ prajāpatiḥ / karṇikārasya kusume medhā sākṣād vyavasthitā //*
*karavīre gaṇādhyakṣo bake nārāyaṇaḥ svayam / sugandhiṣu ca sarveṣu kusumeṣu nagātmajā //*
*tasmād etair yathālābhaṃ puṣpadhūpādibhiḥ śubhaiḥ / pūjayed devadeveśaṃ bhaktyā vittānusārataḥ //*

LP.1.82.67-70a: *pitaraḥ pitāmahāś ca tathaiva prapitāmahāḥ / agniṣvāttā barhiṣadas tathā mātāmahādayaḥ //*
*vyapohantu bhayaṃ pāpaṃ śivadhyānaparāyaṇām / lakṣmīś ca dharaṇī caiva gāyatrī ca sarasvatī //*
*durgā uṣā śacī jyeṣṭhā mātaraḥ surapūjitāḥ / devānāṃ mātaraś caiva gaṇānāṃ mātaras tathā //*
*bhūtānāṃ mātaraṃ sarvā yatra yā gaṇamātaraḥ /*
v. 71-73a: *urvaśī menakā caiva raṃbhā rati tilottamāḥ / sumukhī durmukhī caiva kāmukhī kāmavardhanī //*

*tathānyāḥ sarvalokeṣu divyāścāpsarasas tathā / śivāya tāṇḍavaṃ nityaṃ kurvantyotīva bhāvitāḥ //*
*devyaḥ śivārcanaratā vyapohantu malaṃ mama /*

v. 81cd-83a: *jvaraḥ kuṃbhodaraś caiva śaṅkukarṇo mahābalaḥ //*
*mahākarṇaḥ prabhātaś ca mahābhūtapramardanaḥ / śyenajic chivadūtaś ca pramathāḥ prītivardhanāḥ //*
*koṭikoṭiśataiś caiva bhūtānāṃ mātaraḥ sadā /*

v. 87a: *vṛto nandādibhir nityaṃ mātṛbhir mukhamardanaḥ /*

v. 95a: *bhūtaiḥ pretaiḥ piśācaiś ca kūṣmāṇḍaiś ca samāvṛtaḥ /*

v. 96-97: *brahmāṇī caiva māheśī kaumārī vaiṣṇavī tathā / vārāhī caiva māhendrī cāmuṇḍāgneyikā tathā //*
*etā vai mātaraḥ sarvāḥ sarvalokaprapūjitā / yoginībhir mahāpāpaṃ vyapohantu samāhitāḥ //*

v. 98-103: *vīrabhadro mahātejā himakundendusānnibhaḥ / rudrasya tanayo raudraḥ śūlāsaktamahākaraḥ //*
*sahasrabāhuḥ sarvajñaḥ sarvāyudhadharaḥ svayam / tretāgninayano devastrailokyābhayadaḥ prabhuḥ //99*
*mātṛṇāṃ rakṣako nityaṃ mahāvṛṣabhavāhanaḥ / trailokyanamitaḥ śrīmānśivapādārcane rataḥ //100*
*yajñasya ca śiraśchettā pūṣṇo dantavināśanaḥ / vahnerhastaharaḥ sākṣād bhaganetranipātanaḥ //101*
*pādāṅguṣṭhena somāṅgapeṣakaḥ prabhusaṃjñakaḥ / upendredrayamādīnāṃ devānām aṅgarakṣakaḥ //102*
*sarasvatya mahādevyā nāsikoṣṭhāvakartanaḥ / gaṇeśvaroyaḥ senānīḥ sa me pāpaṃ vyapohatu //103*

v. 105a: *mahāmohā mahābhāgā mahābhūtagaṇair vṛtā /*

v. 107-108: *siṃhārūḍhā mahādevī pārvatyāstanayāvyayā / viṣṇornidrā mahāmāyā vaiṣṇavī surapūjitā //*
*trinetra varadā devī mahiṣāsuramardinī / śivārcanaratā durgā sā me pāpaṃ vyapohatu //*

LP.1.84.6: *sa yāti śivāsāyujyaṃ nārī devyā yadi prabho / aṣṭamyāṃ ca caturdaśyāṃ niyatā brahmacāriṇī //*

v. 13cd-14ab: *tatsarvaḥ śūladānena bhindyān nārī na saṃśayaḥ //*
*sāyujyaṃ caivam āpnoti bhavānyā dvijasattamāḥ /*

v. 17-18a: *varṣānte sarvagandhāḍhyāṃ pratimāṃ saṃnivedayet / sā bhavānyāś ca sāyujyaṃ sārūpyaṃ cāpi suvratā //*
*labhate nātra saṃdehaṃ satyaṃsatyaṃ vadāmyaham /*

v. 21cd: *bhavānyā modate sārdhaṃ sārūpyaṃ prāpya suvratā //*

LP.1.88.2-6: *ata ūrdhvaṃ pravakṣyāmi yogaṃ paramadurlabham / pañcadhā saṃsmaredādau sthāpya citte sanātanam //2*
*kalpayec cāsanaṃ padmaṃ somasūryāgnisaṃyutam / ṣaḍviṃśacchaktisaṃyuktam aṣṭadhā ca dvijottamāḥ //3*
*tataḥ ṣoḍaśadhā caiva punar dvādaśadhā dvijāḥ / smarec ca tat tathā madhye devyā devam umāpatim //4*
*aṣṭaśaktisamāyuktam aṣṭamūrtimajaṃ prabhum / tābhiś cāṣṭavidhā rudrāś catuṣṭaṣṭividhāḥ punaḥ //5*
*śaktayaś ca tathā sarvā guṇāṣṭakasamanvitāḥ / evaṃ smaret krameṇaiva labdhvā jñānam anuttamam //6*

LP.1.89. 97-103: *rasollāsā kṛte vṛttistretāyāṃ gṛhavṛkṣajā / saivārtavakṛtāddoṣādrāgadveṣādibhir nṛṇām //*
*maithunātkāmato viprās tathaiva paruṣādibhiḥ / yavādyāḥ saṃprajāyante grāmyāraṇyāś caturdaśa //98*
*oṣadhyaś ca rajodoṣāt strīṇāṃ rāgādibhir nṛṇām / akālakṛṣṭā vidhvastāḥ punar utpāditās tathā //99*
*tasmāt sarvaprayatnena na sambhāṣyā rajasvalā / prathame 'hani cāṇḍālī yathāvajyā tathāṅganā //100*
*dvitīye 'hani viprā hi yathā vai brahmaghātinī / tṛtīye 'hni tadardhena caturthe 'hani suvratā //101*
*snātvārdhamāsāt saṃśuddhā tataḥ śuddhir bhaviṣyati / āṣoḍaśāttatastrīṇāṃ mūtravacchaucamiṣyate //102*
*pañcarātraṃ tathāspṛśyā rajasā vartate yadi / sā viṃśaddivasādūrdhvaṃ rajasā pūrvavattathā //103*

v. 104-107: *snāne śaucaṃ tathā gānaṃ rodanaṃ hasanaṃ tathā / yānamabhyañjanaṃ nārī dyūtaṃ caivānulepanam //*
*divāsvapnaṃ viśeṣeṇa tathā vai dantadhāvanam / maithunaṃ mānasaṃ vāpi vācikaṃ devatārcanam //105*
*varjayet sarvayatnena namaskāraṃ rajasvalā / rajasvalāṅganāsparśasambhāṣe ca rajasvalā //106*
*santyāgaṃ caiva vastrāṇāṃ varjayet sarvayatnataḥ / snātvānyapuruṣaṃ nārī na spṛśettu rajasvalā //107*

LP.1.91.16: *kṛṣṇāmbaradharā śyāmā gāyantī vāpyathāṅganā / yaṃ nayed dakṣiṇāmāśāṃ svapne sopi na jīvati //*

LP.1.96.4-5: *ātmano bhairavaṃ rūpaṃ mahāpralayakārakam / ājagāma purā sadyo gaṇānāmagrato hasan //*
*sāṭṭahāsair gaṇavarair utpatadbhir itastataḥ / nṛsiṃharūpair atyugraiḥ koṭibhiḥ parivāritaḥ //*

v. 28: *matprasādena sakalaṃ samaryādaṃ pravartate / ahaṃ hi sarvaśaktīnāṃ pravartakanivarttakaḥ //*

v. 43cd: *evaṃ rakṣo vidāryaiva tvaṃ śaktikalayā yutaḥ //*

v. 46: *kulālacakravacchaktyā preritosi pinākinā / adyāpi tava nikṣiptaṃ kapālaṃ kūrmarūpiṇaḥ //*

v. 53cd: *tvadādistaṃvaṣaryantaṃ rudraśaktivijṛṃbhitam //*

LP.1.101.3cd-7: *dvādaśe ca tadā varṣe pūrṇe haimavatī śubhā //*
*tapastepe tayā sārdhamanujā ca śubhānanā / anyā ca devī hy anujā sarvaloke namaskṛtā //102*
*ṛṣayaś ca tadā sarve sarvalokamaheśvarīm / tuṣṭuvus tapasā devīṃ samāvṛtya samantataḥ //103*
*jyeṣṭhā hy aparṇā hy anujā caikaparṇā śabhānanā / tṛtīyā ca vārārohā tathā caivaikapāṭalā //104*
*tapasā ca mahādevyāḥ parvātyāḥ parameśvaraḥ / vaśīkṛto mahādevaḥ sarvabhūtapatir bhavaḥ //105*

LP.1.102.23-27: *atha śailasutā devī haimamāruhya śobhanam / vimānaṃ sarvatobhadraṃ sarvaratnair alaṅkṛtam //*
*apsarobhiḥ pranṛttābhiḥ sarvābharaṇabhūṣitaiḥ / gandharvasiddhair vividhaiḥ kinnaraiś ca suśobhanaiḥ //24*
*vandibhistūyamānā ca sthitā śailasutā tadā / sitātapatraṃ ratnāṃśu miśritaṃ cāvahat tathā //25*
*mālinī giriputryās tu sandhyāpūrṇendumaṇḍalam / cāmarāsaktahastābhir divyastrībhiś ca saṃvṛtā //26*
*mālāṃ gṛhya jayā tasthau suradrumasamudbhavām / vijayā vyajanaṃ gṛhya sthitā devyāḥ samīpagā //27*

LP.1.103.4-13a: *athāditir ditiḥ sākṣād danuḥ kadruḥ sukālikā / pulomā surasā caiva siṃhikā vinatā tathā //*

*siddhir māyā kriyā durgā devī sākṣāt sudhā svadhā / sāvitrī vedamātā ca rajanī dakṣiṇā dyutiḥ //5*
*svāhā svāhā matir vuddhir ṛddhir vṛddhiḥ sarasvatī / rākā kuhūḥ sinīvālī devī anumati tathā //6*
*dharaṇī dhāraṇī celā śacī nārāyaṇī tathā / etāś cānyāś ca devānāṃ mātaraṃ patnayas tathā //7*
*udvāhaḥ śaṅkarasyeti jagmuḥ sarvā mudānvitāḥ / uragā garuḍā yakṣā gandharvāṃ kinnarā gaṇāḥ //8*
*sāgarā girayo meghā māsāḥ saṃvatsarās tathā / vedā mantrās tathā yajñāstomā dharmāś ca sarvaśaḥ //9*
*huṅkāraḥ praṇavaś caiva pratihārāḥ sahasraśaḥ / koṭir apsaraso divyāstāsāṃ ca paricārikāḥ //10*
*yāś ca sarveṣu dvīpeṣu devalokeṣu nimnagāḥ / tāś ca strīvigrahāḥ sarvāḥ sañjagmurhṛṣṭamānasāḥ //11*
*gaṇapāś ca mahābhāgāḥ sarvalokanamaskṛtāḥ / udvāhaḥ śaṅkarasyeti tatrā jagmurmudānvitāḥ //12*
*abhyayuḥ śaṅkhavarṇāś ca gaṇakoṭyo gaṇeśvarāḥ /*

LP.1.106.10-14ff: *atha sā tasya vacanaṃ niśamya jagato'raṇiḥ / viveśa dehe devasya deveśī janmatatparā //10*
*ekenāṃśena deveśaṃ praviṣṭā devasattamam / na viveda tadā brahmā devāś cendrapurogamāḥ //11*
*girijāṃ pūrvavac chambhor dṛṣṭvā pārśvasthitāṃ śubhām / māyayā mohitas tasyāḥ sarvajño'pi caturmukhaḥ //12*
*sā praviṣṭā tanuṃ tasya devadevasya pārvatī / kaṇṭhasthena viṣeṇāsya tanuṃ cakre tadātmanaḥ //13*
*tāṃ ca jñātvā tathābhūtāṃ tṛtīyenekṣaṇena vai / sasarja kālīṃ kāmāriḥ kālakaṇṭhīṃ kapardinīm //14*
v. 21-23: *bhavopi bālarūpeṇa śmaśāne pretasaṅkule / ruroda māyayā tasyāḥ krodhāgniṃ pātum īsvaraḥ //*
*taṃ dṛṣṭvā bālam īśānaṃ māyayā tasya mohitā / utthāpyāghrāya vakṣojaṃ stanaṃ sā pradadau dvijāḥ //*
*stanajena tadā sārdhaṃ kopamasyāḥ papau punaḥ / krodhenānena vai bālaḥ kṣetrāṇāṃ rakṣako 'bhavat //*
v. 25-28: *kṛtam asyāḥ prasādārthaṃ devadevena tāṇḍavam / sandhyāyāṃ sarvabhūtendraiḥ pretaiḥ prītena śūlinā //*
*pītvā nṛtyāmṛtaṃ śambhor ākaṇṭhaṃ parameśvarī / nanarta sā ca yoginyaḥ pretasthāne yathāsukham //26*
*tatra sabrahmakā devāḥ sendropendrāḥ samantataḥ / praṇemustuṣṭuvuḥ kālīṃ punar devīṃ ca pārvatīm //27*
*evaṃ saṅkṣepataḥ proktaṃ tāṇḍavaṃ śūlinaḥ prabhoḥ / yogānandena ca vibhoḥ tāṇḍavaṃ ceti cāpare //28*

LP.2.6.51cd-54a: *yasya kākagṛhaṃ nimbe ārāme vā gṛhepi vā //*
*daṇḍinī muṇḍinī vāpi sabhāryas tvaṃ samāviśa / ekā dāsī gṛhe yatra trigavaṃ pañcamāhiṣam //*
*ṣaḍaśvaṃ saptamātaṅgaṃ sabhāryas tvaṃ samāviśa / yasya kālī gṛhe devī pretarūpā ca ḍākinī //*
*kṣetrapālo'thavā yatra sabhāryas tvaṃ samāviśa /*
v. 63cd-64ab: *yā nārī śaucavibhraṣṭā dehasaṃskāravarjitā // sarvabhakṣaratā nityaṃ tasyāḥ stāne samāviśa/*
v. 69cd-74a: *parvaṇyanarcābhiratā maithune vā divā ratāḥ //*
*sandhyāyāṃ maithunaṃ yeṣāṃ gṛhe teṣāṃ samāviśa / pṛṣṭhato maithunaṃ yeṣāṃ śvānavanmṛgavac ca vā //70*
*jale vā maithunaṃ kuryāt sabhāryastvaṃ samāviśa / rajasvalāṃ striyaṃ gacchec cāṇḍālīṃ vā narādhamaḥ //71*
*kanyāṃ vā gomṭhe vāpi gṛhaṃ teṣāṃ samāviśa / bahunā kiṃ pralāpena nityakarmabahiṣkṛtāḥ //72*
*rudrabhaktivihīnāye gṛhaṃ teṣāṃ samāviśa / śṛngair divyauṣadhaiḥ kṣudraiḥ śepha ālipya gacchati //73*
*bhagadrāvaṃ karotyasmāt sabhāryastvaṃ samāviśa /*
v. 79ff: *kimaśrāmi mahābhāga ko me dāsyati vai balim / ityuktastāṃ muniḥ prāha yāstriyastvāṃ yajanti vai //*
*balibhiḥ puṣpadhūpaiś ca na tāsāṃ ca gṛhaṃ viśa /*

LP.2.11.19-22: *pulliṅgaśabdavācyā ye te ca rudāḥ prakīrtitāḥ / strīliṅgaśabdavācyā yāḥ sarvā gauryā vibhūtayaḥ //19*
*sarvestrīpuruṣāḥ proktās tayoreva vibhūtayaḥ / padārthaśaktayo yāyāstā gaurīti vidurbudhāḥ //20*
*sāsā viśveśvarī devī sa ca sarvo maheśvaraḥ / śaktimantaḥ padārthā ye sa sa sarvo maheśvaraḥ //21*
*aṣṭau prakṛtayo devyā mūrtayaḥ parikīrtitāḥ / tathā vikṛtayastasyā dehabaddhavibhūtayaḥ //22*
v. 29-30: *mantavyavastutāṃ dhatte mahādevī maheśvarī / mantā sa eva viśvātmā mahādevo maheśvaraḥ //29*
*boddhavyaṃ vastu rūpaṃ ca bibharti bhavavallabhā / devaḥ sa eva bhagavān boddhā bālenduśekharaḥ //30*

LP.2.20.1-3: *ata rudro mahādevo maṇḍalasthaḥ pitāmahaḥ / pūjyo vai brāhmaṇānāṃ ca kṣatriyāṇāṃ viśeṣataḥ //*
*vaiśyānāṃ naiva śūdrāṇāṃ śuśruṣā pūjakasya ca / strīṇāṃ naivādikāro 'sti pūjādiṣu na saṃśayaḥ //2*
*strī-śūdrāṇāṃ dvajendraiś ca pūjayā tatphalaṃ bhavet / nṛpāṇām upakārārthaṃ brāhmaṇādyair viśeṣataḥ //3*

LP.2.26.13-21 – visualisation of Aghora has a parallel in SVT.2.88cd-117, see App.2.10.
v. 22-24: *homaś ca pūrvavat sarvo mantrabhedaś ca kīrtitaḥ / aṣṭapuṣpādi gandhādi pūjāstutinivedanam //*
*antarbaliṃ ca kuṇḍasya vāhneyena vidhānataḥ / maṇḍalaṃ vidhinā kṛtvā mantrair etair yathākramam //23*
*rudrebhyo mātṛgaṇebhyo yakṣebhyo 'surebhyo grahebhyo rākṣasebhyo nāgebhyo nakṣatrebhyo viśvagaṇebhyaḥ*
*kṣetrapālebhyaḥ atha vāyuvaruṇadigbhāge kṣetrapālabaliṃ kṣipet /*

LP.2.27.10cd-11: *jayābhiṣekaṃ vakṣyāmi nṛpāṇāṃ hitakāmyayā //*
*apamṛtyujayārthaṃ ca sarvaśatrujayāya ca / yuddhakāle tu samprāpte kṛtvaivam abhiṣecanam //*
The names of the goddesses are coming from different chapters of KMT, see ch. 1 and App.10.
v. 238: *aghorebhyo 'tha ghorebhyo ghoragoratarebhyaḥ / sarvebhyaḥ sarvaśarvebhyo namaste astu rudrarūpebhyaḥ //*
v. 277cd-284: *vasudevasudevau tu nihatau kṛtakṛtyayā //*
*snānayogena vidhinā brahmaṇā nirmitena tu / daivāsure ditisutā jitā devair aninditāḥ //278*
*snāpya iva sarvabhūpaiś ca tatānyair api bhūsuraiḥ / prāptāś ca siddhayo divyānātra kāryā vicāraṇā //279*
*aho 'bhiṣekamāhātmyamaho śuddhasubhāṣitam / yenaivam abhiṣiktena siddhair mṛtyurjitastv iti //280*
*kalpakoṭiśatenāpi yatpāpaṃ samupārjitam / snātvaivaṃ mucyate rājā sarvapāpair na saṃśayaḥ //281*
*vyādhito mucyate rājā kṣayakuṣṭhādibhiḥ punaḥ / sa nityaṃ vijayī bhūtvā putrapautrādibhir yutaḥ //282*
*janānurāgasaṃpanno devarāja ivāparaḥ / modate pāpahīnaś ca priyayā dharmaniṣṭhayā //283*
*uddesamātraṃ kathitaṃ phalaṃ paramaśobhanam / nṛpāṇām upakārāya svāyaṃbhuva mano mayā //284*

LP.2.45.5-7: *parvate vā nadītīre vane vā yatane 'pi vā / jīvacchrāddhaṃ prakartavyaṃ mṛtakāle prayatnataḥ //*
*jīvacchrāddhe kṛte jīvo jīvann eva vimucyate / karma kurvannakurvanvā jñānī vājñānavānapi //*
*śrotriyo 'śrotriyo vāpi brāhmaṇaḥ kṣatriyo 'pi vā / vaiśyo vā nātra samdeho yogamārgagato yatā //*

LP.2.48.45-48: *vṛṣāgni-mātṛ-vighneśa-kumārān api yatnataḥ / śreṣṭhāṃ durgāṃ tathā caṇḍīṃ gāyatryā vai yathāvidhi //*
*prāgādyaṃ sthāpayec chambhor aṣṭāvaraṇam uttamam / lokapāla-gaṇeśādyān api śambhoḥ pravinyaset //46*
*umā caṇḍī ca nandī ca mahākālo mahāmuniḥ / vighneśvaro mahābhṛṅgī skandaḥ saumyāditaḥ kramāt //47*
*indrādīnsveṣu sthāneṣu brahmāṇaṃ ca janārdanam / sthāpayec caiva yatnena kṣetreśaṃ veśagocare //48*

LP.2.50.6: *strībādhāṃ bālabādhāṃ ca gavām api viśeṣataḥ / kurvato nāsti vijayo mārgenānena bhūtale //*
v. 10-12: *ātatāyinam uddiśya kartavyaṃ nṛpasattamaiḥ / brāhmaṇebhyo na kartavyaḥ svarāṣṭreśasya vā punaḥ //*
*atīvadurjaye prāpte bale sarve niṣūdite / adharmayuddhe samprāpte kuryād vidhim anuttamam //*
*aghṛṇena iva kartavyo hy aghṛṇena iva kārayet / kṛtamātre na sandeho nigrahaḥ samprajāyate //*
v. 13-17ab: *lakṣamātraṃ pumāñ japtvā aghoraṃ ghorarūpiṇam / daśāṃśaṃ vidhinā hutvā tilena dvijasattamāḥ //13*
*sampūjya lakṣapuṣpeṇa sitena vidhipūrvakam / bāṇaliṅge 'thavā vahnau dakṣiṇāmūrtim āśritaḥ //14*
*siddhamantro 'nyathā nāsti draṣṭā siddhyādayaḥ punaḥ / siddhamantraḥ svayaṃ kuryāt pretasthāne viśeṣataḥ //15*
*mātṛsthāne 'pi vā vidvān vedavedāṅgapāragaḥ / kevalaṃ mantrasiddho vā brāhmaṇaḥ śivabhāvitaḥ //16*
*kuryād vidhim imaṃ dhīmān ātmanor'thaṃ nṛpasya vā /*
v. 23-26ab: *trinetraṃ nāgapāśena subaddhamukuṭaṃ svayam / sarvābharaṇasampannaṃ pretabhasmāvaguṇṭhitam //*
*bhūtaiḥ pretaiḥ piśācaiś ca ḍākinībhiś ca rākṣasaiḥ / saṃvṛtaṃ gajacarmevā ca sarpabhūṣaṇabhūṣitam //24*
*vṛścikābharaṇaṃ devaṃ nīlanīradanisvanam / nīlāñjanādrisaṅkāśaṃ siṃhacarmottarīyakam //25*
*dhyāyed devam aghoreśaṃ ghoraghorataraṃ śivam /*
v. 27cd-33: *siddhamantraścitāgnau vā pretasthāne yathāvidhi //*
*sthāpayen madhyadeśe tu aindre yāmye ca vāruṇe / kauberyāṃ vidhivat kṛtvā homakuṇḍāni śāstrataḥ //28*
*ācāryo madhyakuṇḍe tu sādhakāś ca diśāsu vai / paristīrya vilomena pūrvavac chūlasaṃbhṛtaḥ //29*
*kālāgnipīṭhamadyasthaḥ svayaṃ śiṣyaiś ca tādṛśaiḥ / dhyātvā ghoramaghoreśaṃ dvātriṃśākṣarasaṃyutam //30*
*vibhītakena vai kṛtvā dvādaśāṅgulam ānataḥ / pīṭhe nyasya nṛpendrasya śatrum aṅgārakeṇa tu //31*
*kuṇḍasyādhaḥ khanec chatruṃ brāhmaṇaḥ krodhamūrcchitaḥ / adhomukhordhvapādaṃ tu sarvakuṇḍeṣu yatnataḥ //*
*śmaśānāṅgāram ānīya tuṣeṇa saha dāhayet / tatrāgniṃ sthāpayet tūṣṭīṃ brahmacaryaparāyaṇaḥ //33*
v. 38-43: nails and hair of men, teeth of animals, dust, etc.
v. 48cd-50: *svārāṣṭrapatim uddiśya yaḥ kuryād ābhicārikam //*
*sa ātmānaṃ nihatyeva svakulaṃ nāśayet kudhīḥ / tasmāt svarāṣṭragoptāraṃ nṛpatiṃ pālayet sadā //*
*mantrauṣadhikriyādyaiś ca sarvayatnena sarvadā / etad rahasyaṃ kathitaṃ na deyaṃ yasya kasyacit //*

LP.2.52.2cd-7: *vaśyam ākarṣaṇaṃ caiva vidveṣaṇamataṃ param //*
*uccāṭanaṃ staṃbhanaṃ ca mohanaṃ tāḍanaṃ tathā / utsādanaṃ tathā chedaṃ māraṇaṃ pratibandhanam //3*
*senāstaṃbhanakādīni sāvitryā sarvamācaret / āgaccha varade devi bhūmyāṃ parvatamūrdhani //4*
*brāhmaṇebyo hy anujñātā gaccha devi yathā sukham / udvāsyānena mantreṇa gantavyaṃ nānyathā dvijāḥ //5*
*pratikāryaṃ tathā bāhyaṃ kṛtvā paśyādikāṃ kriyām / udvāsya vahnimādhāya punar anyaṃ yathāvidhi //6*
*devīmāvāhya ca punar japet saṃpūjayet punaḥ / homaṃ ca vidhinā vahnau punareva samācaret //7*
v. 13: *kunaṭyā niyataṃ vidyāt pūjayet parameśvarīm / ghṛtena sarvasiddhiḥ syātpayasā vā viśuddhyate //*

## Vātūlanātha sūtra

VS.1.6a*: yoginīvaktrasaṃbhūtasūtrāṇāṃ vṛttir uttamā*

## Vāyu purāṇa

VYP.1.1.34-35: *pitṛnāṃ mānasī kanyā vāsavī samapadyata / apadhyātā ca pitṛbhir matsyayonau bubhūva sā //*
*aranīva hutāśasya nimittaṃ yasya janmanaḥ / tasyāṃ jāto mahāyogī vyāso vedavidāṃ varaḥ //*
This Matsyagandhā/Vāsavī etc., is known already to MBH.1.57.51-57ff.
v. 127: *tisraḥ kanyāḥ prakirtyante yāsu lokāḥ pratiṣṭhitāḥ / pitṛdauhitra nirdeśo devanām janma cocyate //*

VYP.1.9.87-89: *ye pathanti narās tesāṃ vidyate ca parābhavaḥ / araṇye prāntare vāpi pure vāpi gṛhe'pi vā //*
*rakṣāmetāni prayuñjīta lale vāpi sthale'pi vā / vyāghra-kumbhīra-caurebhyo bhūtasthāne viśeṣataḥ /*
*ādhiṣv api ca sarvāsu devyā nāmāni kīrttayet //88*
*arbhakagrahabhūtaiś ca pūtanāmātṛbhiḥ sadā / abhyarditānāṃ bālānāṃ rakṣāmetāṃ prayojayet //89*
v. 90: *mahādevī kule dve tu prajñā śrīś ca prakīrttyate / ābhyaṃ devī sahasrāṇī yair vyaptakhilaṃ jagat //*

VYP.1.10.8-13: *arddhena nārī sā tasya śatarūpā vyajāyata / prākṛtāṃ bhūtadhatrīṃ tāṃ kāmānvai sṛṣṭavān vibhuḥ //*
*sā divaṃ pṛthivīñ caiva mahimnā vyāpyadhiṣṭitā / brahmaṇaḥ sā tanuḥ pūrvā divamāvṛttya tiṣṭhati //9*
*yā tvarddhāt sṛjate nārī śatarūpā vyajāyata / devī niyutan taptvā tapaḥ paramaduścaraṃ //10*
*bhartārandīptayaśasaṃ puruṣaṃ pratyapadyata / sa vai svāyambhuvaḥ pūrvaṃ puruṣo manur ucyate //11*
*tasyaikasaptatiyugaṃ manvantaram ihocyate / labdhā tu puruṣaḥ patnīm śatarūpām ayonijām //12*

*tasyā sa ramate sārddhaṃ tasmat sā ratir ucyate / prathamaḥ saṃyogaḥ sa kalpādau samavarttata //13*
v. 14-17: *virājam asṛjat brahmā so'bhavat puruṣo viraṭ / sasrāṇmānasarūpāt tu vai rājas tu manuḥ smṛtaḥ //*
*sa vairājaḥ prajāsargaḥ sa sarge puruṣo manuḥ / vairājāt puruṣādvīrāc chararūpā vyajāyata //15*
*priyavratottānapādau putrau putravatāṃ varau / kanye dve ca mahābhāge yābhyāṃ jātāḥ prajāstvimāḥ //16*
*devī nāmnā tathākūtiḥ prasūtiś caiva te śubhe / svāyambhuvaḥ prasūtin tu dakṣāya vyasṛjat prabhuḥ //17*
v. 24ab: *yogapatnyaś ca tāḥ sarvāḥ sarvāstā yogamātaraḥ /*
v. 42-51: *prajāḥ sṛjeti vyādiṣṭho brahmaṇā nīlalohitaḥ / so'bhidhyāya satīṃ bhāryān nirmame hy ātmasambhavām //*
*nādhikānna ca hīnāṃstānmānasānātmanaḥ samān / sahasraṃ hi sahasrāṇām asṛjat kṛmivāsasā /*
*tulyāś caivātmanaḥ sarve rūpatejobalaśrutaiḥ //43*
*piṅgalān sanniṣaṅgāṃś ca sakaparddān vilohitān / vivāsān harikeśāṃś ca dṛṣṭighnāṃś ca kapālinaḥ //44*
*bahurūpān virūpāṃś ca viśvarūpāṃś ca rūpiṇaḥ / rathino varmiṇaś caiva dharmiṇaś ca varūthinaḥ //45*
*sahasraśatabāhūṃś ca divyān bhaumāntarikṣagān / sthūlaśīrṣānaṣṭadaṃṣṭrānudvijihvāṃstrilocanān //46*
*annādān piśitādaṃś ca ājyapān somapāṃs tathā / medapāṃś cātikāyāṃś ca śitikaṇṭhogramanyavaḥ //47*
*sopāsaṅgatalatrāṃś ca dhanvino hy upavarmiṇaḥ / āsīnān dhāvataś caiva jṛmbhinaś caiva dhiṣṭitān //48*
*adhyāpino'tha japato yuñjato'dhyāyatas tathā / jvalato varṣataś caiva dyotamānān pradhūpitān //49*
*buddhān buddhatamāṃś caiva brahmiṣṭhān śubhadarśanān / nīlagrīvān sahasrākṣān sarvāṃś cātha kṣapācarān //*
*adṛśyān sarvabhūtāṇāṃ mahāyogān mahaujasaḥ / rudatodravataś caiva evaṃ yuktān sahasraśaḥ /*
*apātayāmāna sṛjat rudrarūpān surottamān //51*

VYP.1.11.26-28: *nālena tu yathā toyaṃ yantreṇaiva balānvitaḥ / āpibeta prayatnena tathā vāyuñjataśramaḥ //26*
*nābhyāṃ ca hṛdaye caiva kaṇṭhe urasi cānane / nāsāgre tu tathā netre bhruvormadhye'tha mūrddhani //27*
*kiñcid ūrddhvaṃ parasmiṃś ca dhāraṇā paramā smṛtā / prāṇāpānasamārodhāt prāṇayāmaḥ sa kathyate //28*
v. 50-51: *amānuṣeṇa sattvena yadā budhyati yogavit / divaṃ ca pṛthivīñ caiva vāyum agniṃ ca dhārayet //*
*prāṇāyāmena tatsarvaṃ dahyamānaṃ vaśībhavet / athāpi praviśeddehaṃ tatastaṃ pratiṣedhayet //*

VYP.1.12.6-10: *pratibhāśravaṇe caiva devānāñ caiva darśanam / bhramāvartaś ca ity ete siddhilakṣaṇasaṃjñitāḥ //6*
*vidyā kāvyaṃ tathā śilpaṃ sarvaṃ vācāvṛtāni tu / vidyārthāś copatiṣṭhanti prabhāvasyaiva lakṣaṇam //7*
*śṛṇoti śabdān śrotavyān yojanānāṃ śatādapi / sarvajñaś ca vidhijñaś ca yogī conmattavad bhavet //8*
*yakṣa-rākṣasa-gandharvān vīkṣate divyamānuṣān / vetti tāṃś ca mahāyogī upasargasya lakṣaṇam //9*
*deva-dānava-gandharvān ṛṣīṃś cāpi tathā pitṛn / prekṣate sarvataś caiva unmattaṃ taṃ vinirddiśet //10*
v. 34a: *etayā praviśed dehaṃ hitvā dehaṃ punastviha //*

VYP.1.30.27-29a: *agniṣvāttā barhiṣadaḥ pitaro dvividhāḥ smṛtāḥ / jajñāte ca pitṛbhyas tu dve kanye lokaviśrute //*
*menā ca dhāriṇī caiva yābhyāṃ viśvam idaṃ dhṛtam / pitaraste nije kanye dharmārthaṃ pradaduḥ śubhe//*
*ta ubhe brahmavādinyau yoginyau caiva te ubhe //*
v. 54-55: *tatraivātha samāsīnā yuktātmāṇāṃ samādadhe / dhārayāmāsa cāgneyīṃ dhāraṇāṃ manasātmanaḥ //*
*tata āgneyī samutthena vāyunā samādīritaḥ / sarvāṅgabhyo viniḥsṛtya vahnirbhasma cakāra tāṃ //*
v. 140: *manyunā ca mahābhīmā bhadrakālī maheśvarī / ātmanaḥ sarvasākṣitve tena sārddha sahānugā //*
v. 164: *bhadrakālī ca vijñeyā devyāḥ krodhād vinirgatā / preṣitā devadevena yajñantīkamihāgatā //*

VYP.1.40.21-24: *varāha-gaja-siṃha-rkṣa-śārdūla-karabhānanaiḥ / gṛdhrolūka-mukhaiś caiva meṣoṣṭrāja-mahāmukhaiḥ //*
*kadambair vikaṭaiḥ sthūlair lambakeśatanūruhaiḥ / nānāvarṇākṛtidharair nānāsaṃsthānasāṃsthitaiḥ //22*
*dīptair anekair ugrāsyair bhūtair ugraparākramaiḥ / aśūnyam abhavan nityaṃ mahāpāriṣadais tathā //23*
*tatra bhūtapater bhūtā nityam pūjāṃ prayuñjate / jharjharaiḥ śaṅkha-paṭahair bherī-ḍiṇḍima-gomukhaiḥ //24*

VYP.1.54.34-42: *vināyakabhayodvigre kuñjarair yuktakandare / vīṇā-vāditranirghoṣaiḥ śrotrendriya manoramaiḥ //*
*dolālambitasaṃpāte vanitāsaṅghasevite / dhvajair lambitadolānāṃ ghaṇṭānāṃ ninadākule //35*
*mukhamardalavāditrair balināṃ sphoṭitais tathā / kriḍāravavi cārāṇāṃ nirghoṣaiḥ pūrṇamandire //36*
*hāsaiḥ santrāsajananair vikarālamukhais tathā / dehagandharvicitraiś ca prakrīḍitagaṇeśvaraiḥ //37*
*vajrasphaṭikasopāna citrapaṭṭiśilātalaiḥ / vyāghra-siṃhamukhaiś cānyair gaja-vājimukhais tathā //38*
*biḍālavadanaiś cograiḥ kroṣṭukākāramūrtibhiḥ / hrasvair dīrghaiḥ kṛśaiḥ sthūlair lambodaramahodaraiḥ //39*
*hrasvajaṅghaś ca lamboṣṭais tālajaṅghais tathāparaiḥ / gokarṇair ekakarṇaiś ca mahākarṇair akarṇakaiḥ //40*
*bahupādair mahāpādair ekapadair apādakaiḥ / bahuśīrṣair mahāśīrṣair ekaśīrṣair aśīrṣakaiḥ //41*
*bahunetrair mahānetrair ekanetrair anetraikaiḥ / evaṃvidhair mahāyogibhūtair bhūtapatirvṛtaḥ //42*
v. 107-109: *śarīrabhede vakṣyāmi gatiṃ tasya varānane / nīlakaṇṭho haricchamaśruḥ śaśāṅkāṅkitamūrddhajaḥ //*
*tryakṣas triśūlapāṇiś ca vṛṣayānaḥ pinākadhṛk / nanditulyavalaḥ śrīmān nanditulyaparākramaḥ //108*
*vicaratyacirāt sarvān sarvalokānmamājñayā / na hayate gatistasya anilasya yathāmbare /*
*mama tulyabalo bhūtvā tiṣṭhatyābhūtasamplavam //109*

VYP.1.58.43: *aśīlinyo'vratāś cāpi striyo madhyāmiṣapriyāḥ / māyāmātrā bhaviṣyanti yugānte pratyupa sthite //*
v. 52 tells that men will be in minority and women in majority. The same is in VYP.2.37.388-389.
v. 59: *śukladantā jitākṣāś ca muṇḍāḥ kāṣāyavāsasaḥ / śūdrā dharmañcariṣyanti yugānte paryupasthite //*
v. 64-66: *utsīdanti tathā yajñāḥ kevalā dharmapīḍitāḥ / kaṣāyiṇaś ca nirgranthās tathā kāpālinaś ca ha //*
*vedavikrayiṇaś cānye tīrthavikrayiṇo'pare / varṇāśramāṇāṃ ye cānye pāṣaṇḍāḥ paripanthinaḥ //65*
*utpadyante tathā te vai saṃprāpte tu kalau yuge / nādhīyante tadā vedāḥ śūdrā dharmārthakovidāḥ //66*

VYP.1.61.99-102: *jāyamāne pitā putre putraḥ pitari caiva hi / evaṃ sametyāvicchedādvarttayantyā yugakṣayāt / aṣṭāśītisahasrāṇi proktāni gṛhamedhinām //99*
*aryamṇo dakṣiṇā ye tu pitṛyāṇaṃ samāśrītāḥ / dārāgnihotriṇaste vai ye prajāhetavaḥ smṛtāḥ //100*
*gṛhamedhināñ ca saṁkhyeyāḥ śmaśānāny āśrayanti te / aṣṭāśītisahasrāṇi nihitā uttarāyaṇe //101*
*ye śrūnte divaṃ prāptā ṛṣayo hy ūrḍdhvaretasaḥ / mantrabrāhmaṇakarttāro jāyante ha yugakṣaye //102*

VYP.2.4.75c-f: *pitṛṇāṃ mānasī kanyā somapānāṃ yaśasvinī / śukrasya bhāryāṅgī nāma vijajñe caturaḥ sutān //*
v. 123-125: *daśavarṣasahasrāṇi taptvā ghoraṃ mahattapaḥ / sambhāvito yogabalair aṇimādyair viśeṣataḥ //*
*ātmānaṃ vyabhajan śrīmān manuṣyoragarākṣasān / devāsurasa-gandharvān divyasaṃhananaprajān / īśvarānātmanastulyān rūpadraviṇatejasā //124*
*tathaivānyāni mudito gatimanti dhruvāṇi ca / mānasāny eva bhūtāni sisṛkṣurvividhāḥ prajāḥ //125*
v. 128-129: *maithuneva ca bhāvena sisṛkṣur vividhāḥ prajāḥ / asiknīṃ cāvahat patnīṃ vīraṇasya prajāpateḥ //*
*sutāṃ sumahata yuktāṃ tapasā lokadhārinīṃ / yayā dhṛtam idaṃ sarvaṃ jagat sthāvarajaṅgamam //*

VYP.2.5.27-28: *bṛhaspates tu bhaginī varastrī brahmacārinī / yogasiddhā jagat kṛtsnamasaktā vacaratyutā //*
*prabhāsasya tu yā bhāryā vasūnām aṣṭamasya ha / viśvakarmā sutastasyā jātaḥ śilpaprajāpatiḥ //*

VYP.2.8.52: *menasya menakā kanyā brahmaṇo hṛṣṭacetasaḥ / sarvāś ca brahmavādinyo mahāyogāś ca tāḥ smṛtāḥ //*
v. 110-111: *asṛṅmāṃsavasāhārau puruṣādau mahābalau / kanyābhyāṃ sahitau tau tu tābhyāṃ priyacikīrṣayā //*
*dve kanye kāmarūpiṇyau tadācāre ca te śubhe / āhārārthamaṭantau tau kanyābhyāṃ sahatāv ubhau //*
v. 140: *svabhāvaṃ pratipadyante bṛhanto yakṣarākṣasāḥ / mriyamānāḥ prasuptāñ ca kruddhā bhītāḥ praharṣitāḥ //*
v. 179-180: *carantyadṛṣṭapūrvāś ca nānākārā hy anekaśāḥ / utkṛṣṭabalasattva ye te ca vai khecaraḥ smṛtaḥ //*
*lakṣamātreṇa cākāśaṃ svalpāḥ svalpaṃ caranti vai / etair vyāptam imaṃ lokaṃ śatośo'tha sahasraśaḥ //*
v. 184-185: *pūtanāmātṛsāmānyās tathā bhūtabhayaṅkarāḥ / bālānāṃ mānuṣe loke grahā vai mānahetukāḥ //*
*skandagrahādayaś caiva āpakāstrāsakādayaḥ / kaumārāstetu vijñeyā bālāṇāṃ grahavṛttayaḥ //*
v. 191: *yakṣā dṛṣtvā pivantīha nṛṇāṃ māṃsamasṛgvasām / rakṣāṃsyanupraveśena piśācāḥ paripīḍanaiḥ //*
v. 236-250: *bhūtir vijajñe bhūtāṃś ca rudrasyānucarān prabhoḥ /*
*sthūlān kṛśāṃś ca dīrghāṃś ca vāmanān hṛasvakān samān //*
*lambakarṇān pralamboṣṭān lambajihvāstanodarān / ekarūpān dvirūpāṃś ca lambasphiksthūlapiṇḍikān //237*
*sarovarasamudrādinadīpulinavāsinaḥ / kṛṣṇān gaurāṃś ca nīlāṃś ca śvetāṃś ca lohitāruṇān //238*
*babhrūn vai śabalān dhūmrān kadrūn rāsabhadāruṇān / muñjakeśān hṛṣīkeśān sarpayajñopavītinaḥ //239*
*viṣṛṣṭākṣān virūpākṣān kṛśākṣānelocanān / bahuśirṣān viśīrṣāṃś ca ekaśīrṣāś ca śīrṣakān //240*
*caṇḍāṃś ca vikaṭāṃś caia viromān romaśāṃs tathā / andhāṃś ca jaṭilāṃś caiva kuñjān heṣakavāmanān //241*
*sarovarasamudrādinadīpulinasevinaḥ / ekakarṇān mahākarṇān śaṅkukarṇānakarṇikān //242*
*daṃṣṭriṇo nakhinaś caiva nirddantāṃś ca dvijihvakān / ekahastān dvihastāṃś ca trihastāṃś cāpy ahastakān //*
*ekapādān dvipādāṃś ca tripādān bahupādakān / mahāyogān mahāsattvān sutapakvān mahābalān //244*
*sarvatragānapratighān brahmajñān kāmarūpiṇaḥ / ghorān krūrāṃś ca medhyāṃś ca śivān puṇyān savādinaḥ //245*
*kuśahastān mahājihvān mahākarṇān mahānanān / hastādāṃś ca mukhādāṃś ca śirodāṃś ca kapālinaḥ //246*
*dhanvino mudgaradharān asiśūladharāṃs tathā / dīptāsyān dīptanetrāṃś ca citramālyānulepanān //247*
*annādān piśitādāṃś ca bahurūpān surūpakān / rātrisandhyācarān ghorān kvacit saumyān divācarān / naktañcarān suduṣprekṣyān ghorāṃstān vai niśācarān //248*
*pavatve ca bhayaṃ daivaṃ sarve te gatamānasāḥ / naiṣāṃ bhāryā'sti putro vā sarve te hy ūrddhvaretasaḥ //249*
*śatantāni sahasrāṇi bhūtānām ātmayoginām / ete sarve mahātmāno bhūtyāḥ putrāḥ prakīrttitāḥ //250*

VYP.2.11.13-14: *etat tu trikimārikaṃ jagatsyāsyati śāśvatam / etāsāṃ tapasā dīptaṃ yāvad bhūmid dhariṣyati //*
*tapaḥ śarīnāstāḥ svārsthisro yogabalānvitāḥ / devyastāḥ sumahābhāgaḥ sarvvāś ca sthirayauvanāḥ //*
v. 70: *eteṣāṃ mānasī kanyā pīvarī nāma viśrutā / yoginī yogapatnī ca yogamātā tathaiva ca //*
v. 74: *kanyāṃ kīrtimatīñ caiva yoginīṃ yogamātaraṃ / brahmadattasya jananī mahaṣī traṇuhasy tu //*

VYP.2.15.74: *pitṛṇāṃ duhitā yogā gandhakālīti viśrutā / caturthobrahmaṇaś caṃśaḥ paraśarakulodvahaḥ //*

VYP.2.16.23-24: *kāraṅkarāḥ kaliṅgāśc ca sindhor uttaram eva ca / pranaṣṭāśramadharmmāś ca varjyā deśāḥ prayatnataḥ //*
*nagnādayo na paśyeyuḥ śrāddham eva vyavasthitam / gacchanti taistair dṛṣṭāni ca pitṛnnapitāmahān //*

VYP.2.17.66-68: *sa tiṣṭhedvā bubhukṣus tu caturāśramabāhyataḥ / ayatirmokṣavādī ca umau tau paṅktidūṣakau //*
*vṛthāmuṇḍāś ca jaṭilāḥ sarve kārpaṭikās tathā / nirghṛṇān bhinnavṛttāṃś ca sarvabhakṣān vivarjayet //*
*kārukādīnanācārān sarvavedabahiṣkṛtān / gāyanān devavṛttāṃś ca havyakavyeṣu varjayet //*

VYP.2.22.15: *bṛhaspatyā bhaginī varastrī brahmacāriṇī / yogasiddhā jagatkṛtsnamasaktā carate sadā //*

VYP.2.24.59cd: *yakṣīṇāṃ mūrcchanā sā tu yākṣikā mūrcchanā smṛtā //*

VYP.2.39.258-269f: *tāsāṃ sahasraśaś cānyāḥ pṛṣṭhataḥ paricārikāḥ / rūpiṇyaś ca śriyā yuktāḥ sarvāḥ kamalalocanāḥ //*
*līlāvilāsasaṃyuktair bhāvair atimanoharaiḥ / gaṇaistāḥ saha modante śailābhaiḥ pāvakopamaiḥ //259*
*kubjā kāmanikāmaiś ca varagātrā hayānanāḥ / puṇḍrāś ca vikaṭāś caiva karalāś cipiṭānanāḥ //260*
*lambodarā hrasvabhujā vinetrā hrasvapādikāḥ / mṛgendravadanāś cānyā gajavaktrodarās tathā //261*

*gajānanās tathaivānyāḥ siṃha-vyāghrānanās tathā / lohitākṣā mahāstanyaḥ subhagāś carulocanāḥ //262*
*hrasvakuñjitakeśāś ca sundaryaś cārulocanāḥ / anyāś ca kāmarūpiṇyo nānāveṣadharāḥ striyaḥ //263*
*abhyantarapariskandhā devāvāsagṛhocitāḥ / rarāma bhagavāṃs tatra daśabāhur maheśvaraḥ //264*
*nandinā ca ganaiḥ sārddhaṃ viśvarūpair mahātmabhiḥ / tathā rudragaṇaiś cāpi tulyaudāryaparākramaiḥ //*
*pāvakātmajasaṅkāśair yūpadaṃṣṭrotkaṭānanaiḥ / vandyamāno vimānaś ca pūjyamānaś ca tatparaiḥ //266*
*sarvartukusumāṃ mālāṃ jighramāṇorasi sthitām / nīlotpaladalaśyāmaṃ pṛthutāmrayatekṣaṇam //267*
*īṣatkarālalamboṣṭhaṃ tīkṣṇadaṃṣṭrā gaṇāñcitam / ṣaḍūrddhvanetraṃ duṣprekṣyaṃ ruciराñcīravāsasam //268*
*āhaveṣvaparikliṣṭaṃ devānām arināśanam / bāhunā bāhum āveśya pārśve savye'ntare sthitam //269*
*rarājāpadiśantasya vāmāgrakaragocaram / mahābhairavanirghoṣaṃ balenāpratimaujasam /*
*daśavarṇadhanuś caiva vicitraṃ śobhate'dhikam //270*
*triśūlaṃ vidyutābhāsam amoghaṃ śatrunāśanam / jājvalyamānaṃ vapuṣā paramaṃ tattviṣā yutam //271*
*asiś caivaujasāṃ śreṣṭhaḥ śītaraśmiḥ śaśī tathā / tejasā vapuṣā kāntyā deveśasya mahātmanaḥ /*
*śuśubhe'bhyadhikaṃ tatra vedyām agniśikhā iva //272*
*sthitaḥ purastād devasya śātakaumbhamayo mahān / śuśubhe ruciraḥ śrīmānsodakaḥ sakamaṇḍaluḥ //273*
v. 298: *niḥsṛtā ca mahādevyā mahākālī maheśvarī / ātmanaḥ karmasākṣiṇyā bhūtaiḥ sārddhaṃ tadānupaiḥ //*
v. 315-320: *viśvānaramukhāḥ sarve viśvarūpāḥ kaparddinaḥ / nīlakaṇṭhāḥ sitagrīvas tīkṣṇadaṃṣṭrās trilocanāḥ //*
*arddhacandrakṛtoṣṇīṣā jaṭāmukuṭadhāriṇaḥ / sarve daśabhujā vīrāḥ padmāntara sugandhinaḥ //316*
*taruṇādityasaṅkāśāḥ sarve te pītavāsasaḥ / pinākapāṇayaḥ sarve śveta-go-vṛṣavāhanāḥ //317*
*śriyānvitāḥ kuṇḍalino muktāhāravibhūṣitāḥ / tejasi'bhyadhikā devaiḥ sarvajñāḥ sarvadarśinaḥ //318*
*vibhajya bahudhātmānaṃ jarā-mṛtyuvivarjitāḥ / krīḍante vividhair bhāvair bhogān prāpya sudurlabhān //319*
*svacchandagatayaḥ iddhāḥ siddhaiś cānyair vibodhitāḥ / ekādaśānāṃ rudrāṇāṃ koṭyo'nekamahātmanām //320*

VYP.2.45.6: *kanyā sā ca tapastepe sarveṣaṃ duṣkarañ ca yat / vāyubhakṣā śvetakalpe yugānām ayutaṃ purā //*

## *Vīreśa*

Reference is provided by Alexis Sanderson:
*divyarūpo mahāvīryaḥ susvabhāvaḥ sulocanaḥ / āivavarṇṇojvalaḥ saumyo jaṭāśaśāṅkabhūṣaṇaḥ/ divyāmbaradharaḥ kāryo divyābharaṇabhūṣitaḥ / vīnāhasto vṛṣārūḍho śūlapāṇis trilocanaḥ/ mātṛṇāṃ agrataḥ kāryo (A 4) vīreśo mātṛnāyakaḥ/ vīreśo <a>yaṃ samākhyāto mātṛāṃ lakṣaṇaṃ śṛṇu*
(further the text describes the [seven] Mothers (Brahmāṇī to Cāmuṇḍā): f. 71v41-72v23.) Ends (f. 72v24):
*eṣā bhagavatī devī cāmuṇḍā samudāhṛtā / pūrvoktalakṣaṇopeto mātṛṇaṃ antasaṃsthitaḥ / kartavyaḥ kramayogena (na corr: ṇa A) gaṇeśo mātṛmaṇḍale / uktāḥ svalakṣaṇopetā mātaro lokamātaraḥ / yathoktalakṣaṇopetāḥ sarvalokahitāvahāḥ / viśeṣalakṣaṇaṃ proktaṃ mātṛṇāṃ mātṛmaṇḍale.//*

## *Vīṇāśikha tantra*

VT.8-10: *ya na kasyacid ākhyātaṃ śukrādīnāṃ ca yoginām / subhaktasya vinītasya gopitaṃ vai guhasya ca //*
*catuḥṣaṣṭiḥ samākhyātāḥ śiṣyās tantreṣu ye mayā / teṣāṃ api ca cākhyātaṃ bharmaviṣṇupuraḥsaraiḥ //*
*tad ahaṃ sampravakṣyāmi cintāratnaṃ ivāparam / tantraṃ vīṇāśikhaṃ nāma nirvyājenāśusiddhidam //*
v. 155ff: *athābhicārakaṃ kuryāt samidhānāṃ tathāsthibhiḥ / rājikāviṣaraktāktaṃ śmaśāne homam ārabhet //*
*nagno muktaśikho bhūtvā kapālatrayasaṃsthitaḥ / samidhāṣṭaśataṃ homaṃ rātrau kuryād vicakṣaṇaḥ //*
v. 190cd-193: *kṛṣṇāgopayasā sārdhaṃ nṛmāṃsaṃ taṇḍulānvitam //*
*pāyasaṃ śavavaktre tu juhuyāt tāvatandritaḥ / yāvad uttiṣṭhate pretaḥ kiṃ karomīti so'bravīt //*
*mārgitavyaṃ yad iṣṭaṃ tu labhanīyaṃ yaśasvini / guḍikāñcamapādūṃ ? ca khanyaṃ vā rājyam eva ca //*
*vidhānaṃ śakranāśaṃ ca pādalepa-rasāyanaṃ / eteṣāṃ prārthitaṃ caikam dattvāgacchati nānyathā //*
v. 318-321: *parīkṣya guruṇā śiṣyaṃ gurudevāgnipūjakam / tasya deyaṃ idaṃ tantraṃ na ca nāstikanindake //*
*na dīkṣitā na siddhyanti sthitāḥ kalpaśatair api / svayaṃgṛhītamantrāś ca nāstikā vedanindakāḥ //*
*samayebhyaḥ paribhraṣṭās tathā tantraviḍuṣakāḥ / gurūṇāṃ viheṭhanaparās tantrasāravilopakāḥ //*
*yoginībhiḥ sadā bhraṣṭāḥ kathyante dharmalopakāḥ / iti tathyaṃ mahādevī surāsuranamaskṛtam //*

## *Śiva purāṇa*

ŚP.0.5.41: *tatrāpaśyat piśācaṃ taṃ mahākāyaṃ mahāhanum / prahasantaṃ rudantaṃ ca valgantaṃ vikaṭākṛtim //*

ŚP.1.17.50-52: *daśāṃgamannaṃ teṣāṃ vaidadyādvaibhaktipūrvakam / parābuddhyāguroḥ patnīm īśānādikrameṇa tu //*
*paramānnenasaṃpūjya yathā vibhava vistaram / rudrākṣavastrapūrvaṃ ca vaṭakāpūṣpakair yutam //*
*balidānaṃ tataḥ kṛtvā bhūribhojanam ācaret / tataḥ saṃprārthyadeveśaṃ japaṃ tāvatsamāpayet //*
v. 122-123: *gurūpadeśāj jāpyaṃ vaibrāhmaṇānāṃ namo 'ntakam / pañcākṣaraṃ pañcalakṣam āyuṃyaṃ prajaped vidhiḥ //*
*strītvāpanayanārtham tu pañcalakṣaṇ japet punaḥ / mantreṇapuruṣobhūtvākramānmukto bhaved budhaḥ //*
v. 133-135: *tāvad vai śivasānnidhyaṃ tasmindehe na saṃśayaḥ / devīliṅgaṃ bhaved rūpaṃ śivabhaktastriyās tathā //*
*yāvan mantraṃ japed devyās tāvat sānnidhyamasti hi / śivaṃ saṃpūjayed dhīmān svayaṃ vaiśabdarūpabhāk //*
*svayaṃ caiva śivobhūtvā parāṃśaktiṃ prapūjayet / śaktiṃberaṃcaliṅgaṃ ca hy ālekhyām āyayā yajet //*

ŚP.1.21.10-13: *suhṛtkāmī trisāhasraṃ vaśyārthī śatam aṣṭakam / māraṇārthī saptaśataṃ mohanārthī śatāṣṭakam //*
*uccāṭanaparaś caiva sahasraṃ ca yathoktataḥ / staṃbhanārthī sahasraṃ tu dveṣaṇārthī tadardhakam //*
*nigaḍān muktikāmas tu sahasraṃ sārdham uttamam / mahārājabhaye pañcaśataṃ jñeyaṃ vicakṣaṇaiḥ //*
*caurādisaṃkaṭe jñeyaṃ pārthivānāṃ śatadvayam / ḍākinyādibhaye pañcaśatam uktaṃ japārthivam //*
v.18cd: *ḍākinyādibhaye saptasahasraṃ kārayet tathā //*

ŚP.1.24.108cd-109ab: *nāgaś ca nāgakanyāś ca ubhayor ṛṣikanyakāḥ // pādayoś ca samudrāś ca tīrthāḥ pṛṣṭhe viśālataḥ /*

ŚP.1.25.84-85: *rudrākṣamālinaṃdṛṣṭvā bhūta-preta-piśācakāḥ / ḍākinī-śākinī caiva ye cānye drohakārakāḥ //*
*kṛtrimaṃ caiva yat kiṃcid abhicārādikaṃcayāt / tatsarvaṃ dūratoyāti dṛṣṭvā śaṃkitavigraham //*

ŚP.2.1.14.85cd-87cd: *tato yāti maheśasya lokaṃ sarvasukhāvaham // sūryakoṭipratīkāśair vimānaiḥ sarvakāmagaiḥ /*
*rudrakanyāsamākīrṇair geyavādyasamanvitaiḥ // krīḍate śivabhūtaś ca yāvadābhūtasaṃplavam /*

ŚP.2.1.16.10-16: *tato'haṃ śaṅkareṇātha preritoṃ'targatena ha / dvidhā kṛtvātmano dehaṃ dvirūpaścābhavaṃ mune //*
*arddhena nārī puruṣaś cārddhena saṃtato mune / sa tasyām asṛjad dvandvaṃ sarvasādhanam uttamam //*
*svāyaṃbhuvo manus tatra puruṣaḥ parasādhanam / śatarūpābhidhā nārī yoginī sā tapasvinī //*
*sā punar manuṣā tena gṛhītā tīva śobhanā / vivāhavidhinā tātā'sṛjat sargaṃ samaithunam //*
*tasyāṃ tena samutpannastanayaś ca priyavrataḥ / tathaivottānapādaś ca tathā kanyātrayaṃ punaḥ //*
*ākūtir devahūtiś ca prasūtir iti viśrutāḥ / ākūtiṃ rucaye prādāt kardamaya tu madhyamām //*
*dadau prasūtiṃ dakṣāyottānapādānujāṃ sutāḥ / tāsāṃ prasūti prasavais sarvaṃ vyāptaṃ carācaram //*
v. 16.34-35: *satī nāma triśulāgre sadā rudreṇa rakṣitā...*
v. 41cd*: pituryajñe tanuṃ tyaktvā nādāttāṃ svapadaṃ yayau //*

ŚP.2.2.1.41-43: *satīdehasamutpannā jvālā lokasukhāvahā / patitā parvate tatra pūjitā sukhadāyinī //*
*jvālāmukhīti vikhyātā sarvakāmaphalapradā / babhūva paramā devī darśanāt pāpahāriṇī //*
*idānīṃ pūjyate loke sarvakāmaphalāptaye / saṃvidhābhir anekābhir mahotsava parasparam //*

ŚP.2.2.16.38-41: *yā me tejas samarthā hi grahītuṃ syād vibhāgaśaḥ / tāṃ nideśaya bhāryārthe yoginīṃ kāmarūpiṇīm //*
*yogayukte mayi tathā yoginy eva bhaviṣyati / kāmāsakte mayi tathā kāminy eva bhaviṣyati //*
*yamakṣaraṃ vedavido nirgadaṃti manīṣiṇaḥ / jyotirūpaṃ śivaṃ te ca cintayiṣye sanātanam //*
*tac cintāyāṃ yadā sakto brahman gacchāmi bhāvinīm / tatra yā vignajananī na bhavitrī hatās tu me //*

ŚP.2.2.22.29-31: *siddhāṅgās te racitāsanā bhumicchanti caivopadṛtaṃ sakautukam /*
*svecchāvihāre maṇikuṭṭime girau kurvanti ceṣyaṃti phalādidānakaiḥ //*
*phaṇīndrakanyā girikanyākāś ca yā nāgakanyāś ca turaṃgamukhyāḥ /*
*sarvāstu tāste satataṃ sahāyatāṃ samācariṣyanty anumodavibhramaiḥ //*
*rūpaṃ tadevamatulaṃ vadanaṃ sucāru dṛṣṭvāṅganā nijavapurnijakāṃtisahyam /*
*helā nije vapuṣi rūpagaṇeṣu nityaṃ kartāra ity animiṣekṣaṇacārurūpāḥ //*
v. 60cd-64: *turaṅgavadanais siddhair apsarobhiś ca guhyakaiḥ //*
*vidyādharībhir devībhiḥ kinnarībhir vihāritam / puraṅdhrībhiḥ pārvatībhiḥ kanyābhir abhisaṃgatam //*
*vipañcītāṃtrikāmattamṛdaṅgapaṭahasvanaiḥ / nṛtyadbhir apsarobhiś ca kautukothaiś ca śobhitam //*
*devikābhir dīrghakābhigaidhibhis susamāvṛtam / praphullakusumair nityaṃ saṃkujairūpaśobhitam //*

ŚP.2.2.30.2-8: *maunibhūtā satī devī smṛtvā svapatim ādarāt / kṣitāvudīcyāṃ sahasāniṣasāda praśāntadhīḥ //*
*jalamācamya vidhivat saṃvṛtā vāsasā śuciḥ / dṛṅnimīlya patiṃ smṛtvā yogamārgaṃ samāviśat //*
*kṛtvāsamānāvvanilau prāṇāpānau sitānanā / utthāpyodānam atha ca yatnāt sā nābhicakrataḥ //*
*hṛdi sthāpyorasi dhiyā sthitaṃ kaṇṭhādbhruvos satī / aninditānayanmadhyaṃ śaṅkaraprāṇavallabhā //*
*evaṃ svadehaṃ sahasā dakṣakopāj jihāsatī / dagdhe gātre vāyuśucir dhāraṇaṃ yogamārgataḥ //*
*tatas svabhartuścaraṇaṃ cintayaṃti na cāparam / apaśyat sā satī tatra yogamārganiviṣṭadhīḥ //*
*hatakalmaṣataddehaḥ prāpatac ca tad agninā / bhasmasādabhavat sadyo muniśreṣṭha tadicchayā //*

ŚP.2.2.33.13-15: *ḍākinī-śākinī caiva bhūta-pramatha-guhyakāḥ / kūṣmāṇḍāḥ p(k)arpaṭāś caiva caṭakā brahmarākṣasāḥ //*
*bhairavāḥ ksetrapālāś ca dakṣayajñavināśakāḥ / niryayus tvaritaṃ vīrāś śivājñāpratipālakāḥ //*
*tathaiva yoginīcakraṃ catuḥṣaṣṭigaṇānvitaṃ / niryayau sahasā kruddhaṃ dakṣayajñaṃ vināśitum //*

ŚP.2.2.37.17-18: *yoginīcakrasaṃyukto bhairavīnāyako mahān / vidīryya devān akhilān papau śoṇitam adbhutam //*
*kṣetrapālās tathā tatra bubhukṣuḥ surapuṃgavān / kālī cāpi vidārya iva tān papau rudhiraṃ bahu //*
v. 56cd: *mantrās tantrās tathā cānye tatrasthā gaṇanāyakaiḥ //*

ŚP.2.2.40.33: *papuḥ surastriyo nityam avagūhya svalokataḥ / vigāhya puṃbhistās tatra krīḍanti ratikarśitāḥ //*

ŚP.2.3.2.7-9: *menā nāmnī sutāṃ jyeṣṭhā madhyā dhanyā kalāvatī / antyā etās sutās sarvāḥ pitṛṇām mānasodbhavāḥ //*
*ayonijāḥ svadhāyāś ca lokatastat sutā matāḥ / āsāmprocya sunāmāni sarvānkāmāñjano labhet //*
*jagadvandyāḥ sadā lokamātaraḥ paramodadāḥ / yoginyaḥ paramājñānidhānāstās trilokagāḥ //*
v. 28-33: *viṣnor aṃśasya śailasya himādhārasya kāminī / jyeṣṭhā bhavatu tat kanyā bhaviṣyatyeva pārvatī //*

*dhanyā priyā dvitīyā tu yoginī janakasya ca / tasyāḥ kanyā mahālakṣmīr nāmnā sītā bhaviṣyati //*
*vṛṣabhānasya vaiśyasya kaniṣṭhā ca kalāvatī / bhaviṣyati priyā rādhā tat sutā dvāparāntataḥ //*
*menakā yoginī patyā pārvatyāś ca vareṇa ca / tena dehena kailāsaṃ gamiṣyati parampadam //*
*dhanyā ca sītayā sīradhvajo janakav aṃśajaḥ / jīvanmukto mahāyogī vaikuṇṭhaṃ ca gamiṣyati //*
*kalāvatī vṛṣānasya kautukāt kanyayā saha / jīvanmuktā ca golokaṃ gamiṣyati na saṃśayaḥ //*

ŚP.2.3.11.8-9: *hare dhyānapare tasmin pramathā dhyāna tatparāḥ / abhavan kecidapare nandi-bhṛṅgyādayo gaṇāḥ //*
*sevāṃ cakrus tadā kecid gaṇāḥ śambhoḥ parātmanaḥ / naivākūjaṃs tu maunā hi dvārapāḥ kecinābhavan //*

ŚP.2.3.16.31: *tam ūrddharetasaṃ śaṃbhuṃ saiva pracyutaretasam / kartuṃ samarthā nānyāsti tathā kāpyabalā balāt //*

ŚP.2.3.18.18: *madanaḥ prakaṭas tatra nyavasaccittago bahir / na dṛṣṭvāṃs tadā śaṃbhoś chidraṃ yena praviśyate //*

ŚP.2.3.39.36: *mātaras sapta tās tatra śivabhūṣāvidhimṣām / cakrire ca mudā yuktā yathāyogyan tathā punaḥ //*

ŚP.2.3.40.28-31: *sarva sahasrahastāś ca jaṭāmukuṭadhāriṇaḥ / candrarekhāvataṃsāś ca nīlakaṇṭhās trilocanāḥ //*
*rudrākṣābharaṇās sarve tathā sadbhasmadhāriṇaḥ / hārakuṇḍalakeyūramukuṭādyair alaṃkṛtāḥ //*
*brahmaviṣṇvindrasaṃkāśā aṇimādiguṇair yutāḥ / sūryyakoṭipratīkāśās tatra rejur gaṇeśvarāḥ //*
*pṛthivīcāriṇaḥ kecit kecit pātālacāriṇaḥ / kecid vyomacarāḥ kecit saptasvargacarā mune //*
v. 35-39: *rudrasya bhaginī bhūtvā caṇḍī sūtsavaṃsaṃyutā / tatrājagāme suprītyā pareṣāṃ saṃbhayāvahā //35*
*pretāsanasamārūḍhā sarpābharaṇabhūṣitā / pūrṇaṃ kalaśam ādāya haimaṃ mūrddhni mahāprabham //36*
*svaparīvārasaṃyuktā dīptāsyā diptaṃlocanā / kutūhalam prakurvantī jātaharṣā mahābalā //37*
*tatra bhūtagaṇā divyā virūpaḥ koṭiśo mune / virājante sma bahuśas tathā nānāvidhās tadā //38*
*tais sametāgrataś caṇḍī jagāma vikṛtānanā / kutūhalānvitā prītā prītyupradavakāriṇī //39*
v. 50-53: *śākinyo yātudhānāś ca vetālā-brahmarākṣasāḥ / bhūta-preta-piśācāś ca tathānyepramathādayaḥ //*
*tumburur nārado hāhā hūhūś cetyādayo varāḥ / gandharvāḥ kinnarā jagmurvādyānādhmāya harṣitāḥ //*
*jagato mātaras sarvā devakanyāś ca sarvaśaḥ / gāyatrī caiva sāvitrī lakṣmyanyās surastriyaḥ //*
*etāś cānyāś ca devānāṃ patnayo bhavamātaraḥ / udvāhaśśaṅkarasyeti jagmus sarvā mudānvitāḥ //*

ŚP.2.3.43.49-50: *ity uktvā harṣitā menā taṃ dadarśa mudā prabhum / adubhutākṛtimīśānam adbhutānugam adbhutaṃ //*
*tāvadeva samāyāta rudrasenā mahādbhutā / bhūta-pretādisaṃyuktā nānāgaṇasamanvitā //*
v. 51-56: *vātyārūpadharāḥ kecit patākārmamarasvanā / vakratuṇḍās tatra kecid virūpāś cārare tathā //52*
*karālāḥ śmaśrulāḥ kecit kecit khañjā hy alocanāḥ / daṇḍa-pāśa-dharāḥ kecit kecin mudgarapāṇayaḥ //53*
*virūddhavāhanāḥ kecic chṛṃganādavivādinaḥ / ḍamarorvādinaḥ kecit kecid gomukhavādinaḥ //54*
*amukhāvimukhāḥ kecit kecid bahumukhā gaṇāḥ / akarā vikarāḥ kecit kecid bahukarā gaṇaḥ //55*
*anetrā bahunetrāś ca viśirāḥ kuśirās tathā / akarṇā bahukarṇāś ca nānāveṣadharā gaṇāḥ //56*
*ityādivikṛtākārā aneke prabalā gaṇāḥ / asaṃkhyātās tathā tāta mahāvīrā bhayaṅkarāḥ //57*

ŚP.2.3.52.12: *tathā caṇḍī gaṇās sarve bubhujuḥ kṛtabhājanāḥ / kutūhalaṃ prakurvanto nānāhāsyakarā mudā //*

ŚP.2.3.54.36: *na rajakyā na bandhakyā tathā śvaṇayā na ca / na ca durbhagyā kvāpi sakhitvaṃ kārayet kvacit //*

ŚP.2.4.4.63: *kṛttikājñānavatyaś ca yoginyaḥ prakṛteḥ kalāḥ / stanyenāsāṃ varddhito'ham upakāreṇa saṃtatam //*

ŚP.2.4.13.20: *vicāryeti ca sā devī vapuṣamalasaṃbhavam / puruṣaṃ nirmamausā tu sarvalakṣaṇasaṃyutam//*

ŚP.2.4.15.44-47: *etasminnantare devī jagadambā vibodhanā / jñātvā taccaritaṃ sarvamapāraṃ krodham ādadhe //*
*śaktidvayaṃ tadā tatra tayā devyā munīśvara / nirmitaṃ svagaṇasya iva sarvasāhāyyahetave //45*
*ekā pracaṇḍarūpaṃ ca dhṛtvātiṣṭhan mahāmune / śyāmaparvatasaṃkāṃśaṃ vistīrya mukhagahvaram //46*
*ekā vidyutsvarūpā ca bahuhastasamanvitā / bhayaṅkarā mahādevī duṣṭadaṇḍavidhayinī //47*

ŚP.2.4.16.14: *śaktidvayaṃ tathā līnaṃ hariṃ dṛṣṭvā tathāvidham / dattvā śaktibalaṃ tasmai gaṇeśāyābhavan mune //*

ŚP.2.4.17.7-16: *ityevaṃ duḥkhitā sā ca śaktīśśatasahasraśaḥ / nirmame tatkṣaṇaṃ kruddhā sarvalokamāheśvarī //*
*nirmitās tā namaskṛtya jagadaṃbāṃ śivāṃ tadā / jājvalyamānā hy avadan mātarādiśyatām iti //8*
*tac chrutvā śaṃbhuśaktis sāprakṛtiḥ krodhatatparā / pratyuvāca tu tās sarvāmahāmāyā munīśvara //9*
*devyuvāca // he śaktayo'dhunā devyo yuṣmābhir manni deśataḥ / pralayaś cātra karttavyo nātra kāryā vicāraṇā //*
*devāṃś caiva ṛṣīś caiva yakṣa-rākṣasakāṃs tathā / asmadīyān parāṃś caiva sakhyayo bhakṣata vai haṭāt //11*
*brahmovaca // tadā jñaptāś catās sarvāś śaktayaḥ krodhatatparāḥ /*
*devādīnāṃ ca sarveṣaṃ saṃhāraṃ kartum udyatāḥ //12*
*yathā ca tṛṇasaṃhāram analaḥ kurute tathā / evaṃ tāś śaktayas sarvās saṃhāraṃ kartum udyatāḥ //13*
*gaṇapo vātha viṣṇurvā brahmā vā śaṃkaras tathā / indro vā yakṣarājo vā skaṅdo vā sūrya eva vā //14*
*sarveṣāṃ caiva saṃhāraṃ kurvaṃtis ma niraṃtaram / yatrayatra tu dṛśyeta tatratatrāpi śaktayaḥ //15*
*karālī kubjakā khañjā laṃbaśīrṣā hy anekaśaḥ / haste dhṛtvā tu devāṃś ca mukhe caivākṣipaṃs tadā //16*

ŚP.2.5.20.51-55: *tac chrutvā bhagavān rudraś cakāra krodham ulbaṇam /*

*bhayaṃkaro'tiraudraś ca babhūva prajvalandaśaḥ //*
*atha rudramukhāt kṛtyā babhūvātīvabhīṣaṇā / tālajaṅghodarī vaktrā stanāpīḍitabhūruhā //52*
*sā yuddhabhūmiṃ tarasāsasāda munisattama / vicicāra mahābhīmā bhaksayantī mahāsurān //53*
*atha sā raṇamadhye hi jagāma gatabhir drutam / yatrāste saṃvṛto daityavarendrais sa hi bhārgavaḥ //54*
*svatejasā nabho vyāpya bhūmiṃ kṛtvā ca sā mune / bhārgavaṃ svabhage dhṛtvā jagāmāṃrarhitā nabhaḥ //55*

ŚP.2.5.21.21-23: *kūṣmāṇḍā bhairavāś cāpi vetālā yoginīgaṇāḥ / piśācā ḍākinī saṅghā gaṇāś cāpi samaṃ yayuḥ //*
*tataḥ kilakilā śabdais sahanādaiś saghargharaiḥ / vināditā ḍamarukaiḥ pṛthivī samakaṃpata //*
*tato bhūtāḥ pradhāvaṃto bhakṣayaṃti sma dānavān / utpatya pātayanti sma nanṛtuś ca raṇāṃgaṇe //*

ŚP.2.5.37.7-9: *rudhiraṃ pātayām āsa kālī kamalalocanā / teṣāṃ śirāṃsi saṃcchidya babhakṣa sahasā ca sā //*
*papau raktāni teṣāṃ ca dānavānāṃ samantataḥ / yuddhaṃ cakāra vividhaṃ suradānavabhīṣaṇam //*
*śatalakṣaṃ gajendrāṇāṃ śatalakṣaṃ nṛṇāṃ tathā / samādāyaikahastena mukhe cikṣepa līlayā //*

ŚP.2.5.38.1-3: *sā ca gatvā hi saṃgrāmaṃ siṃhanādaṃ cakāra ha / devyāś ca tena nādena mūrcchām āpuś ca dānavāḥ //*
*aṭṭāṭṭahāsam aśivaṃ cakāra ca punaḥ punaḥ / tadā papau ca mādhvīkaṃ nanarta raṇamūrddhani //*
*ugradaṃṣṭrā cogradaṇḍā koṭavī ca papau madhu / anyāś ca devyas tatrājau nanṛtur madhusaṃpapuḥ //*
v. 12: *āhāraṃ samare cakre prasārya mukham āyatam / jagarja sāṭṭahāsaṃ ca dānavā bhayam āyayuḥ //*
v. 16: *athakruddhā mahādevī kālī kālasamāraṇe(?) / jagrāha mantrapūtaṃ ca śaraṃ pāśupataṃ ruṣā //*
v. 36-37a: *tac chrutvā vacanaṃ devī niḥsṛtaṃ vyomamaṇḍalāt / dānavānāṃ bahūnāṃ ca māṃsaṃ ca rudhiraṃ tathā //*
*bhuktā pītvā bhadrakālī śankarāntikam āyayau /*

ŚP.2.5.39.41: *tataḥ kālī cakhādograṃ daṃṣṭrākṣuṇṇaśirodharān / asurāṃs tān bahūn krodhāt prasārya svamukhaṃ tadā //*

ŚP.2.5.45.24-28a: *brahmā tayā saṃsmṛtamātra eva strīrūpadhārī bhagavāṃś ca viṣṇuḥ /*
*indraś ca sarveḥ saha sainyakaiś ca strīrūpam āsthāya samāgatāste //24*
*bhūtvā striyaste viviśustadānīṃ munīndrasaṃdhāś ca mahānubhāvāḥ /*
*siddhāś ca nāgās tv atha guhyakāś ca guhāntaraṃ parvatarājaputryāḥ //25*
*yasmāt surājyasana saṃsthitānāmantaḥ pure saṃgamanaṃ viruddham /*
*tatas sahasrāṇi nitaṃbinīnām anantasaṃkhyāny api darśayantyaḥ //26*
*rūpāṇi divyāni mahādbhutāni gaurye guhāyāṃ tu savīrakāryaiḥ /*
*striyaḥ pradṛṣṭā girirājakanyā guhāntaraṃ parvatarājaputryā //27*
*strībhis sahasraiś ca śatair anekair neduś ca kalpāṃtarameghaghoṣāḥ /*
v. 30-37: *brāhmī tato daṇḍakarā viruddhā gaurī tadā krodhaparītacetāḥ /*
*nārāyaṇī śaṅkha-gadā-sucakra-dhanurddharā pūritabāhudaṇḍā //30*
*viniryayau lāṅgala-daṇḍahastā vyomālakā kāñcanatulyavarṇā /*
*dhārāsahasrākulam ugravegaṃ baiḍaujasī vajrakarā tadānīm //31*
*sahasranetrā yudhi susthirā ca sadurjayā daityaśatair adhṛṣyā /*
*vaiśvānarī śaktir asaumyavaktrā yāmyā ca daṇḍodyatapāṇir ugrā //32*
*sutīkṣṇakhaḍgodyatapāṇirūpā samāyayau nairṛti ghoracāpā /*
*toyālikā vāraṇa-pāśahastā vinirgatā yuddham abhīpsamānā //33*
*pracaṇḍavātaprabhavāca kṣudhāvapustvaṃkuśapāṇir eva /*
*kalpāntavahnipratimāṃ gadāṃ ca pāṇau gṛhītvā dhanadodbhavā ca //34*
*yākṣeśvarī tīkṣṇamukhā virūpā nakhāyudhā nāgabhayaṃkarī ca /*
*etās tathānyāś śataśo hi devyaḥ sunirgatāḥ saṃkulayuddhabhūmim //*

ŚP.2.5.46.34b-36: *tadā viṣṇur yogāt pramathapatimāhūya matimān cakārograṃ rūpaṃ vikṛtavadanaṃ straiṇam ajitam //*
*karālaṃ saṃśuṣkaṃ bahubhujalatākrāntakupito viniṣkrāṃtaḥ karṇādgaṇaśirasī śaṃbhoś ca bhagavān //*
*raṇasthā sā devī caraṇayugalālaṃkṛtamahī stutā devais sarvaismadanu bhagavān preritamatiḥ /*
*kṣudhārtā tat sainyaṃ ditijanisṛtaṃ tac ca rudhiraṃ papau sātyuṣṇaṃ tadraṇa śirasi sṛkkṛdamamalam //*

ŚP.2.5.49.9b: *mahāmāṃsādam unmattaṃ bhairavaṃ vai maheśvaram //*
v. 11a: *dadyālaṃbaṃ ca vetālaṃ ghoraṃ śākinipūjitam //*

ŚP.2.5.51.30: *kutarkikā vineśuś ca mlecchāś ca paripaṃthinaḥ / mātarobhimukhāstasthurvineśuś ca bibhīṣikāḥ //*
v. 48-54*: kūṣmāṇḍatanayā tatra śaṃkaraṃ spraṣṭum utsahe* // (var. *kumbhāṇḍatanayā* See AITM, ŚP. Vol. 2, p. 1030, n. 321.) *ahaṃ gaurīsurūpeṇa citralekhā vaco'bravīt // citralekhovāca //*
*yadadhān mohinīrūpaṃ keśavo mohanecchayā / purā tadvaiṣṇavaṃ yogamāśritya paramārthataḥ //50*
*urvaśyāś ca tato dṛṣṭvā rūpasya parivartanam / kālīrūpaṃ ghṛtācī tu viśvācī cāṇḍikaṃ vapuḥ //51*
*sāvitrirūpaṃ raṃbhā ca gāyatrīṃ menakā tathā / sahajanyā jayārūpaṃ vaijayaṃ puñjikasthalī //52*
*mātṛṇām apy anuktānāmanuktāś cāpsarovarāḥ / ratnādrūpāṇi tāś cakrus svavidyāsaṃyutā anu //53*
*tatas tāsāṃ tu rūpāṇi dṛṣṭvā kuṃbhāṇḍanandinī / vaiṣṇavādātmayogāc ca vijñātārthā vyaḍaṃbayat //54*
*ūṣā bāṇāsutā divyayogaviśāradā / cakārā rūpaṃ pārvatyādivyamatyadbhutaṃ śubhaṃ //*

ŚP.2.5.52.29-30: *gauryā saṃpreṣitenāpi vyākṛṣṭā divyamāyayā / kṛṣṇātmajātmajenātha rudantī sā hy anāthavat //29*
*sa cāpi tāṃ balādbhuktvā pārvatyāḥ sakhibhiḥ punaḥ / nītastu divyayogena dvārakāṃ niniṣāṃtarāt //30*

v. 45b: *ityuktā sābravīn nāma yoginī tasya cānvayam //*
v. 50-55: *tatas sakhīṃ samābhāṣya citralekhā manojavā / buddhvā taṃ kṛṣṇapautraṃ sā dvārakāṃ gatum udyatā //*
*jyeṣṭha kṛṣṇacaturdaśyāṃ tṛtīye tu gate'hani / āprabhātānmuhūrte tu saṃprāptā dvārakāṃ purīm //51*
*ekena kṣaṇamātreṇa nabhasā divyayoginī / tataś cāntaḥ purodyāne prārdyumnir dadṛśotayā //52*
*krīḍannārī janaissārdhaṃ prapiban mādhavī madhu / sarvāṅgasundaraḥ śyāmaḥ susmito navayauvanaḥ //53*
*tataḥ khaṭvāṃ samārūḍham andhakārapaṭena sā / ācchādayitvā yogena tāmasena ca mādhavam //54*
*tatas sā mūrdhina khaṭvāṃ gṛhītvā nimiṣāṃtarāt / saṃprāptā śoṇitapuraṃ yatra sā bāṇanandinī //55*

ŚP.2.5.53.49-51: *tenetthaṃ toṣitā tatra kālī bhinnāñjanaprabhā / jyeṣṭhakṛṣṇacaturdaśyāṃ saṃprāptāsīn mahāniśī //*
*gurubhir muṣṭinir ghātair dārayāmāsa pañjaram / śarāṃstānbhasmasātkṛtvā sarparūpān bhayānakān //50*
*mocayitvāniruddhaṃ tu tataś cātaḥ puraṃ tataḥ / praveśayitvā durgā tu tatraivādarśanaṃ gatā //51*

ŚP.2.5.54.18: *bibhīṣikābhir vahvībhiḥ koṭarībhiḥ padepade / nirllajjābhiś ca nārībhiḥ prabalābhiradūrataḥ //*

ŚP.2.5.55.45: *tatsakhīṃ citralekhāṃ ca gṛhītvā parayoginīm / prasanno'bhūttataḥ kṛṣṇaḥ kṛtakāryaḥ śivājñayā //*

ŚP.3.3.19: *sarvāsāmeva śaktīnāṃ tvattaḥ khalu sumudbhavaḥ / tasmāttvaṃ paramāṃ śaktiṃ prārthayāmyakhileśvarīm //*

ŚP.3.8.62-65: *brahmahatyāpanodāya vrataṃ lokāya darśaya / cara tvaṃ satataṃ bhikṣāṃ kapālavratam āśritaḥ //*
*ity ukvtā paśyatastasya tejorūpaḥ śivo'bravīt / utpādya caikāṃ kanyān tu brahmahatyābhiviśrutām //63*
*yāvad vārāvasīn divyām purīm eṣāṃ gamiṣyati / tāvattvaṃ bhīṣaṇe kāla manugacchograrūpiṇam //64*
*sarvatra te praveśo'sti tyaktvā vārāṇasīṃ purīm / vārāṇasīṃ yadā gacchettan muktāṃ bhava tatkṣaṇāt //65*

ŚP.3.9.2-3: *tatsānnidhyaṃ bhairavo'pi kālo'bhūtkālakālanaḥ / sa devadevavākyena bibhrat kāpālikaṃ vratam //*
*kapālapāṇiviṃśvātmā cacāra bhuvana trayam / nātyākṣīc cāpi taṃ devaṃ brahmahatyāpi dāruṇā //*
v. 55: *kṣetre praviṣṭamātre'tha bhairave bhīṣaṇākṛtau / hāhety uktvā brahmahatyā pātālaṃ cāviśat tadā //*

ŚP.3.11.3-5: *ājagāma tatas sadyo gaṇānamagraṇīrhasan / sāṭṭahāsair gaṇavarair utpatadbhiritas tataḥ //*
*nṛsiṃharūpair atyugraiḥ koṭibhiḥ parivāritaḥ / mādhyadbirabhito vīrair nṛtyadbhiś ca mudānvitaiḥ //*
*krīḍadbhiś ca mahāvīrair brahmādyaiḥ kandukair iva / adṛṣṭapūrvair anyaiś ca veṣṭito vīravanditaḥ //*

ŚP.4.29.30: *jayajayeti devyās tu stutim uccārya rākṣasī / tata uṭṭīyanaṃ kṛtvā sapakṣo gīrirāḍyathā //*

ŚP.4.30.24-25: *iyaṃ ca dārukā devī rākṣasī śaktikā mama / baliṣṭhā rākṣasīnāṃ ca rakṣorājyaṃ praśāstu ca //*
*imā rākṣasapatnyas tu prasaviṣyaṃ ti putrakān / te sarve militāś caiva vane vāsāya me matāḥ //*

ŚP.5.1.37: *nandī śūlaṃ samādāya bhavāgre samavasthitaḥ / sarvabhūtagaṇāś caivaṃ mātaro vividhāḥ sthitāḥ //*

ŚP.5.7.19: *ḍākinībhiś ca raudrābhir vikarālaiś ca rākṣasaiḥ / vyādhibhiś ca mahāghoraiḥ pīḍyamānā vrajaṃtihi //*
v. 46: *divyaṃ vimānam ārūdhya divyastrībhogabhūṣitam / sarvagaṃgacchadhvam amalaṃ sarvakāmasamanvitam //*
v. 54-57: *kālaścāñjanasaṃkāśaḥ kṛtāṃtaś ca bhayānakaḥ / mārī cogramahāmārī kālarātriś ca dāruṇā //*
*vividhā vyādhayaḥ kuṣṭhā nānārūpā bhayāvahāḥ / śakti-śūlāṅkuśadharāḥ pāśa-cakrāsipāṇayaḥ //55*
*vajratuṇḍadharā rudrā kṣuratūṇadhanurddharāḥ / nānāyudhadharās sarve mahāvīrā bhayaṃkarāḥ //56*
*asaṃkhyātā mahāvīrāḥ kālāñjana-samaprabhāḥ / sarvāyudhodyatakarā yamadūtā bhayānakāḥ //57*

ŚP.5.26.48*: yakṣa-gandharvakanyāś ca tasyākṛṣṭā dadanti hi / yathepsitāṃ mahāsiddhaṃ yogine kāmato'pi vā //*

ŚP.5.30.1-4: *saṃsṛṣṭāsu prajāsveva āpavo'tha prajāpatiḥ / lebhe vai puruṣaḥ patnīṃ śatarūpām ayonijām //*
*āpavasya mahimnā tu divam āvṛtya tiṣṭhataḥ / dharmeṇa iva mahātmā sa śatarūpāpyajāyata //*
*sā tu varṣaśataṃ taptvā tapaḥ paramaduścaram / bhartāraṃ dīptaṣasaṃ puruṣaṃ pratyapadyata //*
*sa vai svāyaṃbhuvo jajñe puruṣo manur ucyate / tasyaikasaptatiyugaṃ manvaṃtaram ihocyate //*

ŚP.5.31.31: *bṛhaspate tu bhaginī varastrī brahmacāriṇī / yogasiddhā jagatkṛtsnaṃ samantādvyacarat tadā //*

ŚP.5.33.23: *vaivasvataṃ pitṛṇāṃ ca yamaṃ rājye'bhyaṣecayat / mātṛṇāṃ ca vratāṇāṃ ca mantrāṇāṃ ca tathā gavām //*

ŚP.5.49.32: *kālikākamalāvāṇīmukhāssargā hi śaktayaḥ / madaṃśādeva saṃjātās tathemāssakalāḥ kalāḥ //*

ŚP.5.50.28-30: *etasminnantare tasyāḥ śarīrād ramyamūrttayaḥ / kālī tārā cchinnamastā śrīvidyā bhuvaneśvarī //*
*bhairavī bagalā dhūmra śrīmattripurasuṃdarī / mātaṅgī ca mahāvidyā nirgatā daśa sāyudhāḥ //*
*asaṃkhyātās tato jātāmātaro divyamūrttayaḥ / candralekhādharās sarvās sarvā vidyutsamaprabhāḥ //*

ŚP.6.22.7b: *oṃ hrīṃ ity uktvāgnirūpāntām ativāhikadevatām //*
v. 9b-13: *paśāṅkuśābhayābhīṣṭapāṇi candropamaprabhāḥ //*
*raktāṅgulīyakacchāyarañjitākhiladaṅmukhā / raktāmbaradharāḥ kārapadapaṅkajaśobhitāḥ //10*

*trinetrollosivadana pūrṇacandramanoharāḥ / māṇikyamukuṭodbhāsi candralekhācavataṃsitāḥ //11*
*kuṇḍalāmṛṣṭagaṇḍāś ca pīnonnatapayodharāḥ / hārakeyūrakaṭakakāṃcīdāmamanoharāḥ //12*
*tanumadhyāḥ pṛthuśroṇyo raktadivyāmbarāvṛtāḥ / māṇikyamayamañjīrasiñjatpadasaroruhāḥ /*
*pādāṅgulīyakaśroṇīrmañjulātimanoharāḥ //13*

ŚP.7.1.15.65-70: *pādodakapradānādyaiḥ kuryuḥ pāpaviśodhanam / atrānulomajātā ye yuktā eva dvijātiṣu //*
*teṣām adhvaviśuddhyādi kuryānmātṛkulocitam / yā tu kanyā svapitrādyaiś śivadharme niyojitā //66*
*sā bhaktāya pradātavyā nāparāya virodhine / dattā cetpratikūlāya pramādādbodhayet patim //67*
*aśaktā taṃ parityajya manasā dharmamācaret / yathā munivaraṃ tyaktvā patim atriṃ pativratā //68*
*kṛtakṛtyā 'bhavatpūrvaṃ tapasārādhya śaṃkaram / yathā nārāyaṇaṃ devaṃ tapasārādhya pāṇḍavān //69*
*patīṛllabdhavatī dharme gurubhirna niyojitā / asvātantryakṛto doṣo nehāsti paramārthataḥ //70*

ŚP.7.1.16.16-18: *manasā nirmitāḥ sarve devi devādayo mayā / na vṛddhim upagacchanti sṛjyamānāḥ punaḥ punaḥ //*
*mithunaprabhavāmeva kṛtvā sṛṣṭimataḥ param / saṃvardhayitum icchāmi sarvā eva mama prajāḥ //*
*na nirgataṃ purā tvatto nārīṇāṃ kulam avyayam / tena nārīkulaṃ sraṣṭuṃ śaktir mama na vidyate //*
v. 23-26: *brahmāṇaṃ tapasārādhya kuru tasya yathepsitam / tāmājñāṃ parameśasya śirasā pratigṛhya sā //*
*brahmaṇo vacanād devī dakṣasya duhitā bhavat / dattvaivamatulāṃ śaktiṃ brahmaṇe brahmarūpiṇīm //*
*viveśa dehaṃ devasya devaścāṃtaradhīyata / tadā prabhṛti loke 'smin striyāṃ bhogaḥ pratiṣṭhitaḥ //*
*prajāsṛṣṭiś ca viprendrā maithunena pravartate / brahmāpi prāpa sānandaṃ santoṣaṃ munipuṃgavāḥ //*

ŚP.7.1.18.50: *ityuktvā pitaraṃ ruṣṭā satī saṃtyakta sādhvasā / tadīyāṃ ca tanuṃ tyaktvā himavantaṃ yayau girim //*

ŚP.7.1.19.39: *prācetasasya dakṣasya yajñaṃ sadyo vināśaya / bhadrakālyā sahāsi tvam etat kṛtyaṃ gaṇeśvara //*

ŚP.7.1.21.9cd-11: *bhadrakālī ca saṃkruddhā yuddhavṛddhamadoddhatā //*
*muktajvālena śūlena nirbibheda raṇe surān / sa tayā ruruce bhadro rudrakopasamudbhavaḥ //*
*prabhayeva yugāṃtāgniścalayā dhūmadhūmrayā / bhadrakālī tadāyuddhe vidrutatridaśābabhau //*
v. 22-23: *śiraściccheda dakṣasya bhadraḥ paramakopataḥ / krośaṃtyāmeva vairiṇyāṃ bhadrakālyai dadau ca tat //*
*tatprahṛṣṭā samādāya śirastālaphalopamam / sā devī kaṃdukakrīḍāṃ cakāra samarāṃgaṇe //*

ŚP.7.1.22.59: *rudhireṇa pariklinnā yajñabhūmis tadā babhau / raktārdravasanā śyāmā hataśumbheva kauśikī //*

ŚP.7.1.23.36: *prathamādyaiś ca yā devyo daṃḍitā devamātaraḥ / tāsām api yathā pūrvāṇy aṅgāni giriśo dadau //*

ŚP.7.1.25.38-42: *brāhmaṇābhyarthitā caiva devī girivarātmajā / tvakkośaṃ sahasotsṛjya gaurī sā samajāyata //*
*sā tvakkośātmanotsṛṣṭā kauśikī nāma nāmataḥ / kālī kālāmbudaprakhyā kanyakā samapadyata //*
*sā tu māyātmikā śaktir yoganidrā ca vaiṣṇavī / śaṅkha-cakra-triśūlādisāyudhāṣṭamahābhujā //*
*saumyā ghorā ca miśrā ca trinetrā candraśekharā / ajātapuṃsparśaratiradhṛṣyā cātisundarī //*
*dattā ca brahmaṇe devyā śaktireṣā sanātanī / niśuṃbhasya ca śuṃbhasya nihantrī daityasiṃhayoḥ //*
v. 45-46: *sā caiva saṃmatā śaktir brahmaṇo viśvakarmaṇaḥ / praṇamya mātaraṃ gaurīṃ brahmāṇaṃ cānupūrvaśaḥ //*
*śaktibhiś cāpi tulyābhiḥ svātmajābhir anekaśaḥ / parītā prayayau vindhyaṃ daityendrau hantum udyatā //*

ŚP.7.1.33.49-52: *bahir eva tu padmasya pañcamāvaraṇe kramāt / daśadikpalayaḥ pūjyāḥ sāstrāḥ sānucarās tathā //*
*brahmaṇo mānasāḥ putrāḥ sarve 'pi jyotiṣāṃ gaṇāḥ / sarvā devyaś ca devāś ca sarve sarve ca khecarāḥ //*
*pātālavāsinaś cānye sarve munigaṇā api / yogino hi sakhāssarve pataṅgā mātaras tathā //*
*kṣetrapālāś ca sagaṇāḥ sarvaḥ caitaccarācaram / pūjanīyaṃ śivaprītyā mattvā śaṃbhuvibhūtimat //*
v. 66: *pākhaṇḍipatitodakyāssūtakāntyajapūrvakān / varjayet sarvayatnena manasā karmaṇā girā //*

ŚP.7.1.34.8: *tasya jñānāgamopyasya prasādād eva śāṃkarāt / kaumāraṃ hi paraṃ sākṣājjñānaṃ śaktimayaṃ viduḥ //*

ŚP.7.2.4.15: *saikā parā ca cidrūpā śaktiḥ prasavadharmiṇī / vibhajya bahudhā viśvaṃ vidadhāti śivecchayā //*

ŚP.7.2.11.19-20: *strīṇāṃ tu bhartṛśuśrūṣā dharmo nānyas sanātanaḥ / mamārcanaṃ ca kalyāṇi niyogo bhartur asti cet //*
*yā nārī bhartṛśuśrūṣāṃ vihāya vratatatparā / sā nārī narakaṃ yāti nātra kāryā vicāraṇā //*

ŚP.7.2.15.6: *śāṃbhavī caiva śāktī ca māntrī caiva śivāgame / dīkṣopadiśyate tredhā śivena paramātmanā //6*
v. 9-10: *yayā syān nirvṛtiḥ sadyassaiva tīvratarā matā / tīvrā tu jīvatotyantaṃ puṃsaḥ pāpaviśodhikā //9*
*śaktī jñānavatī dīkṣā śiṣyadehaṃ praviśya tu / guruṇā yogamārgeṇa kriyate jñānacakṣuṣā //10*
v. 12-16: *śaktipātānusāreṇa śiṣyo 'nugrahamarhati / śaivadharmānusārasya tanmūlatvātsamāsataḥ //12*
*yatra śaktir na patitā tatra śuddhir na jāyate / na vidyā na śivācāro na muktir na ca siddhayaḥ //13*
*tasmālliṅgāni saṃvīkṣya śaktipātasya bhūyasaḥ / jñānena kriyayā vātha guruśśiṣyaṃ viśodhayet //14*
*yo 'nyathā kurute mohāt sa vinaśyati durmatiḥ / tasmātsarvaprakāreṇa guruḥ śiṣyaṃ parīkṣayet //15*
*lakṣaṇaṃ śaktipātasya prabodhānandasaṃbhavaḥ / sā yasmātparamā śaktiḥ prabodhānandarūpiṇī //16*
v. 62cd-63: *niyogād bhartur asty eva bhaktiyuktāyad īśvare //*
*tathaiva bhartṛhīnāyā putrāderabhyanujñayā / adhikāro bhavatyeva kanyāyāḥ piturājñayā //*

ŚP.7.2.18.54-55: *aṇimādīn prasīdeti pradadyādāhutitrayam / tathaiva tu guṇān eva punarasyopapādayet //*
*sarvajñātāṃ tathā tṛptiṃ bodhaṃ cādyantavarjitam / aluptaśaktiṃ svātantryam anantāṃ śaktim eva ca //*

ŚP.7.2.20.29: *durlabhaṃ śāṃbhavaṃ matvā mantramūlaṃ manuṣiṇaḥ / śāktaṃ śaṃsīta saṃskāraṃ śivaśāstrārthapāragāḥ //*

ŚP.7.2.30.68cd-69: *pañcamāvaraṇaṃ caiva sampūjyān antaraṃ bahiḥ //*
*sarvāvaraṇdevānāṃ bahir vā pañcame 'thavā / pañcame mātṛbhis sārdhaṃ mahokṣa purato yajet //*
v. 70-72: *tataḥ samantataḥ pūjyās sarvā vai devayonayaḥ / khecarā ṛṣayas siddhā daityā yakṣāś ca rākṣasāḥ //*
*anantādyāś ca nāgendrā nāgais tat tatkulodbhavaiḥ / ḍākinī-bhūta-vetāla-preta-bhairavanāyakāḥ //*
*pātālavāsinaś cānye nānāyonisamudbhavāḥ / nadyas-samudrā girayaḥ kānanāni sarāṃsi ca //*

ŚP.7.2.31.65-66a: *brahmāṇī caiva māheśī kaumārī vaiṣṇavī tathā / vārāhī caiva māhendrī cāmuṇḍā caṇḍavikramā //*
*etā vai mātaraḥ sapta sarvalokasya mātaraḥ /*
v. 88-90: *kauśikī siṃhamārūḍhā pārvatyāṃ paramā sutā / viṣṇornidrā mahāmāyā mahāmahiṣamardinī //*
*niśuṃbha-śuṃbhasaṃhatrī madhu-māṃsāsavapriyā / satkṛtya śāsanaṃ mātus sā me diśatu kāṅkṣitam //*
v. 91-97: *rudrā rudrasamaprakhyāḥ prathamāḥ prathitaujasaḥ / bhūtākhyāś ca mahāvīryā mahādevasamaprabhāḥ //*
*nityamuktā nirupamā nirdvandvā nirupaplavāḥ / saśaktayas sānucarās sarvalokanamaskṛtāḥ //92*
*sarveṣām eva lokānāṃ sṛṣṭi-saṃharaṇakṣamāḥ / parasparānuraktāś ca parasparam anuvratāḥ //93*
*parasparam atisnigdhāḥ parasparanamaskṛtāḥ / śivapriyatamā nityaṃ śivalakṣaṇalakṣitāḥ //94*
*saumyādhārās tathā miśrāścāṃtarāladvayātmikāḥ / virūpāś ca surūpāś ca nānārūpadharās tathā //95*
*satkṛtya śivayorājñāṃ te me kāmaṃ diśaṃ tu vai / devyā priyasakhīvargo devīlakṣaṇalakṣitaḥ //96*
*sahito rudrakanyābhiḥ śaktibhiś cāpy anekaśaḥ / tṛtīyāvaraṇe śaṃbhorbhaktyā nityaṃ samarcitaḥ //97*
v. 146-152: *kṣetrapālo mahātejā nīlajīmūtasannibhaḥ / daṃṣṭrākarālavadanaḥ sphuradraktādharojjvalaḥ //*
*raktordhvamūrdhajaḥ śrīmān bhrukuṭīkuṭilekṣaṇaḥ / raktavṛttatrinayanaḥ śaśipannagabhūṣaṇaḥ //147*
*nagnastriśūla-pāśāsi-kapālodyatapāṇikaḥ / bhairavo bhairavaiḥ siddhair yoginībhiś ca saṃvṛtaḥ //148*
*kṣetrekṣetre samāsīnaḥ sthito yo rakṣakas satām / śivapraṇāmaparamaḥ śivasadbhāvabhāvitaḥ //149*
*śivaśritān viśeṣeṇa rakṣanputrānivaurasān / satkṛtya śivayorājñāṃ sa me diśatu maṅgalam //150*
*tālajaṅghādayas tasya prathamāvaraṇercitāḥ / satkṛtya śivayorājñāṃ catvāraḥ samavan tu mām //151*
*bhairavādyāś ca ye cānye samantāttasya veṣṭitāḥ / te 'pi māmanugṛhṇantu śivaśāsanagauravāt //152*
v. 156-163: *gandharvādyāḥ piśācāṃtāś catasro devayonayaḥ / siddhā vidyādharādyāś ca ye 'pi cānye nabhaścarāḥ //*
*asurā rākṣasāś caiva pātāla-talavāsinaḥ / anantādyāś ca nāgendrā vainateyādayo dvijāḥ //157*
*kūṣmāṇḍāḥ preta vetālā grahā bhūtagaṇāḥ pare / ḍākinyaś cāpi yoginyaśākinyaś cāpi tādṛśāḥ //158*
*kṣetrārāmagṛhādīni tīrthānyāyatanāni ca / dvīpāḥ samudrā nadyaś ca nadāś cānye sarāṃsi ca //159*
*girayaś ca sumervādyāḥ kananāni samantataḥ / paśavaḥ pakṣiṇo vṛkṣāḥ kṛmikīṭādayo mṛgāḥ //160*
*bhuvanāny api sarvāṇi bhuvanānāmadhīśvaraḥ / aṇḍānyāvaraṇais sārdhaṃ māsāś ca daśa diggajāḥ //161*
*varṇāḥ padāni mantrāś ca tattvānyapi sahādhipaiḥ / brahmāṇḍadhārakā rudrā rudrāś cānye saśaktikāḥ //162*
*yacca kiṃcij jagat yasmin dṛṣṭaṃ cānumitaṃ śrutam / sarve kāmaṃ prayacchantu śivayoreva śāsanāt //*
v. 164-177: *atha vidyā parā śaivī paśupāśavimocinī / pañcārthasaṃjñitā divyā paśuvidyābahiṣkṛtā //*
*śāstraṃ ca śivadharmākhyaṃ dharmākhyaṃ ca taduttaram /*
*śaivākhyaṃ śivadharmākhyaṃ purāṇaṃ śrutisaṃmitam //165*
*śaivāgamāś ca ye cānye kāmikādyāś caturvidhāḥ / śivābhyāmaviśeṣeṇa satkṛtyeha samarcitāḥ //166*
*tābhyām eva samājñātā mamābhipretasiddhaye / karmedamanumanyaṃtāṃ saphalaṃ sādhvanuṣṭhitam //167*
*śvetādyā nakulīśāntāḥ saśiṣyāś cāpi deśikāḥ / tatsantatīyā guravo viśeṣād guravo mama //168*
*śaivā māheśvarāś caiva jñānakarmaparāyaṇāḥ / karmedamanumanyantāṃ saphalaṃ sādhvanuṣṭhitam //169*
*laukikā brāhmaṇās sarve kṣatriyāś ca viśaḥ kramāt / vedavedāṅgatattvajñāḥ sarvaśāstraviśāradāḥ //170*
*sāṃkhyā vaiśeṣikāś caiva yaugā naiyāyikā narāḥ / saurā brahmās tathā raudrā vaiṣṇavāś cāpare narāḥ //171*
*śiṣṭāḥ sarve viśiṣṭā ca śivaśāsanayaṃ tritāḥ / karmedamanumanyaṃtāṃ mamābhipretasādhakam //172*
*śaivāḥ siddhāntamārgasthāḥ śaivāḥ pāśupatās tathā / śaivā mahāvratadharāḥ śaivāḥ kāpālikāḥ paraḥ //173*
*śivājñāpālakāḥ pūjyā mamāpi śivaśāsanāt / sarve mamānugṛhṇaṃ tu śaṃsantu saphalakriyām //174*
*dakṣiṇajñānaniṣṭhāś ca dakṣiṇottaramārgagāḥ / avirodhena vartantāṃ maṃtraśreyo 'rthino mama //175*
*nāstikāś ca śaṭhāś caiva kṛtaghnāś caiva tāmasāḥ / pāṣaṇḍāś cātipāpāś ca vartantāṃ dūrato mama //176*
*bahubhiḥ kiṃ stutair atra ye 'pi ke 'picidāstikāḥ / sarve māmanugṛhṇaṃ tu saṃtaḥ śaṃsaṃ tu maṅgalam //177*

ŚP.7.2.32.58-62: *atīvaduravasthāyāṃ pratīkārāntaraṃ na cet / ātatāyinam uddiśya prakuryād ābhicārikam //58*
*svarāṣṭrapatimuddiśya na kuryād ābhicārikam / yadyāstikas sudharmiṣṭho mānyo vā yo 'pi kopi vā //59*
*tam uddiśyāpi no kuryādātatāyinamapyuta / manasā karmaṇā vācā yo 'pi kopi śivāśritaḥ //60*
*svarāṣṭrapatimuddiśya śivā śritam athāpi vā / kṛtvābhicārikaṃ karma sadyo vinipatennaraḥ //61*
*svarāṣṭrapālakaṃ tasmāc chivabhaktaṃ ca kañcana / na hiṃsyād abhicārādyair yadīcchet sukham ātmanaḥ //62*
v. 74-86: *tathāpyuddeśato vakṣye karmaṇaḥ siddhim uttamam / api śatrubhir ākrānto vyādhibhir vāpy anekaśaḥ //74*
*mṛtyorāsyagataś cāpi mucyate nirapāyataḥ / pūjāyate 'tikṛpaṇo rikto vaiśravaṇāyate //75*
*kāmāyate virūpo 'pi vṛddho 'pi taruṇāyate / śatrurmitrāyate sadyo virodhī kiṃkarāyate //76*
*viṣāyate yadamṛtaṃ viṣamapyamṛtāyate / sthalāyate samudro 'pi sthalamapyarṇavāyate //77*
*mahīdharāyate śvabhraṃ sa ca śvabhrāyate giriḥ / padmākarāyate vahniḥ saro vaiśvānarāyate //78*
*vanāyate yadudyānaṃ tadudyānāyate vanam / siṃhāyate mṛgaḥ kṣudraḥ siṃhaḥ krīḍāmṛgāyate //79*
*striyo 'bhisārikāyante lakṣmīḥ sucaritāyate / svair apreṣyāyate vāṇī kīrtistu gaṇikāyate //80*
*svairācārāyate medhā vajrasūcīyate manaḥ / mahāvātāyate śaktirbalaṃ mattagajāyate //81*

*stambhāyate samudyogaiḥ śatrupakṣe sthitā kriyā / śatrupakṣāyate 'rīṇāṃ sarva eva suhṛjjanaḥ //82*
*śatravaḥ kuṇapāyante jīvantopi sabāṃdhavāḥ / āpanno 'pi gatāriṣṭaḥ svayaṃ khalvamṛtāyate //83*
*rasāya nāyate nityam apathyamapi sevitam / aniśaṃ kriyamāṇāpi ratistvabhinavāyate //84*
*anāgatādikaṃ sarvaṃ karasthāmalakāyate / yādṛcchikaphalāyante siddhayo 'pyaṇimādayaḥ //85*
*bahunātra kimuktena sarvakāmārthasiddhiṣu / asmin karmaṇi nirvṛtte tvanavāpyaṃ na vidyate //86*

## *Śivasūtra*

1.1. *caitanyam ātmā* and 1.2. *jñānam bandhaḥ*

## *Ṣaṭsāhasrasaṃhitā*

SSS.15.81-88a: *kathayāmi varārohe aṣṭāṣṭakasamudbhavaṃ / kramaṃ pūjāvidhānaṃ tu supopyaṃ prakaṭāmi te //81*
*e(sādha, A. Sanderson) kasya varārohe yathā sidd(d, Sand.)hiyaṃti sasphuṭaṃ /*
*prathamāṣṭakaṃ bhaved devi vidyāpadasamanvitaṃ //82*
*melāpakaṃ ca devīnāṃ kurute nātra saṃśayaḥ / dvitīyaṃ tu varārohe divyākṛṣṭikaraṃ mahat //83*
*akṣayatvaṃ ca dravasya vidadhāti na saṃśayaḥ / tṛtīyaṃ caivaṃ ākṛṣṭiṃ raktasya (+tu, Sand.) karoti tat //84*
*cchedanaṃ nigrahaṃ caiva paśugrahaṇaṃ eva ca /*
*caturthaṃ śāntividhiṃ ca vācāstaṃbhaṃ ca paṃcamaṃ(m, Sand) //85*
*ṣaṣṭhamaṃ tu varārohe stambhane garbhasa(ai, Sand.)nyayoḥ / kanyālābhe varārohe saptamaṃ parikīrttitaṃ //86*
*aṣṭamaṃ sarvasiddhyarthaṃ sarvakāryakaraṃ śubhaṃ / evamādīni karma(ā, Sand.)ṇi kurvanty aṣṭakasaṃyutāḥ //87*
*teṣāṃ mantraṃ pravakṣyāmi pūjāsā(ṃ, Sand)nidhyakāraṇaṃ /*
v. 88b-99: *kathaṃ yogaṃ samuddhṛtya anaṃtena samanvitaṃ //88*(Sugg. of Alexis Sanderson for this line): bhujaṅgeśaṃ
*(r) (?) samuddhṛtya anantena (ā) samanvitam / krūrānandena (ṃ) saṃbhinnaṃ brāhmībījam udāhṛtaṃ /*
*pinākyānandaṃ (l) uddhṛtya bheditaṃ tu trimūrttinā (ī) //89*
*krūrānandena (ṃ) saṃbhinnaṃ māheśvaryā dvitīyakaṃ / lākulaṃ (ḥ) ca samuddhṛtya arghīś(ū)āsanasaṃsthitaṃ //90*
*krūrānandena(ṃ) sobhāḍhyaṃ kaumāryās tu tṛtīyakaṃ / śakti(h?)bhṛgu(s) samuddhṛtya tithīś(ṝ)āsanasaṃsthitaṃ //*
*krūreṇā (ṃ) sirāsākrāntaṃ vaiṣṇavyāś ca caturthakaṃ / śvetānandaṃ (ṣ) samuddhṛtya harānand(ḷḷ)āsanasthitaṃ //*
*kṛurā(ṃ)bhinnaṃ tu vārāhyā paṃcamaṃ samudāhṛtaṃ /*
*vakīśaṃ(bakīśaṃ, Sanderson)(ś) tu samuddhṛtya bhautikānaṃda(ai)bheditaṃ //93*
*krūra(ṃ)bhinnaṃ tad indrāṇyā(ḥ, Sand.) ṣaṣṭhamaṃ parikīrttitaṃ /*
*khadgīsaṃ(v) tu samuddhṛtya anugrahīśa(au)bheditaṃ(m, Sand.) //94*
*krūra(ṃ)bhinnaṃ ca caṇḍyās (corr. for ḍaṇḍī, Sand.-Serb) tu(tat, Sand.) saptamaṃ parikīrttitaṃ /*
*lākulaṃ(ḥ) tu pināki(l)sthaṃ mahāsena(aḥ) vibhūṣitaṃ //95*
*mahālakṣmyā varārohe aṣṭamaṃ parikīttitaṃ / etad bījāṣṭakaṃ devī śikhādevasamanvitaṃ //96*
*padmāṣṭakair(e, Sand.) varārohe yāmalena prapūjayet /*
*madhyapadmer(e, Sand) varārohe guhyakubji-śikhāśivaṃ((), Sand.) //97*
*ṣaṇmūrttibhiḥ samopetā pūjanīyās((), Sand. ) tu bhairavī / devyāṣṭakasya deveśi ekaikasya yathākramaṃ //98*
*aṣṭakaṃ te pravakṣyāmi yan na coktaṃ purā mayā //99*
v. 100-165 – see App.7.6. for the images of the 64 *yoginīs* and for the parallels with Hemadri and PLSS.6.326-400.
v. 166-178: *aṣṭāṣṭakavibhedena devyo hy etā mahābalā(ḥ, Sand) / pālayed bhairavo devi tena sāṣṭakapālakaḥ //166*
*mātrīṇāṃ caiva ye bījā(ḥ, Sand) śikhādevasamanvitāḥ / svāṣṭakaṃ prati deveśi pūjākāle niyojayet //167*
*eṣā pūjā varārohe sarvakāmaphalapradā / sarvvasaṃhārayogene(a, Sand) hemālaṃbākārabhūṣaṇaiḥ //168*
*pāna-bhojanapātrādyair aliphalgvāmiṣai(ḥ, Sand) priye / pūjitāś caiva deveśi ekante vijane tathe(ā, Sand.) //169*
*paśudṛṣṭi(r-)vihīne tu sarvakāmārthasiddhidā(ḥ, Sand.) / pūjāiṣā ca prakartavyā ardharātre mahāniśi //170*
*rājyabhras tv (ṣṭo, Sand.) ā((), Sand)labhed rājyaṃ putrahīno bahuprajā(ḥ, Sand.) /*
*jayārthī jayaṃ āpnoti vanig vai lābham āpnuyāt // mantrārādhanaśīlas tu jāyate nirupadravaḥ /*
*yo yāṃ cintayet eteṣāṃ s taṃ s tā(āśāṃ sa tāṃ, Sanderson) prāpnoti mānavaḥ //172*
*na durjjatim(durgatiṃ, Sand.) avāpnoti satataṃ pūjayet tu yaḥ / athavā tu paṭe likhya subhaṭasya tu vāmbare //173*
*nitya prapūjayed yas tu tasya kṣubhete(yeta, Sand.) bhūtalaṃ /*
*navapadmasamāyuktaṃ(e, Sand) dūtyādhare tu maṇḍale // tatra pūjā prakarttavyā sarvasiddhiphalapradā //175*
*śrībhairava uvāca / athānyaṃ saṃpravakṣyāmi mahāyajanam uttamaṃ /*
*śikhāsvacchandadevasya aṣṭāṣṭayutasya ca // rājā caiva varārohe sarvakāmasamīhitaḥ /*
*udyuktaḥ sāhasī vīro dṛḍhabhaktiḥ suniścitaḥ // jitvā caiva raṇaṃ ghoraṃ raṇasthāne upāgataḥ /*
*maṇḍapaṃ tu prakarttavyaṃ karaiḥ ṣoḍaśabhiḥ samaṃ(m, Sand) //178*

## *Siddhayogeśvarīmata tantra*

SYM.5.50: *tathoṣṭrolūka-mahiṣī-kroṣṭukījaṃ vivarjaet / ṛkṣa-kukkuṭa-māyūramāṃsāni parivarjayet //*

SYM.8.29-38: *kālarudra tu ye proktā mātaro guhyasaṃbhavāh / narakabhyaḥ patitvena mātarānyā vyavasthitāḥ //*
*pātālā mātarāś cānyās tathā bhūrlokamātarāḥ / brahmalokavāsīnyo vaiṣṇavyo rudramātarāḥ //30*
*tathānyās caiva dīkṣaṃ sthā re-bījādhiṣṭhitāḥ parāḥ / catvāriṃśati cānyās ca pañca prakṛtakāraṇāḥ //31*
*kṣmajalānadasāmīranabhobhūtādisaṃsthitāḥ / tanmātrebhyas tathā cānyāḥ saṃsthitā divyamātarāḥ /*
*indriyais'ca samudbhūtāḥ saṃsthitā mātarāḥ parāḥ //32*

*buddhisaṃsthāś ca yāḥ proktā guṇaiś caiva tu yāḥ sthitāḥ / devayonikāśāś ca pūjitāś cāṣṭadhā tu yāḥ //33*
*ṣaṭpañcāśat parā guhyā māyāmātryāḥ sahasraśaḥ / krodhamātryā rāgamātryāḥ kālamātryās tathā parāḥ //34*
*vinyāsabhogadā guhyaḥ paramātmapadānugāḥ / saivaiśvaryapradā guhyā mātarāḥ sapta suvrate //35*
*bhairavaṃ tattvam aśritya yāś ca sṛṣṭi-pravartikāḥ / tatrasthā mātarāś caiva tadanugrahamātarāḥ //36*
*pradhānarāga puruṣaniyatistattvam āśritāḥ / vidyākalākhyakāla ca māyatattva ca yāḥ sthitāḥ //37*
*īśe sadāśive caiva saṃsthitānyā varānana / śive ca bhairave guhye saṃsthitāḥ śāntamātarāḥ //38*

SYM.13.14-17*: tāsāṃ caiva hi rūpāṇi bhīṣaṇāni bahūni ca / dṛṣṭvā naiva bhayaṃ kuryād vidyāmeva-m-anusmaret //14*
*tataḥ kalakalārāvaṃ kṛtvā ghoraṃ sudāruṇam / bhūmau nipatya tiṣṭhanti veṣṭyantyaḥ sādhakottamam //15*
*kāścid utphullanayanāḥ kāścid raktāyatekṣaṇāḥ / uṣṭravyāghrānanāḥ kāścid kāścid caiva kharānanaḥ //16*
*vivastrā muktakeśāś ca kāścid cānyā varānane / kharūpiṇyo mahābhāgā madavibhrāntalocanāḥ //17*

SYM.16.41c-43: *kavarge saṃsthitā brāhmī cavarge caiva vaiṣṇavī //41c*
*māheśvarī ṭavargasthā yāmyā pūjyā ta-m-ādinā / kaumārī sarpavalayā pādyenaitāṃ prapūjayet//42*
*yavarge vāsavī tatra karṇamoṭī śa-m-ādinā/ krodhe seyā (Sanderson: krodheśe yā, representing kṣa, a variant of SYM.16.29 of the rudra-encoding) parāśaktir aghoreśī +samardayet+(Sanderson: samarcayet)//43*

SYM.18.28ab: *ṣaṇmāsād devadeveśi krīḍate yogibhiḥ saha*;

SYM.28.13-19b, ref. and ed. of Alexis Sanderson. *( f. 66r5-v3):*
*tanmadhye cintayed devi bhairavaṃ bhīmavigraham / gajacarmāmbaradharaṃ śūlahastaṃ kapālinam //13*
*mahograbhṛkuṭīvaktraṃ lelihānāntakopamam / kusumbharajasaṃkāśaṃ javāpuṣpasamaprabham //14*
*mahograbhogābharaṇaṃ sarpayajñopavītinaṃ / śavāsanaṃ mahāraudraṃ khaḍgakhaṭvāṅgadhāriṇam //15*
*vyāghracarmaparīdhānaṃ yoginīprabhunāyakam / madhyadeśe maheśānaṃ maṇḍalasya niveśayet //16*
**yoginīr(conj.: yoginī) vinyaset tasmin pūrvād ārabhya mantravit /*
*viśvā *viśveśvarī (corr.: viśveśvarīḥ) caiva hāraudrī vīranāyikā / *ambā ghurvā tathā (conj: tambā ggharvvāntikā Cod.) caiva ṣaḍ yoginyo *maheśvarī (em.: maheśvarī ) / pūjayed gandhapuṣpaiś ca balibhiś carubhis tathā //18*
*vastradhupadibhiś caiva yathāvibhava*saṃbhavam (corr.: saṃbhavaḥ)*
v. 41-42 (f.67v6-68r1), ed. of Sanderson: *mātṛmaṇḍalasaṃyogāt *saṃskāraj(em.: saṃskārā A) japato *'pi vā(em.: mivā A) prāpnuvanti *narāḥ (corr.: narā A) *siddhīr (conj.: siddhir A) *caruṇā prāśitena (em.: yatanāprāsitena A) vā;*
v. 44-45b (f.68r2-3): *bhadrā gomatikā ḍāgī guhā gopamukhābalā / kekarākāraraudrī ca bhaṭṭadutā maheśvarī / kṛtasyādau maheśāni tebhya mantraṃ prakāśitam.*

SYM, f.45r6-v1, parallel to TS.16, ed. of A. Sanderson:
*dvividhā yoginī proktā kulajā devatās tathā / mānuṣā kulajā proktā teṣāṃ śṛṇu kulogatiṃ /*
*dvijakṣatriyaviṭśū*dra(em.: drā) kulotpannā tu nāyikā / devy uvāca /*
*saptaviṃsātimād varṣād ūrdhvaṃ gacchanti tat padam /*
*anyasmin kulamutpannā*śākinyo(em.: nvaśinyo) rudramātaraḥ / śikte klinne tathā bhīte vyādhinā paripīḍite /*
*praharany apamandena śoṣayanti vasāmiṣam / tapasya parivarttena vananty uttamamātarāḥ /*
*devatā pūrvam ākhyātā mātṛloke pratiṣṭhitāḥ / sūre siddhe samudbhītā munibhiś ca tapodhanaiḥ /*
*pūjyante tvatprasādena loke prajābhilāsitāḥ / tā[ḥ sarvā] *naravāhinyo (conj.: naravahinyā Cod.) sarvāś cāmiṣalampaṭā / pūrvacakrakṛtādhārā paryaṅkāgatasaṃsthitāḥ / yogapaṭṭakabaddhāṅgā japam eṣāṃ yuge yuge.*

## *Somaśambhupaddhati* of Somaśambhu

SSP.3, p. 58, (1.68): *kadambakalikāhomād yakṣiṇī siddhyati dhruvam //68a,* the passage is taken in AP.

SSP.3, p. 527, (8.1-2): *nṛpatīnāṃ narāṇāṃ cavandhyādīnāṃ ca yoṣitām /*
*mahāvidhnābhibhūtāṇāṃ sadyaḥ śāntikaraṃ param //1*
*lakṣmī vijaya saubhāgyadharmādīṣṭaphalapradam / āgamārthāvisaṃvādi likhyate'strbhiṣecanam //2*

## *Skanda purāṇa*

#### *Māheśvarakhaṇḍa*

SP.1.1.3.51: *śākinī ḍākinī caiva bhūta-pramatha-guhyakāḥ / tathaiva yoginīcakraṃ catuḥṣaṣṭyā samanvitam //*

SP.1.1.13.75f: *śākinī-ḍākinīsaṃghā yakṣiṇyo'tha sahasraśaḥ / nānākeliṣu saṃyuktāḥ parasparamudānvitāḥ //*
*evaṃ saṃkrīḍamānāste bhūta-pramatha-rākṣasāḥ /*

SP.1.1.25.21-22: *tathodyato yoginīcakrayukto gaṇo gaṇānāṃ parirekavarcasām /*
*śivaṃ puraskṛtya tadānubhāvas tathaiva sarve gaṇanāyakāś ca //*
*tad yoginīcakram atipracaṇḍaṃ ṭaṅkārabherīr avanisvanena /*
*caṇḍī puraskṛtya bhayanakāṃ tadā mahāvibhūtyā samalaṃkṛtāṃ tadā //22*
v. 25: *dvīpicarmaparīdhānā yoginīcakrasaṃyutā / kṣetrapālāvṛtā tadvad bhairavaiḥ parivāritā //*

SP.1.1.26.32cd-46: *tathā caṇḍīgaṇāḥ sarve babhujuḥ kṛtabhājanāḥ //*
*vaitālāḥ kṣetrapālāś ca bubhujuḥ kṛtabhājanāḥ / śākinī ḍākinī caiva yakṣinyo mātṛkādayaḥ //*
*yoginyo'tha catuḥṣaṣṭhir yogino hi tathā pare / daśa koṭyo gaṇānāṃ ca koṭyekā ca mahātmanām //34*
*evaṃ tu ṛṣayaḥ sarve tathānye vibudhādayaḥ / yogino hi mayā cānye kathitāḥ pūrvam eva hi //35*
*yoginyaś caiva kathitās tāsāṃ bhakṣyaṃ vadāmi vaḥ / khaḍgānāṃ kecidānīm kravyaṃ pavitram eva ca //36*
*bhuṃjanti cāsthisaṃyuktaṃ tathāntrāṇī bubhukṣitāḥ / ānīya kecic chīrṣāṇi mahiṣāṇāṃ guruṇi ca //37*
*tathā kecin nṛtyamānās tadānīṃ rorūyamāṇāḥ pramathāś caiva cānye /*
*kecit tuṣṇīmāsthitā rudrarūpāḥ paracānyāṃ llokamānās tathaiva //38*
*yoginīcakramadhyastho bhairavo hi nanarta ca / tathānye bhūtavetālā māmety evaṃ pralāpinaḥ //39*
*evaṃ teṣāmurddhavaṃ hi narīkṣya madhusūdanaḥ / uvāca prahasaṅvākyaṃ śaṅkaraṃ lokaśaṅkaram //40*
*etān gaṇāvāraya bho atra mattāṃś ca saṃpriti / asminkāle ca yatkāryaṃ sarvais tatkāryam eva ca //41*
*pāṇḍityena mahādeva tasmādevān nivāraya / tac chrutvā bhagavān rudro vīrabhadram uvāca ha // rudra uvāca //*
*vārayasva pramattāṃś ca kṣībāṃś caiva viśeṣataḥ / tenokto vīrabhadraś ca śaṃbhunā parameṣṭhinā //43*
*ājñāpitāḥ pramattāś ca vīrabhadreṇa dhīmatā / pramathā vāritās tena tūṣṇīm āśritya te sthitāḥ //44*
*niścalā yoginīmadhye bhūta-pramatha-guhyakāḥ / śākinyo yātudhāṇāś ca kūṣmāṇḍāḥ kopikarpaṭāḥ //45*
*tathānye bhūtavetālāḥ kṣetrapālāś ca bhairavāḥ / sarve śāntāḥ pramattāś ca babhūvuḥ pramathādayaḥ //46*

SP.1.1.28.18b: *…kṛttikā mātṛbhiḥ saha //*

SP.1.2.30.70-71: *vṛkṣacatvaravāsinyaś catuṣpathaniveśanāḥ / guhā-śmaśanavāsinyaḥ śailaprasravaṇālayāḥ //*
*nānābharaṇaveṣāstā nānāmūrtidharās tathā / nānābhāṣāyudhadharāḥ parivabrus tadā guham //* =MBH.9.45

SP.1.2.39.32-40: *tadadhoṃ'ḍakaṭāhotha koṭimātras tathāparaḥ / devī yuktā kapālīśā daṇḍahastena cāpisā //*
*devīnāṃ koṭikoṭībhiḥ saṃvṛtā tatra pālinī / saṃkarṣaṇasya niḥśvāsaprerito dāhako'nalaḥ //33*
*kālāgniṃ prerayaty eva kalpānte dahyate jagat / evaṃ vidhamadhaḥ sūtraṃ nirmitaṃ cātra bhārata //34*
*madhyasūtre kaṭāhe ca pālakāṃstāñ chṛṇuṣva me / vasudhāmā sthitaḥ pūrve śaṅkhapālaś ca dakṣiṇe //35*
*takṣakeśaḥ sthitaḥ paścād uttare ketumān iti / harasiddhiḥ suparṇākṣī bhāskarā yoganandinī //36*
*koṭikoṭī yutā devī devīnāṃ pālayatyadaḥ / evam etan mahāścaryaṃ brahmāṇḍaṃ sthāpitaṃ ca yaiḥ //37*
*namāmi tānahaṃ nityaṃ brahma-viṣṇu-maheśvarām / viṣṇuloko rudraloko bahiś cāsmātprakīrtyate //38*
*taṃ ca varṇayituṃ brahmā śakto naivāsmadādayaḥ / vimuktā yatra saṃyānti nityaṃ hariharavratāḥ //39*
*brahmāṇḍaṃ saṃvṛtaṃ hy etat kaṭāhena samantataḥ / kapitthasya yathā bījāṃ kaṭāhena susaṃvṛtam //40*
v. 178-179: *tatra tāṃ pārvatī prāha samaliṅgya praharṣitā / yasmā ttvayā citravacca likhitā pṛthivī śubhe //*
*citralekheti nāmnā tvaṃ tasmād bhava sakhī mama / tataḥ sakhī samabhavac citralekheti sā śubhā //*
v. 180-181: *yayāniruddhaḥ kathita uṣāyā patir uttamaḥ / yoginīnāṃ variṣṭhā yā mahākālasya vallabhā //*
*apsu sā vārṣikaṃ binduṃ pūrve varṣaśate papau / tapaścaraṃtī tasmāt sā procyate cāpsarā divi //*
The story of Uṣā, closely following ŚP, is also given in SP.4.2.67.

SP.1.2.47.61-66: *yadā śikottarasthena pārvatyā prārthitenaca / rudreṇa ḍākinīmantraḥ prokto devyaḥ kṛpālunā //*
*tadā mantraprabhāveṇā mohitā girijā satī / tamevākramya māṃsaṃ ca śoṇitaṃ ca bhavaṃ papau //62*
*tato rudraśarīrāt tu viniṣkrāṃtārtināśinī / harasiddhir mahādurgā mahāmantraviśāradā //63*
*sā sahasrabhujā devī samākramyābhipīḍya ca / mokṣayāmāsa giriśam aśāpayata tāṃ tathā //64*
*tataḥ prabhṛti sā loke harasiddhiḥ prakīrtyate / devīnāṃ ṣaṣṭikoṭībhir āvṛttā pūjyate suraiḥ //65*
*etām ārādhya sugrīvapramukhā doṣanāśinīm / abhūvantsumahāvīryā ḍākinīsaṃghanāśanāḥ //66*
v. 78-80: *āśvinasya ca māṃsasya navarātre viśeṣataḥ / upoṣya caikabhaktair vā devīs tv etāḥ prapūjayet //*
*balipūṃṣakanaivedyais tarpaṇair dhūpa-gandhibhiḥ / tasya rakṣāṃ caranty etā rathyāsu trikacatvare //*
*bhūta-preta-piśācādyā nopakuryuḥ prapīḍanam / āpado vidravanty āśu yoginyo nandayanti tama //*
v. 83: *kāmagavya imā devyaś cintāmaṇinibhās tathā / kalpavallyo''tha bhaktānāṃ pratiṃcchando'tra na va hi //*

SP.1.2.61.48-51: *prathamāyāṃ tato rātrau yayau siddhāṃbikāpuraḥ / maṇḍalaṃ tatra kṛtvā ca bhagākāraṃ karān nava //*
*aṣṭadikṣv aṣṭakīlāṃś ca nikhanyaiva sasūtrakān / kṛṣṇājinadharo bhūtvā barbarīkasamanvitaḥ //*
*śikhām ābadhya digbandhaṃ kṛtvārebhe tato vidhim / madhye vai maṇḍalasyāpi kuṇḍe śubhre trimekhale //*
*samarpya ca tataḥ khaḍgaṃ khādiraṃ mantratejitam / saṃsthāpya kīlān abhito barbarīkam athābravīt //*
v. 53c: *vijayaḥ śoṣaṇaṃ dāhaṃ plāvanaṃ kṛtavān yamī //*
v. 58: *ḍākinyo yātudhānāś ca pretādyāś ca bhayaṅkarāḥ / śatrūṇāṃ jāyate nāśo vaśīkaraṇam eva ca //*

SP.1.2.62.40a: *praṇamya ca tato devīm ānarca vaṭayakṣiṇīm //*
v. 53: *…asura-daitya-dānava-yakṣa-rākṣasa-bhūta-preta-piśāca-kuṃbhāṇḍa-siddha(-)yoginī-ḍākinī-skanda-purogamān-grahān-nakṣatagrahāṃścānnyāṃś ca...* Viṣṇu here has the following qualities: *sarvabhūtavaśaṃkara, sarvaduḥkha-prabhedana, sarvayantraprabhaṃjana, sarvanāgapramardana...sarvagrahavivārana.* One who remembers, sees, hears etc., this *Aparājitā vidyā* don't need to be afraid of the following things: *kvacid rātryaṃdhakārastrī rājakula-viṣopaviṣagarada vaśīkaraṇavidveṣaṇoccāṭanavadhabaṅdhabhayaṃ.*
v. 56ff: *namonamaste'stu abhaye anaghe ajite atrasite amṛte aparājite piṭhitasiddhe smaritasiddhe akanaṃśe ume dhruve arundhati sāvitri gāyatri jātavedasi mānastoke sarasi sarasvati dharaṇi dhāriṇi saudāmini adite vinate gauri gandhari mātaṃgi kṛṣṇe yaśode satyavādini brahmavādini kāli kapālini sadyovayavacayanakari(?) sthalagataṃ jalagatamaṃtarikṣagataṃ vā rakṣa 2 sarvabhūtabhayopadravebhyo rakṣa 2 svāhā //56* v. 57-59 the use of this spell. (continued in 60:) *hana 2 kāli sara 2 kāli sara 2 gauri dhama 2 gauri dhama 2 vidye āle tāle māle gandhe bandhe*

*paca 2 vidye nāśaya pāpaṃ hana duḥsvapnaṃ vināśaya kaṣṭanāśini rajani saṃdhye duṃdubhināde mānasavege śaṃkhini cakriṇi vajriṇi śūlini apamṛtyuvināśinī viśveśvari draviḍī drāviḍī keśavadayite paśupatimahite durdamadamini śarvari kirāti mātaṃgi oṃ hrāṃ hraṃ hraṃ hraṃ kāṃ kraṃ kraṃ kraṃ tvara 2 ye māṃ dviṣanti pratyakṣaṃ parokṣaṃ vā sarvān dama 2 marda 2 tāpaya 2 pātaya 2 śoṣaya 2 utsādaya 2 brahmāṇi māheśvari vārāhi vināyaki aindri āgneyi cāmuṇḍe vāruṇi pracaṇḍavidyote indropendrabhagini vijaye śānti-svasti-puṣṭi-vivardhini kāmāṅkuśe kāmadughe sarvakāmavaraprade sarvabhūteṣu vāsini prati vidyāṃ kuru 2 ākarṣiṇi veśini jvālāmālini ramaṇi rāmaṇi dharaṇi dhāriṇi mānonmānini rakṣa 2 vāyavye jvālāmālini tāpani śoṣaṇi nīlapatākini mahāgauri mahāśraye mahāmayūrī ādityaraśmi jāhnavi yamaghaṇṭe kiṇi 2 ciṃtāmaṇi surabhi surotpanne kāmadughe yathā manīṣitaṃ kāryaṃ tan mama sidhyatu svāhā oṃ svāhā oṃ bhūḥ svāhā oṃ bhuvaḥ svāhā oṃ svaḥ svāhā oṃ bhūrbhuvaḥsvaḥ svāhā ...).*

SP.1.2.63.1-10: *aśvatthalākṣāvahnau ca sarṣapānkesaraplutān / juhvato mantramukhaiś ca balātibalasaṃjñakaiḥ //*
*yāme tu prathame yāte kācin nārī samāyayau / śoṇitāktaikavasanā mahoccordhvaśiroruhā //2*
*dāruṇākṣī śukladantī bhayasyāpi bhayaṅkarī / sā ruroda mahārāvaṃ prāpya tāṃ homabhūmikām //3*
*tāṃ dṛṣṭvā cukṣubhe sadyo vijayo bhītimān iva / barbarīkaś ca nirbhītis tasyāḥ saṃmukham āyayau //4*
*tataḥ kaṇṭhaṃ samāśliṣya tasyā matimatāṃ varaḥ / ruroda dviguṇaṃ vīro meghavannādaya bahu //5*
*taṃ dṛṣṭvā vismitā sā ca yāvan muncati kartikām / tāvan niṣpīḍite kaṇṭhe moktuṃ tasmin na cāśakat //6*
*pīḍyamane ca balinā kaṇṭhe tasyā muhur muhuḥ / mumoca vividhāñ chabdān vajrāhata ivācalaḥ //7*
*kṣaṇaṃ rāvāṃs tato muktvā trāhi muñceti vakty anu / tataḥ kṛpālunā muktā pādayoḥ patitā'bravīt //8*
*śaraṇaṃ te prapannāsmi dāsī karmakarī tava / mahājihveti māṃ vidhi rākṣasīṃ kāmarūpiṇīm //9*
*kāśīśmaśānanilayāṃ devadānavadarpahām / dadāsi yadi me vīra durlabhāṃ prāṇadakṣiṇām //*10
v. 26-27: *tatas tṛtīyayāme ca pratīcyā diśa āyayau / parvatābhā mahānādā pādaiḥ kampayatīva bhūḥ //*
*dehadruhākhyāśvatarī meghabhraṣṭā taḍidyathā / tāmāyāntīṃ tathā dṛṣṭvā sūryavaiṣvānaraprabhām //*
v. 31-33: *pādau ca vīraḥ saṃgṛhya cikṣepa bhuvi līlayā / tataḥ punaḥ samutthāya dhāvantīṃ tāṃ nigṛhya saḥ //*
*muṣṭhinā pātayitva iva dāntānkaṇṭham apīḍayat / klinnaṃ vāsa ivāpīḍya prāṇānatyājayad drutam //*
*evaṃ śikottarasthāne smaśānaikapadodbhavā / śākinīnām adhīśā sā barbarīkeṇa sūditā //*

SP.1.3.1.10.96: *teṣāṃ kathayatāṃ śaṅkhaṃ gaṇānāṃ yoginīgaṇaiḥ / adhamatsā bhagavatī hantuṃ tad daityamaṇḍalam //*
v. 99-104a: *rathānāṃ vāraṇendrāṇāṃ hayānāṃ lakṣakoṭibhiḥ / yuyudhur bhūtavetālā devyā sṛṣṭās tu durjayāḥ //*
*mātaro vividhākārā ḍākinyo yoginīgaṇāḥ / sṛṣṭāś ca tejasā bhūyaḥ piśācāḥ preta-rākṣasāḥ //100*
*devyā sṛṣṭena sainyena durjayena mahāsurāḥ / bhakṣitāś cūrṇitā bhinnā dāritā nihatāḥ kṣaṇāt //101*
*devī ca sāyudhā dṛṣṭā jvalanti nihatāsuraiḥ / nṛtyad bhūta-gaṇair bhuktai raktrair māṃsaiś ca toṣitaiḥ //102*
*yadā kailāsaśikharāt prāptā karttuṃ tapobhuvam / tadā samāgatāḥ kāścin mātṛkā dehaguptaye //103*
*dundubhiḥ satyavatyākhyā tathā cāntavatī parā //104ab*
v. 105: *devyā sṛṣṭā ca cāmuṇḍā daṃṣṭrāvalayabhīṣaṇā / daityakṛttivasā māṃsaraktatṛptā cacāra sā //*

SP.1.3.2.19.22: *ghanāghanaravodagraṃ simhanādabhacīkarat / sphuraddantacchadopantaṃ valgadaṅgulipallavā //*
v. 23-31ff: *svāṅgebhyo yoginīcakraṃ mātaro'pyasṛjanruṣā / devyāḥ priyāya daiteyasaṃhārārhāḥ sahasraśaḥ //*
*kāścit tatraruṇacchāyā daṇḍinyo haṃsavāhanāḥ / mukhaiś caturbhigajagmuḥ kopaprasphuritādharaiḥ //24*
*niryayuḥ kāścana kruddhā jvalatriśakhapāṇayaḥ / nisvanadbhūṣaṇāḥ paṃsallalāṭā vṛṣavāhanāḥ //25*
*nirjagmugṣarāḥ senāsahitāḥ śikhivāhanaiḥ / śakti-daṇḍābhayakarāḥ śataśaḥ ṣaḍbhirānanaiḥ //26*
*niścakramuḥ parāstārkṣyamadhiruhyādhikakudhā / śaṅkha-cakradharāḥ sūryacandramobhyāṃ divo yathā //27*
*pratiṣṭhante tathā vyāghravāhāḥ kuvalayatvipṣaḥ / potraiḥ saddargharārāvair vibhratyo musalaṃ halam //28*
*roṣārūṇasahasrākṣyo valakṣadvipavāhanāḥ / pratasthire śātakoṭi-śatakoṭidharāḥ parāḥ //29*
*aśvārūḍhāḥ samāpeturekāḥ saudāminīnibhāḥ / khaḍga-kheṭakadhāriṇyaḥ kopena kapilānanāḥ //30*
*tāś ca koṭicatuḥṣaṣṭim asurānāśramādbahiḥ / arundhanprasabhaṃ dhvāṅtarāśīn iva ravestviṣaḥ //31*

SP.1.3.2.21.1-5: *tadā brahmā sarasvatyā mahāviṣṇuś ca padmayā / śakraḥ pulomasutayā pare dikpālakā api //*
*gaṅdharvāpsarasāṃ saṅghā vasavo'pi surā api / tryastriṃśatkoṭigaṇāḥ pare mune gaṇā api //2*
*ekādaśamahārudrā ādityā dvādaśāpi ca / bhairavāś ca piśācāś ca vetālāḥ kaṭapūtanāḥ //3*
*yakṣa-rakṣoraga bhūtā ye cānye śivakiṃkarāḥ / saṃtoṣabhājaḥ sarve'pi vikaṭākāraveṣṭitāḥ //4*
*parivārya maheśānaṃ samājagmuḥ sahasraśaḥ / tad vīrāśaṃsanaṃ dṛṣṭvā yoginīdānavaiḥ kṛtam //5*

SP.1.3.3.64: *gaṇāś ca vividhākārā ḍākinyo yoginīgaṇāḥ / paritas tvāṃ nipevantāṃ viṣṇumukhyās tathāparāḥ //*

***Vaiṣṇavakhaṇḍa***

SP.2.4.19.14-17: *taṃ pīḍyamānam ālokya vīrabhadro mahābalaḥ / abhyadhāvata vegena bhūtakotiyutas tadā //*
*kuṣmāṇḍa-bhairavāś cā'pi vetālā yoginīgaṇāḥ / piśāca-yoginīsaṃghā gaṇāś ca'pi tamanvayuḥ //*
*tataḥ kilakilāśabdaiḥ siṃhanādaiḥ sughargharaiḥ / bherītālamṛdaṃgaiś ca pṛthivī samakaṃpata //*
*tato bhūtānyadhāvanta bhakṣyantisma dānavān / utpatantyāpatanti sma nanṛtuś ca raṇāṃgaṇe //*

SP.2.7.18.60: *cāṇḍikāyai pradāsyāmi raktamāṃsasamudbhavam / suṣṭhvannaṃ māhiṣopetaṃ bharttur ārogyahetave //*

SP.2.7.24.28cd: *yoginīṃ tvaṃ tu gacchā'dya dāsyate bheṣajaṃ śubham //*
v. 29cd-33: *yoginīmandire gatvā tāsāṃ vākyena bhūpate //*

*prasādamatulaṃ tasyā lebhe duścācāriṇī satī / śatastaṃbhasamāyuktāṃ kūṭīṃ bheje tvarānvitā //30*
*suvistṛtāṃ suvarcaskāṃ tathaivā 'yātayāmikām / prāvṛtā dīrghavastreṇa sannidhiṃ tena yoginī //31*
*dīrghābhiś ca saṭābhis tu prāvṛtā dīptisaṃyutā / paricārasamopetā vīkṣamāṇā śanaiḥśanaiḥ //32*
*akṣasūtrakarā sā tu japantī prārthitā taya / dadau vaśyakaraṃ mantraṃ kṣobhakaṃ pratyayātmakam //33*
v. 37: *cūrṇo rakṣānvito hy eṣa sarvabhūtavaśaṃkaraḥ / cūrṇaṃ bhartari saṃyijya rakṣāṃ grīvāścayāṃ kuru //*

SP.2.8.7.81-85: *sāgarānairṛte bhāge yoginīkuṇḍam uttamam / yatrā''sate catuḥṣaṣṭiyoginyo jalasaṃsthitāḥ //*
*sarvārthasiddhidāḥ puṃsāṃ strīṇāṃ caiva viśeṣataḥ / parasiddhipradāḥ sarvāḥ sarvakāmaphalapradāḥ //82*
*āśvine śuklapakṣasya aṣṭamyāṃ ca viśaṣataḥ / svātavyaṃ ca prayatnena yoginīprītaye nṛbhiḥ //83*
*atra snānaṃ tathā dānaṃ sarvaṃ saphalatāṃ vrajet / yakṣiṇīprabhṛtyaḥ siddhā bhavanty atra na saṃśayaḥ //*
*yoginīkuṇḍataḥ pūrvam urvaśīkuṇḍam uttamam / yata snāto naro vidvann urvaśīṃ divi saṃśrayet //85*

SP.2.9.22.13: *āśiṣo vidhavāstrīṇāṃ samāḥ kālāhiphūtkṛtaiḥ / tataś ca bibhiyāttābhyo rākṣasībhyo yathā gṛhī //*

***Brahmakhaṇḍa***

SP.3.1.9.22-23: *tacchmaśānaṃ samasādya bhūta-vetālasaṃkulam / śūlaprotāya vai tasmai jalaṃ dātuṃ samutsukaḥ //*
*dadarśātha sthitāṃ nārīṃ navayauvanaśālinī / udaikṣata mahākāntiṃ mūrtām iva ratiṃ dvijaḥ //*
v. 31-34ab: *ānamravapuṣas tasya skandhaṃ padbhyāṃ ruroha vai / dvijasūnur dadarśatha śoṇitaṃ nūtanaṃ patat //*
*kimetad iti sopaśyadunnamya sahasā mukham / bhakṣyamāṇaṃ tayā tatsa vijñāya dvijanandanaḥ //32*
*aśokadatto jagrāha tasyāḥ pādaṃ sanūpuram / tato'gānnūpuraṃ tyaktvā baddharatnaṃ vihāya tat //33*
*pratyuptānekaratnāḍyaṃ tadādāya ca nūpuram /* See BKM.5.137ff for a parallel.
v. 41-42: *vikeṣyāmi mahāmāṃsaṃ sametya pitṛkānanam / tatra rākṣasa-vetāla-piśācadiṣu sarvaśaḥ //*
*mantrair āhūyamāneṣu sāpyāyāsyati rākṣasī / tāmāgatāṃ balādgṛhya tadgrahīṣyāmi nūpuram //* See BKM.5.144ff.
v. 44-46: *iti niścitya manasā śmaśānaṃ sahasā yayau / vikrīṇāno mahāmāṃsaṃ mantrair āhūya rākṣasān //*
*gṛhāṇetyuccayā vācā cacāra śrāvayan diśaḥ / vikrīyate mahāmāṃsāṃ gṛhyatāṃ gṛhyatām iti //*
*tatra rākṣasavetālāḥ kaṅkālāś ca piśācakāḥ / anye ca bhūtanivahāḥ samājagmuḥ prahirṣitāḥ //*

SP.3.1.36.179-180a: *apasmāra-grahāś cāpi śākinī-ḍākinī-gaṇāḥ / yātudhānāḥ piśācāś ca vetālāś ca bhayānakāḥ //*
*naśyanti tatkṣaṇādeva bhūtāny anyāni vai tathā //*

SP.3.2.2.4-5ab: *lokapālaiś ca dikpālair mātṛbhiḥ śivaśaktibhiḥ / gandharvaiś cāpsarobhiś ca sevitaṃ yajñakarmabhiḥ //*
*bhūta-vetāla-śākinī-graha-devādhi-devataiḥ /*

SP.3.2.4.86: *pīḍayanti na caitasya yasyaivo matirīdṛśī / revatyādigrahā doṣā ḍākinī śākinī tathā //*

SP.3.2.20.7-10: *mantraughā vividhā rājañ chaṃkareṇa prakāśitāḥ / pārvatyage mahārāja arthavaṇopavedajāḥ //*
*śākinī ḍākinī caiva kākinī hākinī tathā / ekinī lākinī hy etāḥ ṣaḍbhedās tatra kīrtitāḥ //8*
*bījāny uddhṛtya vai tābhyo mālā caikavṛtā kṛtā / śaṃbhunā kathitā caiva pārvatyagre nṛpottama //9*
*taiś caiva aṣṭā bhaviti mantroddhāraḥ kṛtas tu sā / sādhayet sā mahāduṣṭā śākinī pramadānaghe //10*
v. 18ff: parts of *mantra*: *na prakāśyaṃ tvayā devi samāhārodbhavaṃ phalam /*
*sarvaṃ tattvamahaṃ vakṣye mantrakūṭādyam eva hi //*
*māyābījaṃ tu sarveṣāṃ kūṭānāṃ hi varānane / sarveṣāṃ madhyamo varṇo bindunā dādiśobhitaḥ //19*
*vahnibījaṃ savātaṃ ca kūrmabījasamanvitaṃ / ādityaprabhavaṃ bījaṃ śaktibījodbhavaṃ sadā //20*
*etat kūtāṃ cādyabījaṃ dvitīyaṃ ca vibhormatam / tṛtīyaṃ cāgnibījaṃ tu saṃyuktaṃ bindunendunā //21*
*caturthaṃ yuktaṃ śeṣeṇa brahmījamṛṣis tathā / paṃcamaṃ kālabījaṃ ca ṣaṣṭhaṃ pārthivabījakam //22*
*saptame cāṣṭame bāhyaṃ nṛsiṃhena samanvitam / navame dvitīyam ekaṃ ca daśame cāṣṭakūṭakam // etc.*
v. 27: *māraṇe mohane vaśye ākarṣaṇe ca kṣobhaṇe / yaṃyaṃ kāmayete nūnaṃ tattatsiddhir bhaviṣyati //*
v. 39-42ff: *āśvine kṛṣṇapakṣe ca caturdaśyā dine nṛpa / tatra snātvā ca pītvā ca sarvapāpaiḥ pramucyate //*
*pūjayitvā ca deśeśamupoṣya ca vidhānataḥ / śākinī ḍākinī caiva vetālāḥ pitaro grahāḥ //*
*grahā dhiṣṇyā na pīḍyante satyaṃsatyaṃ varānane / sāṃgaṃ rudrajapaṃ tatra kṛtvā pāpaiḥ pramucyate //*
*naśyanti trividhā rogāḥ satyaṃsatyaṃ ca bhūpate /*

SP.3.2.34.4: *raksaṇādhipatau deve sarvajñe guṇanāyake / bhavasāgaramgnānāṃ tāriṇī yatra yoginī //*

SP.3.3.1.38-40: *priyaṃ yadā me jāyeta tadā saṃgas tu te mayi / kā prītiḥ kiṃ sukhaṃ puṃsāṃ balādbhogena yoṣitām //*
*apītāṃ rogiṇīṃ nārīm antarvatnīṃ dhṛtavratām / rajasvalām akāmāṃ ca na kāmeta balātpumān //*
*prīṇanaṃ lālanaṃ poṣaṃ ranjanaṃ mārdavaṃ dayām / kṛtvā vadhūmupagamedyuvatīṃ premavānpatiḥ //*
*yuvatau kusume caiva vidheyaṃ sukhamicchatā /*
v. 42: *tāṃ spṛṣṭamātrāṃ sahasā taptāyaḥ piṇḍasannibhām / nirdahantīmivātmānaṃ tattyāja bhayavihvalaḥ //*
v. 45-48a: *rājanmama purā bālye durvāsā munipuṃgavaḥ / śaivīṃ paṃcakṣarīṃ vidyāṃ kāruṇyenopadiṣṭavām //*
*tena mantrānubhāvena mamāṅgaṃ kaluṣojjhitam / spṛṣṭuṃ na śakyate puṃbhiḥ sapāpair daivavarjitaiḥ //*
*tvayā rājan prakṛtinā kulaṭāgaṇikādayaḥ / madirāsvādaniratā niṣevyante sadā striyaḥ //*
*na snānaṃ kriyate nityaṃ na mantro japyate śuciḥ /*

SP.3.3.16.12-18: *bhūtanāthās tathānye ca mahākāyā mahaujasaḥ / kṛṣṇavarṇās tathā śvetāḥ kecin māṇḍūkasaprabhāḥ //*
*haritā dhūsarā dhūmrāḥ karpurāḥ pītalohitāḥ / citravarṇā vicitrāṅgaś citralīlā madotkaṭāḥ //13*
*nānāyudhodyatakarā nānāvāhanabhūṣaṇāḥ / kecid vyāghramukhāḥ kecit sūkarāsyā mṛgānanāḥ //14*
*kecic ca nakravadanāḥ sārameyamukhāḥ pare / sṛgālavadanāś cānya uṣṭrābhavadanāḥ pare //15*
*kecic charabha-bheruṇḍa-siṃhāśvoṣṭra-bakānanāḥ / ekavaktrā dvivaktrāś ca trimukhāś caiva nirmukhāḥ //*
*ekahastās trihastāś ca pañcahastās tv ahastakāḥ / apādā bahupādāś ca bahukarṇaikakarṇakāḥ //17*
*ekanetrāś caturnetrā dīrghāḥ kecina vāmanāḥ / samantāt parivāryeśaṃ bhūtanātham upāsate //18*

***Kāśīkhaṇḍa***

SP.4.1.4.26f: *na rajakyā na haitukyā tathā śamaṇayā na ca / na ca durbhagayā kvāpi sakhi tvaṃ kurute satī //*

SP.4.1.31.54-56: *utpādya kanyām ekāṃ tu brahmahatyeti viśrutām / raktāṃbaradharāṃ raktāṃ raktasraggandhalepanām //*
*daṃṣṭrākarālavadanāṃ lalajjihvātibhīṣaṇām / antarikṣepadāgrāṃ pibantīṃ rudhiraṃ bahu //*
*kartrīkarparahastāgrāṃ sphuranpiṃgogratārakām / garjayantī mahāvegāṃ bhairavasyāpi bhīṣaṇām //*

SP.4.1.33.47-48: *ḍākinī-śākinī-bhūta-preta-vetāla-rākṣasāḥ / grahāḥ kūṣmāṇḍa-jhoṭiṃgāḥ-kālakarṇī-śiśugrahāḥ //*
*jvarāpasmāravisphoṭadvitīyakacaturthakāḥ / sarvepraśamamāyānti śivatīrtha jalekṣaṇāt //*
v. 98: *muhurmuhuḥ prapasyantī rahasiprāṇadevatām / visasmārasvam api ca samādhistheva yoginī //*

SP.4.1.36.90-93: *strīsaṃbandhepy apasmārikṣayiśvatrikulaṃ tyajet / abhiśastisamāyuktaṃ tathā kanyaprasūṃ tyajet //*
*gorahināṃ bhratṛmatīṃsvasmāt kiṃcil laghīyasīm / udvahetadvijobhāryaṃ saumyāsyāṃ mṛdubhāṣiṇīṃ //*
*na parvata-rkṣa-vṛkṣāhvāṃ na nadī-sarpanāmikām / na pakṣyahipreṣyanāmnīṃ saumyākhyām udvahet sudhīḥ//*
*na cātiriktahīnaṅgīṃ nātidīrghā na vākṛśām / nālomikāṃ nātilomāṃ nāsnīgdhasthūlamaulijām //*

SP.4.1.37.17cd-21: *parasparaṃ samārūḍhāḥ pādāṅgulyo bhavanti hi //17b*
*hatvā bahūn api patīn parapreṣyā tadā bhavet / yasyāḥ pathisamāyāntyārajobhūmeḥ samucchalet //18*
*sāpāṃsulāprajāyeta kulatrayavināśinī / yasyāḥ kaniṣṭhikābhūmiṃ na gacchantyāḥ parispṛśet //19*
*sā nihatya patiṃyopā dvitīyaṃ kurute patim / anamikā ca madhyācayasyā bhūmiṃ na saṃspṛśet //20*
*pati dvayaṃ nihanty ādyā dvitīyāca patitrayam / patihīhatva kāriṇyauhīnetedve imeyadi //21*
v. 56: *vistirṇahṛdayāyoṣāpuṃścalīnirdayā tathā / udbhinnamahṛdayā patiṃ hanti viniścitam //*
v. 71: *vidhavā bahūrekhaṇa virekheṇa dāridriṇī / bhikṣukīmuśirāṭhyena narī karatale naiva //*
v. 78-79: *cāmarāṅkuśakodaṇḍair ājapatnī bhaved dhruvam / aṅguṣṭhamūlānnirg tyarekhāyātikanīṣṭhikām //*
*yadi sā patihaṃtrī syādūratas tāṃ tyajet mudhīḥ / triśūlāsi-gadā-śakti-dundubhyākṛtirekhayā /*
*nitaṃbinī kīrtimatī tyāgen pṛthivītale //*
v. 89b: *nirmāṃsā cipiṭadīrghāsthapūṭāvaśubhapradā //*
v. 96: *kṛśaḥ pralaṃbaḥ sphuṭitorūkṣodaurbhāgyacūcakaḥ / śyavaḥ sthūlo'dharoṣṭhaḥ syād vaidhavyakalahapradāḥ //*
v. 102b: *daridriṇī māṃsalayālaṃbayā'bhakṣyabhakṣiṇī //*
v. 110-114: *gokṣāravarṇaviśademusnigdhe kṛṣṇapakṣmaṇī / unnatākṣīnadīrghāyurvṛttākṣī kulaṭā bhavet //*
*meśākṣī mahipākṣī ca kekarākṣī na śobhanā / kāmagṛhīlānitarāṃ gopīṅgākṣīmudurvṛtā //111*
*pārāvatākṣīduḥśīlā raktākṣī bhartṛghātinī / koṭarānayanāduṣṭā gajanetra na śobhanā //112*
*puṃścalī vāmakāṇākṣī vandhyādakṣīṇakāṇikā / madhupiṅgākṣī ramaṇīdhanadhānya samṛddhibhāk //113*
*pakṣmabhiḥ sughanaiḥ snigdhaiḥ kṛṣṇaiḥ mukṣaiḥ subhāgyabhāk / kapilair niralaih sthūlair nirdybhavati bhāminī //*

SP.4.1.40.37-43: *striyaḥ pavitrāḥ satataṃ naitāduṣyanti kenacit / māsimā sirajastāsāṃ duṣkṛtānyapakarṣati //37*
*pūrvaṃ striyaḥ surair bhuktāḥ soma-gandharva-vahnibhiḥ / bhunjate mānuṣāḥ paścāt naitāduṣyanti kenacit //38*
*strīṇāṃ śaucaṃ dadau somaḥ pavakaḥ sarvamedhyatām / kalyāṇavāṇīṃ gandharvās tenamedhyāḥ sadāstriyaḥ //*
*kanyāṃ bhunkte rajaḥ kāle'gniḥśaśīlomadarṣane / stanodbhedeṣu gandharvās tatprāgeva pradīyate //40*
*dṛśyaromātvapaty aghnīkuladhnyudgata yauvanā / pitṛdhnyāviṣkṛtarajās tatastāḥ parivarjayet //41*
*kanyādānaphalaprepsus tas māhadyādanagnikām / anyathā naphalaṃ dātuḥ pratignāhīpatedadhaḥ //42*
*kanyām abhuktāṃ somadyair dadaddānaphalaṃ labhet / devabhūktāṃ dadaddātāna svargam adhigacchati //*
v. 47-49*: balātkāropabhuktāvācorahastagatāpivā / na tyājyādayitā nārīnāsyāstyāgovidhīyate //*
*āmlenatāmra śuddhiḥ syāc chudhiḥ kāṃsyasyabhasmanā / saṃśuddhīrajasānāryāstaṭinyāvegataḥ śuciḥ //*
*manasāpihiyāneha cintayet puruṣāṃtaram / somayāsahasaukhyānibhuṃkte cātrāpi kīrtibhāk //*

SP.4.1.42.13-14: *arundhatīṃ dhruvaṃ caiva viṣṇostrīṇipadāni ca / āsannamṛtyur nopaśyec caturthaṃ mātṛmaṇḍalaṃ //*
*arundhatī bhavej jihvādhruvonāsāgram ucyate / viṣṇoḥ padāni bhrūmadhye netrayor mātṛmaṇḍalam //*

SP.4.1.40.57: *jāmayoyānigehāniśapantya pratipūjitāḥ / kṛtyābhir nihatānīva naśyeyustānya saṃsayam//*

SP.4.1.44.59-68: *iti saṃcitayan devo yoginīcakram agrataḥ / dadarśāti mahāprauḍhaṅ gāḍhakāryasya sādhanam //*
*atha devyāsamālocya vyomakeśo mahāmune / yoginīṃ vṛndam āhūya jagauvākyam idaṃ haraḥ //60*
*satvaraṃyāta yoginyo mama vārāṇasīṃ purīm / yatra rājā divodāso rājyaṃ dharmeṇa śāstyalam //61*
*svadharma vicyutaḥ kāśīṃ yatha turṇa tyajen nṛpaḥ / tathopacarataprājñā yogamāyābalānvitāḥ //62*
*yathāpunar na vīkṛtya purīṃ vārāṇasīm aham / itaḥ prayāmi yoginyas tathā kṣipraṃ vidhīyatām //63*
*iti prasādam āsādya śāsanaṃ śirasāvahan / kṛtapraṇāmoniryā yoginīnāṃ gaṇas tataḥ //64*

*yayur ākāśam āviśyamanasopy atiraṃhasā / parasparaṃ bhāpamāṇā yoginyastāmudānvitāḥ //65*
*adyadhanyatarāḥsmovai devadevena yatsvayam / kṛtaprasādāḥ prahitāḥ śrīmadānandakānanam //66*
*adyasadyo mahālābhāvabhūtāṃnoti durlabhau / trinetrarājasaṃmānas tathā kāśī vilokanam //67*
*iti muditamanāḥ sayoginīnāṃ nikuraṃbastvathamaṃdarādrikuñjāt /*
*nabhasilaghukṛtaprayāṇavegenayanātithyamalaṃbhayat purīṃ tām //68*

SP.4.1.45.4-13: *devatvaṃ māyayācchādyaveṣaṃ kārpaṭikocitam / vidhāya kāśīm aviśad yoginīcakram akramam //*
*kācic ca yoginībhūtā kācij jātā tapasvinī / kācid babhūva sairandhrī kācin māsopavāsinī //*
*mālākāravadhūḥ kācit kācin nāpita mundarī / sūtikarmavicārajñā'parābhaiṣajyakovidā //*
*vaiśyā ca kācid abhavat krayavikrayacañcurā / vyālamāhiṇy abhūt kācid dāsī dhātrī ca kācana //*
*ekā ca nṛtyakuśalā tv anyā gānaviśāradā / aparā veṇuvādajñā parā vīṇādharā bhavat //*
*mṛdaṅgavādanajñānyā kācit tālakalāvatī / kācit kārmaṇatattvajñā kācin mauktikaguṃphikā //*
*gandhabhāgavidhijñānyā kācid akṣakalālayā / ālāpollāsakuśalā cic catvaracariṇī //*
*vaṃśādhirohaṇedakṣāra ?umārgeṇacetarā / kācid vātulaceṣṭā'bhūtpathicīvaraveṣṭanā //*
*apatyadā'napatyānā parātatrapuro'vasat / kācit karāṅghrirekhaṇāṃ lakṣaṇāniciketi ca //*
*citralekhananaipuṇyāt kācij janamanoharā / vaśīkaraṇamantrajñā kācit tatra cacāraha //*
v. 14-17: *guṭikāsiddhidā kācit kācid añjanasiddhidā / dhātuvādavidagdhānyā pādukāsiddhidā parā //*
*agnistambhaṃ jalastambhaṃ vākstambhaṃ cāpyaśikṣayat / khecarītvaṃ dadau kācid adṛśyatvaṃ parādadau //*
*kācid ākarṣaṇīṃ siddhiṃ dadāv uccāṭanaṃ parā / kācin nijāṅgasauṃdaryava cittavimohinī //*
*cintitārthapradākācit kācij jyotiḥkalāvatī / ityādi veṣabhāṣābhir anukṛtya samantataḥ //*
v. 23: *nādyāpi kāśīṃ saṃtyajya tadārabhya mahāmune / yogī yanya traṣṭhanti carantyopi jagattrayam //*
v. 33-41: list of names.
v. 42-54: *nāmānī māniyomartyaś catuḥṣaṣṭiṃ dine dine / japet trisaṃdhyaṃ tasyeha duṣṭabādhāpraśāmyatī //42*
*na ḍākinyo na śākinyo na kūṣmāṇḍā na rākṣasāḥ / tasya pīḍāṃ prakurvati nāmānīmāniyaḥ paṭhet //43*
*śiśūnāṃ śāntikārīṇi garbhaśāntikarāṇi ca / raṇe rājakule vāpi vivādejayadāny api //44*
*labhed abhīpsitāṃ siddhiṃ yoginīpīṭhasevakaḥ / mantrāṃ tarāṇyapijapaṃs tat pīṭhe siddhibhāg bhavet //45*
*balipūjopahāraiś ca dhūpa-dīpasamarpaṇaiḥ / kṣipraṃ prasannā yoginyaḥ prayaccheyur manorathān //46*
*śaratkāle mahāpūjāṃ tatra kṛtvā vidhānataḥ / havīṃpihutvā mantrajño mahatīṃ siddhim āpnuyāt //47*
*ārambhyāśvayujaḥ śuklāṃ tithiṃ pratipadaṃ śubhām / pūjayen navamīṃyāvannaraścintitam āpnuyāt //48*
*kṛṣṇapakṣasyabhūtāyām upavāsīnarottamaḥ / tatra jāgaraṇaṃ kṛtvā mahatīṃ siddhim āpnuyāt //49*
*praṇavādi caturthyatair nāmabhir bhaktimān naraḥ / pratyekaṃ havanaṃ kṛtvā śatamaṣṭottaraṃ niśi //50*
*sasarpipāguggulunāghukolipramāṇataḥ / yāṃyāṃ siddhim abhīpsetatāṃtāṃ prāpnoti mānavaḥ //51*
*caitrakṛṣṇapratipaditatrayātrāprayatnataḥ / kṣetravighnapraśāntyartha kartavyā puṇya kṛjjanaiḥ //52*
*yātrāṃ casāṃvatsarikīṃyonakuryādavajñayā / tasya vighnaṃ yacchanti yoginyaḥ kāśīvāsinaḥ //53*
*agrakṛtvāsthitāḥ sarvāstāḥ kāśyāṃ maṇikarṇikām / tan namatkāramātreṇa naro vighnair nabādhyate //54*

SP.4.1.47.46-50: *yathā jayā ca vijayā yathā caiva jayantikā / śubhānandā sunandā ca kaumudī ca yathormilā //*
*yathā caṃpa kamālā ca yathā malayavāsinī / karpūralatikā yadvad gandhadhārā yathā śubhā //*
*aśokā ca viśokā ca yathā malayagaṅdhinī / yathā caṇḍananiḥśvāsā yathā mṛgamadottamā //*
*yathā ca kokilālāpā yathā madhurabhāṣiṇī / gadyapadyanidhir yadvanuktajñā yathācasā //*
*dṛgaṅcaleṅgitajñā ca yathā kṛtamanorathā / gānacittahararāyudvat tathāstveṣāsulakṣaṇā //*

SP.4.2.53.3-4: *yo yo yāti purīṃ tāṃ tu sa sa tatraiva tiṣṭhatī / abhūvan nanu yoginyo'yoginyaḥ kāśisaṃgatāḥ//*

SP.4.2.61.176: *tato'nu yoginītīrthaṃ naras tatra kṛtāplavaḥ / dṛṣṭvātu yoginīpīṭhaṃ yogasiddhim avāpnuyāt //* See SP.4.2.79.106 and SP.4.2.83.106-112.

SP.4.2.69.176cd-178: *vidhehimenideśaṃcaṇḍīrvyāpārayādhunā //*
*navakotyas tu cāmuṇḍāyāyatranivasantihi / svadevatābhiḥ sahitābhūta-vetāla-bhairavaiḥ //*
*tāḥpurīrakṣaṇārthāyasavāhanabalāyudhāḥ / pratidurgarūpāḥ paritaḥparivāsaya //*

SP.4.2.70.56: *siddhalakṣmī jagaddhātrī pratīcyām amṛteśvarāt / pratitā mahaliṅgasya purataḥ siddhidārcitā//*
v. 80-85: *dārukeśvaratīrtheturārukeśasamīpataḥ / pātālatāluvadanāmākāśoṣṭhīṃ dharādharāṃ //80*
*kapālakartrīhastāṃ ca brahmāṇḍakavalapriyām / śuṣkodarīṃ snāyubaddhāṃ carmamuṇḍeti viśrutām //81*
*kṣetrasya pūrvadigbhāgaṃ rakṣantīṃ vighnasaṃghataḥ / lasatsahasradordaṇḍāṃ jvalat kekaravīkṣaṇām //82*
*pārāvāraprasṛmarahastanyastārimodakām / dvīpikṛttiparidhānāṃ kaṭukāṭṭāṭṭahāsinīm //83*
*mṛṇālanālavat tīvraṃ carvantīmasthipāpinaḥ / śūlāgraprotadurvṛttakṣetradrohikalevarām //84*
*kapālamālābharaṇāṃ mahābhīṣaṇarūpiṇīm / carmamuṇḍāṃ naronatvā kṣetravighnair na bādhyate //85*

SP.4.2.72.73-75: *anayākavacaṃ kṛtvām ābibhetuyamād api / bhūta-preta-piśācāś ca śākinī-ḍākinīgaṇāḥ //*
*jhoṭiṃgā-rākṣasāḥ krurā-viṣa-sarpāgni-dasyavaḥ / vetālāś cāpi kaṅkāla-grahā-bālahā'pi //*
*vāta-pittādi-janitās tathācaviṣama-jvarāḥ / dūrādevapalāyante śrutvāstutim imāṃ śubhām //*
v. 94-96: *catuḥṣaṣṭistu vetālā mahābhīṣaṇamūrtayaḥ / ruṇḍamuṇḍasrajaḥ sarve kartri kharpara (kapāla/kabaṅdhaśiromālāḥ) pāṇayaḥ /*
*śvavāhanāraktamukhā mahādaṃṣṭrā mahābhujāḥ / nagnā vimuktakeśāś ca pramattārudhirāsavaiḥ //*
*nānārūpadharāḥ sarvenānāśastrāstrapāṇayaḥ / tadākāraiś ca tadbhṛtyaiḥ koṭiśaḥ parivāritāḥ //*

***Avantyakhaṇḍa***

SP.5.1.8.81: *tatra tīrthe naraḥ snātvā mātṛḥ saṃpūjya yatnataḥ / preta-rakṣaḥ-piśācāṇāṃ pīḍayā sa vimucyate //*

SP.5.1.9.15-17: *etasminnantare vyāsa tat kapālāt subhairavāḥ / dīptāsyā mātaraḥ sarvāḥ pracaṇḍāstrā mahābalāḥ //*
*abhyadhāvaṃs tamud deśaṃ mahādevaṃ nivedya vai / daityaṃ ta bhakṣyanti sma bhittvā bhittvā mahābalāḥ //*
*kapālamātaras tasmāt khyātāḥ kṣetre mahābalāḥ / mahākapālas tasmādvai tādṛśaḥ parikīrtitaḥ //*

SP.5.1.18.2: *aṇimādiguṇān sarvān guṭikāsiddhim añjanam / khaḍgaṃ ca pāduke caiva bilavāsaṃ rasāyanam /*
*sarvaṃ tuṣṭā prayacchete nātra kāryā vicāraṇā //*

SP.5.1.34.80-83: *itthaṃ mahotsave jāte dṛptapramathasāgare / mātaro'nvāgatāḥ sarvāḥ pātālatalasaṃsthitāḥ //*
*tāsām āhārasaṃjñābhiś cakre nāmani śaṅkaraḥ / yāni tāni pravakṣyāmi śṛṇu tvaṃ munipuṃgava //*
*vaṭabhojanakāmā yā jñeyās tā vaṭamātaraḥ / bhuñjate carpaṭānyās tu tā vai carpaṭamātaraḥ //*
*krīḍārthaṃ śaṃbhunā cātha prāptā yāḥ paulabhojane / ṣaṇṇabatimātaraḥ satyāḥ sarvāstāḥ paulamātaraḥ //*

SP.5.1.37.21cd-24f: *kṛṣṇāṃ karāladaśanāṃ dharmarājasya vāhanīm //*
*daityadehapramathanīṃ daṇḍamudgaradhāriṇīm / lalāṭalocanāṃ nīlāṃ kapālakarabhūṣitām //*
*siṃhājinadharāṃ kṛṣṇāṃ sarvabhūṣaṇabhūṣitāṃ / kartrīhastāṃ khaḍgahastāṃ kheṭakhaṭvāṅgadhāriṇīm /*
*carmāstikeśavapuṣaṃ cāmuṇḍām asṛjat prabhuḥ //*
*vaṭasya nikaṭe pūrvaṃ nirmitā lokamātaraḥ / tato loke suvikhyātāḥ pratyakṣā vaṭamātaraḥ //*
*tatra snātvā śucurbhūtvā mātṛḥ paśyati yo naraḥ / sa muktaḥ sarvapāpebhyo mātṛloke mahīyate //25*

SP.5.1.38.1-5: *nāsti śeṣaṃ yadā raktaṃ pīyamānaṃ ca rakṣasaḥ / cāmuṇḍāyās tato raktam abhūdāsyaṃ ca bhāsuram //*
*kṛṣṇaṃ kṛtāntakalpāntaṃ karāladaśanādharam / prajvalatyandhake śātaṃ jvalatkesaralocanam //*
*ghoraghargharanighoṣamsphītaphetkāravisvaram / tārkṣya-pakṣakṛtāpīḍaṃ tīkṣṇadaṃṣṭrāṃ kurojjvalam //*
*tasmin mukhe kapālagraṃ nidhāya rupitānanā / apivad rudhiraṃ caṇḍī caṇḍadordaṇḍamaṇḍitā //*
*tayā pibantyā daityendraḥ śarīre kṛśatāṃ gataḥ / kṣayaṃ ninya'tha saṃkṣīṇakṣudrakṣubhitavīkṣaṇaḥ //*

SP.5.1.43.35-40: *ityuktvā sarvadevānāṃ tatraivāntarhitaḥ śivaḥ / gatvā smaśānanilaye bhūtapretaniṣevite //*
*jayārthaṃ tasya daityasya tripurasya durātmanaḥ / upāsaṃcakrire tatra cāmuṇḍāyāḥ sureśvarāḥ //*
*mahiṣaiś ca mahāmedhyaiḥ paśupuṣpārghatarpaṇaiḥ / balibhir vividhair dānair dhūpadīpāgnitarpaṇaiḥ /*
*pūjayitvā tadā devīṃ tāmīḍe vṛṣabhadhvajaḥ //*
*durgāṃ bhagavatīṃ bhadrāṃ durgasaṃsāratāraṇīm / tripurāntakāriṇīṃ kṛtyāṃ caṇḍamuṇḍavadhodyamām //*
*daityam edomadonmattāṃ raktākhyāṃ raktadantikām / raktāmbaradharāṃ dhīrāṃ raktapuṣpāvatīṃ satīm //*
*mahiṣavāhinīṃ śyāmāṃ yakṣāsanaparigrahām / dvīpicarmaparīdhānāṃ śuṣkamāṃsātibhairavām //*

SP.5.1.53.47: *mahākāyo mahārāvo mahodaraḥ sūcīmukhaḥ / kṣuttṛḍūbhyāṃ ca parākrānto marudeśaṃ samāśritaḥ //*
v. 48-51a: *tataḥ kaṣṭatarāṃ prāpya paiśācīṃ tanum āśritaḥ / kuṭilo duṣṭabhāvaś ca duṣṭacārī digaṃbaraḥ //*
*viṇmūtradūṣitocchiṣṭapūtiparyuṣṭabhojanaḥ / śmaśānocchiṣṭabhojī ca kṛttivāsā vilocanaḥ //*
*bhagravāpītaḍāge ca śuṣkavṛkṣe nirūdake / prākāraparikhāgāre śūnyāgāre nadītaṭe //*
*nivāso rocate tasya sarvadā sarvasaṃdhiṣu /*

SP.5.1.64.5-10a: *purā'yaṃ bhairavo yogī yoginītrāsakārakaḥ / kālacakrakṛtāḥ kṛtyā yoginīnāṃ gaṇās tadā //*
*tāsmāt kālīti vikhyātā yoginī paramottamā / tayāyaṃ pālito nityaṃ putravad bhairavo'malaḥ //6*
*tenaite ca vinirdhūtā doṣotpātāś ca sattama / trividhā bhuvi vikhyātāḥ sarvavighnakarāḥ parāḥ //7*
*kālakṛtyās tadā tena bhraṃśatāḥ paramātmanā / mahāmārī pūtanā kṛtyā śakunī revatī khalā //8*
*koṭarīṃ tāmasī māyā navaitā mātṛkāḥ smṛtaḥ / duṣṭadoṣavahā duṣṭhāḥ sarvaprāṇibhayaṃkarāḥ //9*
*vaśīcakre sa dharmātmā sarvakāmavaradāḥ /*

SP.5.2.12.20-22: *yūyaṃ vratadharā bhūtvā kapālaiś ca vibhūṣitāḥ / khaṭvāṅgadhāriṇaḥ śāṃtāḥ pañcamudrāvibhūṣitāḥ //*
*bhasmabhūṣirasarvāṃgāḥ kṣudraghaṇṭāvarājitāḥ / mahāvratadharā bhūtvā mahākālanottamam /*
*gacchadhvaṃ brahmaṇā sārddhaṃ pādabaddhaiś ca nūpuraiḥ //*
*atha te lokapālāś ca śrutvā kṛṣṇasya bhāṣitam / samāyātā mahādevi kṛtvā kāpālikaṃ vapuḥ //*

SP.5.2.59.52-56: *ato devi suvikhyātaṃ liṅgaṃ siddeśvaraṃ param / ye paśyanti narā bhaktyā teṣāṃ siddhiś ca śāśvatī //*
*añjanaṃ pādalepaṃ ca pādukāsiddhir eva ca / guṭikā khaḍgasiddhiś ca mahāsiddhiḥ sudurlabhā //*
*divyauṣadhaiś ca yā siddhir mantrasparśodbhavā ca yā / etās tu siddhayaḥ proktā aparā laghimādayaḥ //*
*dharmārthakāmasiddhiś ca mokṣasiddhir anuttamā / jāyate nātra sandehaḥ śrīsiddheśvaradarśanāt //*
*eṣa te kathito devi prabhāvaḥ pāpanāśanaḥ / siddheśvarasya devasya mataṅgeśamatho śṛṇu //*

SP.5.2.78.24: *bheṣajair vividhaiś cūrṇair mantrair mohakaraiḥ paraiḥ / taistais tu kṛtalepo'pi bhavitā dāsavatpatiḥ //*
v. 26: *pradoṣe payasā yuktaś cūrṇo bhharttari yojitaḥ / grīvāyāṃ ca mayā mantro nyastaḥ sarvāṅgasaṃdhiṣu //*
v. 37cd-38: *taṃ vaśyaṃ kurute yā ca sā kathaṃ sukham āpnuyāt //*
*tiryagyoni śataṃ yāti kṛmi-pakṣiśatāni ca / tasmāt tattat sadā kāryaṃ strībhir bhartṛvacaḥ kila //*
v. 40: *kiṃcit pātakaśuddhyarthaṃ caṇḍālasya ca veśmani / jātāhamatirūpeṇa pīḍitā vividhair vrsṇaiḥ //*

SP.5.3.15.1-10: *tato mātṛsahasraiś ca raudraiś ca parivāritā / kālarātrir jagat sarvaṃ harate dīptalocanā //*
*tatas tā mātaro ghorā brahma-viṣṇu-śivātmikāḥ / vāyvindrānala-kauberā yamatoyeśaśaktayaḥ //2*
*skanda-kroḍa-nṛsiṃhānāṃ vicarantyo bhayānakāḥ / cakra-śūla-gadā-khaḍga-vajra-śaktyaṛṣṭi-paṭṭiśaiḥ //3*
*khaṭvāṅgair ulmukair dīptair vyacaran mātaraḥ kṣaye / umāsaṃnoditāḥ sarvāḥ pradhāvantyo diśo daśa //4*
*tāsāṃ caraṇavikṣepair huṃkārodgāranisvanaiḥ / trailokyam etat sakalaṃ vipradagdhaṃ samaṃtataḥ //5*
*hāhāravākranditanisvanaiś ca prabhinnarathyāgṛhagopuraiś ca /*
*babhūva ghorādharaṇī samantātkapālakeśākulakarburāṅgī //6*
*yadetac chatasāhasraṃ jaṃbūdvipaṃ nigadyate / sarvameva taducchannaṃ samādhṛṣya nṛpottamam //7*
*jaṃbu śākaṃ kuśaṃ kraucaṃ gomedaṃ śālmalis tathā / puṣkara dvīpasahitā ye ca parvatavāsinaḥ //8*
*te grastā mṛtyunā sarve bhūtair mātṛgaṇais tathā / madāsurakapālaiś ca māṃsamedovasotkaṭaiḥ //9*
*mahānādaparair ghorair vāriṇīgandhamohitaiḥ / jvālāsahasrasaṃvītā vidyujjvalitakuṇḍalā* //10
v. 19-23: *prahvaḥ praṇatabhāvena staumi taṃ nīlalohitam / tatastālakasaṃpātair gaṇair mātṛgaṇaiḥ saha //*
*saṃpranṛtyati saṃhṛṣṭo mṛtyunā saha śaṃkaraḥ / khaṭvāṅgair ulmukaiś caiva paṭṭiśaiḥ parighais tathā //20*
*māṃsamedovasāhastā hṛṣṭā nṛtyanti saṃghaśaḥ / vāmanā jaṭilā muṇḍā laṃbagrīvoṣṭham ūrddhajāḥ //21*
*mahāśiśnodara bhujā nṛtyanti ca hasanti ca / vikṛtair ānanair ghorair bhujolbaṇamukhādibhiḥ //22*
*amaraṃ kaṇṭakaṃ cakruḥ prāpte kālaviparyaye / teṣāṃ madhye mahāghoraṃ jagatsatrāsakāraṇam //23*

SP.5.3.17.25-27: *jvālāmālākulaṃ kṛtvā jagat sarvaṃ cidātmakam / mahārūpadharo rudro vyatiṣṭhata maheśvaraḥ //*
*samātṛgaṇabhūyaṣṭhā sayakṣoragarākṣasā / tato devī mahādevaṃ viveśa harilocanā //*
*nirvāṇaṃ paramāpannā śānteva śikhinaḥ śikhā / jagatsarvaṃ hi nirdagdhaṃ tribhilokaiḥ sahānadha //*

SP.5.3.42.38-41: *āgneyīṃ dhāraṇāṃ dhyātvā janayāmāsapāvakam / kṛtyāmantrair juhāvāgnau kṛtyā vai saṃbhava tv iti //*
*tāvajjhaṭiti sā kanyā jvālāmālāvibhūṣitā / hutabhukṣadṛśākārā kiṃ karomīti cābravīt //*
*śoṣayāmi samudrān kiṃ cūrṇayāmi ca parvatān / avaniṃ veṣṭayām īti pātaye kiṃ nabhastalam //*
*kasya mūrdhnipatiṣyāmi ghātayāmi ca kiṃ dvija / śīghram ādiśyatāṃ kāryaṃ sā me kālātyayo bhavet //*

SP.5.3.61.6: *duḥsvapnasaṃbhavaiḥ pāpair durnnimitta samudbhavaiḥ / grahaśākinisaṃbhūtair mucyate pāṇḍunandama //*

SP.5.3.66.1-9: *tato gacchet tu rājendra mātṛtīrtham anuttamam / saṃgamasya samīpasthaṃ narmadādakṣiṇe taṭe //*
*mātaras tatra rajeṅdra saṃjātā narmadātaṭe / umārddhanārir deveśo vyālayajñopavītadhṛk //*
*uvāca yoginīvṛṅdaṃ kaṣṭaṅkaṣṭamaho hara / ajeyāḥ sarvadevānāṃ tvatprasādān maheśvara //*
*tīrthamatra vidhānena prakhyātaṃ vasudhātale / evaṃ bhavatu yoginya ityaktvā'ntaradhāc chivaḥ //*
*tatra tīrthe tu yo bhaktyā navamyāṃ niyatāḥ śuciḥ / upoṣya parayā bhaktyā pūjayen mātṛgocaram //*
*tasya syur mātaraḥ prītāḥ prīto'yaṃ vṛṣavāhanaḥ / vandhyāyā mṛtavatsāyā aputrāyā yudhiṣṭira //*
*snāpanaṃ cārabhet tatra mantraśāstravid uttamaḥ / sahiraṇyena kuṃbhena pañcaratnaphalānvitaḥ //*
*snāpayet putrakāmāyāḥ kāṃsyapātreṇa deśikaḥ / putraṃ sā labhate nārī vīryavantaṃ guṇānvitam //*
*ye yaṃ kāmam abhidhyāyet tataḥ sa labhate nṛpa / mātṛtīrthāt paraṃ tīrthaṃ na bhūtaṃ na bhaviṣyati //*

SP.5.3.169.12cd-14a: *jaya vārāhi cāmuṇḍe jaya devi trilocane // brāhmi raudri ca kaumāri kātyāyani namo'stu te /*
*pracaṇḍe bhairave raudri yoginyākāśagāmini // nāsti kiṃcit tvayā hīnaṃ trailokye sacarācare /*

SP.5.3.186.11cd-15: *ārādhayāmāsa tadā cāmuṇḍāṃ muṇḍamaṇḍitām //*
*śmaśānavāsinīṃ devīṃ bahubhūtasamanvitām / yoginīṃ yogasaṃsiddhāṃ vasāmāṃsāsavapriyām //*
*dhyātamātra tu tenaiva pratyakṣā hy abhavat tadā / jālandhare ca yā siddhaḥ kaulīne uḍḍiśe pare //*
*samagra sā bhṛgukṣetre siddhikṣetre tu saṃsthitā / cāmuṇḍā tatra sā devī siddhakṣetre vyavasthitā //*
*saṃstutā ṛṣibhir devair yogakṣemārthasidhaye / vinatā'nandajananas tatra tāṃ yoginīṃ nṛpa /*
*bhaktyā prasādayāmāsa stotraivadikalaukikaiḥ //* (the last word is easily confonded with *kaulikaiḥ)*
v. 16-32: *oṃ yā sā kṣutkṣāmakaṇṭhā navarudhiramukhā pretapadmāsanasthā bhūtānāṃ vṛndavṛndaiḥ pitṛvananilayā krīḍate śulahastā / śastradhvastapravīrajarudhiragalanmuṇḍamālottarīyā devī śrīvīramātā vimalaśaśinibhā pātu vaś carmamuṇḍā // yā sā kṣutkṣāmakaṇṭhā vikṛtabhyaṅkarī trāsinī duṣkṛtānāṃ muñcaj jvālākalāpair dṛśanakasamasaiḥ khādati pretamaṃsam / piṅgorddhvodbaddhajūṭāravisaddaśatanurvyāghracarmottarīyā daityendrair kṣarakṣo'psara-suranamitā pātu vaścarmamuṇḍā // yā sā dorddaṇḍa-caṇḍair-ḍamaru-raṇaraṇāṭopaṭaṃkāraghaṃṭaiḥ kalpāṃtotpātavātāhatapaṭupaṭāhairvalgate bhūtamātā / kṣutkṣāmā śuṣkakukṣiḥ kharatanakharaiḥ kṣodati pretamāṃsaṃ muncantī cāṭṭahāsaṃ ghuraghuritaravāpātuvaś carmamuṇḍā // yā sā nimnodarābhā vikṛtabhavayantrāsinī śūlahastā cāmuṇḍā muṇḍaghātā raṇaraṇi taraṇajjhallarīnādaramyā / trailokyaṃ trāsayantī kakahakahakahair ghorarāvair anekair nṛtyantī mātṛmadhye pitṛvananilayā pātu vaś carmamuṇḍā //19 etc.*
v. 20-21 address Cāmuṇḍā as Kanakeśvarī, the place was already known to MP.193.72ff.
v. 41: *tasya yogaiśvarya siddhir yogapītheṣu jāyate / mṛto yogeśvaraṃ lokaṃ jayaśabdādimaṃgalaiḥ /*
*sa gaccen na'tra saṃdehe yoginīgaṇasaṃyutaḥ //*

SP.5.3.200.3: *padmā padmāsanasthenādhiṣṭhitā padmayoginī / sāvitratejaḥ sadṛśī sāvitrī tena cocyate //*

SP.5.3.214.2-4: *kapālī kāṇthiko bhūtvā yathā sa vyacaranmahīm / piśācairakṣasair bhūtai-ḍākinī-yoginīvṛtaḥ //*
*bhairavaṃ rupamāsthāya pretāsanaparigrahaḥ / trailokyasyā'bhayaṃ dattvā cacāra vipulaṃ tapaḥ //*

*āṣāḍhī tu tatra hy āṣāḍhīnāma viśrutam / kanthā muktā tato'nyatra devena parameṣṭhinā //*

***Nāgarakhaṇḍa***

SP.6.18.52: *īdṛgjātisṛtir yasyāṃ pretayonau ca khe gatiḥ / dharmādharmaparijñānaṃ tacca kasmāt pranindasi* //

SP.6.35.27: *ahaṃ saṃvatsarasyānte śoṣayiṣyāmi sāgaram / vidyābalaṃ samāśritya yoginīnaṃ surottamāḥ //*
v. 30-33: *tato devagaṇāḥ sarve gatāḥ sve sve niketane / agastyo'pi samudyogaṃ cakre vidyāsamudbhavam //*
*tataḥ sarvāṇi pīṭhāni yāni santi dharātale / tāni tatrānayāmāsa mantraśaktyā mahāmuniḥ //*
*aṣṭamyāṃ ca caturdaśyāṃ teṣu saṃpūjya bhaktitaḥ / yoginīnāṃ ca vṛndāni kanyakānāṃ viśeṣataḥ //*
*vidyāṃ viśoṣiṇīṃ nāma samārādhayata dvijāḥ / pūjavitvā diśāṃ pālān kṣetrapālān api dvijaḥ /*
*ākāśacāriṇīṃ caiva devatāṃ śraddhayā dvijāḥ //*
v. 52-57: *camatkārapure kṣetre mayā pīṭhāny aśeṣataḥ / ānītāni prabhāvena mantrāṇāṃ surasattamāḥ //*
*tasmāt teṣāṃ sadā vāsas tatraivās tu prabhāvataḥ / sarvāsāṃ yoginīnāṃ ca mātṛṇāṃ ca viśeṣataḥ //53*
*aṣṭamyāṃ ca caturdaśyāṃ tāni yaḥ śraddhayā'nvitaḥ / pūjayiṣyati tasya syāt samastaṃ manasepsitam //54*
*devā ūcuḥ / yasmāc citrāṇi pīṭhāni tvayānītāni tatra hi / tasmāc citreśvaraṃ nāma pīṭham ekaṃ bhaviṣyati //55*
*yo yaṃ kāmam abhidhyāya tatra pūjāṃ kariṣyati / yoginīnāṃ ca vidyānāṃ mātṛṇāṃ ca viśeṣataḥ //56*
*taṃtaṃ kāmaṃ naraḥ śīghraṃ saṃprāpsyati mahāmune / asmākaṃ varadānena yadyapi syāt supāpakṛt //*

SP.6.43.5-10: *vayaṃ vratadharāḥ subhru brahmacaryaparāyaṇāḥ / mūrkhāḥ kāmavidhau bhadre niratāḥ śivaśāsane //*
*sarveṣāṃ vratināṃ mūlaṃ brahmacaryam udāhṛtaṃ / viśeṣācchivabhaktānām evaṃ bhūyo vidhāsyasi //6*
*api varṣaśataṃ sāgraṃ yat tapaḥ kurute vratī / sakṛtstrīsaṃgamānnāśaṃ yāti pāśupatasya ca //7*
*māṃ ca pāśupataṃ lubdhā kasmāttvaṃ bhīru bhāṣase / īdṛkpāpatamaṃ karmagarhitaṃ śivaśāsane //8*
*yaḥ strīṃ bhajati pāpātmā vṛthā pāśupatavratī / so'tītāndaśa cādhāya puruṣān narake pacet //9*
*āstāṃ tāvatsamā maṅgaṃ saṃsparśaṃ ca varānane / saṃbhāṣamapi pāpāya strībhiḥ pāśupatasya ca //10*

SP.6.53.5-6a: *ye yaṃ kāmam abhidhyāya tatra pīṭhaṃ prapūjayet / saṃpūjya yoginīvṛndaṃ kanyakāvṛndam eva ca //*
*sa tat kṛtsnam avāpnoti yad api syāt sudurlabham /*
v. 8b: *mahākālasya te sarve kalāṃ nārhanti ṣoḍaśīm //*

SP.6.88.48-50: *nāśaṃ yāsyati vā yatra pāvakaḥ sūtikāgṛhe / sa bhaviṣyti bhojyāya yuṣmākaṃ bālarūpakadhṛk //*
*māṅgalyaiḥ saṃparityaktaṃ yadbhavet sūtikāgṛham / tasmin yastiṣṭhate bālaḥ sa yuṣmākaṃ prakalpataḥ //*
*saṃdhyāyāṃ bālakā ye vā svapantyākāśadeśagāḥ / te sarve bhojanāthāya yuṣmākaṃ saṃniveditāḥ //*

SP.6.106.4: *mātṛtīrthaṃ tathaivānyat sarvakāmapradaṃ nṛṇām / yatra tā mātaro divyāḥ kārtikeya pratiṣṭhitāḥ //*
v. 29-32: *aṣṭāṣaṣṭis tu kṣetrāṇāṃ madīyānāṃ samaṃtataḥ / saṃsthitāste mahābhāgā yeṣu matsaṃsthitiḥ sadā //*
*aṣṭaṣaṣṭivibhāgena bhūtvā sarvāḥ pṛthakpṛthak / teṣu tiṣṭhatha madvākyāt pūjām agryām avāpsyatha //*
*tasya devasya tac chrutvā vākyaṃ tā mātaras tadā / prahṛṣṭās tatparityajya sthānaṃ skandavinirmitam //*
*aṣṭaṣaṣṭhivibhāgena bhūtvā rūpaiḥ pṛthagvadhaiḥ / aṣṭaṣaṣṭhiṣu kṣetreṣu tasya tāḥ saṃsthitāḥ sadā //*

SP.6.144.66b-67: *kasyacittvatha kālasya tatra kṣetre samāyayau // caitraśuklacaturdaśyāṃ bhagavāñ chaśiśekharaḥ /*
*gantuṃ citreśvare pīṭhe ganai raudraiḥ samāvṛtaḥ / yoginībhiḥ pracaṇḍābhiḥ sārdhaṃ prāpte niśāmukhe //*
v. 68-71: *atha prāpte niśārdhe tu yoginyas tāḥ sudāruṇāḥ / mahāmāṃsaṃ mahāmāṃsam ity ūrcur bhakṣaṇāya vai //*
*nṛtyamānāḥ purastasya devadevasya śūlinaḥ / saspardhā gaṇamukhyais tair nartamānaiḥ samantataḥ //*
*yas tatra samaye tāsāṃ mahāmāṃsaṃ prayacchati / mantrapūtaṃ sa saṃsiddhiṃ samāvāpnoti vāñchitām //*
*madyaṃ māṃsaṃ tathā cānyan naivedyaṃ va phalādikam / tasya siddhiḥ samādiṣṭā yathā svahṛdaye sthitā //*
v. 73: *asmadīyam idaṃ māṃsaṃ yoginyo harṣasaṃyutāḥ / bhakṣayan tu yathā saukhyaṃ svayam eva prakalpitam //*
v. 80: *mama saṃdarśanaṃ prāpya na mṛtyur jāyate kvacit / na vṛthā darśanaṃ caitat tasmāt prārthaya sādaram //*
v. 86-88: *eṣāpi kanyakā yasmāt praviṣṭā pīṭhamadhyataḥ / tasmāt phalavatī nāma yoginī sambhaviṣyati //*
*anenaiva tu rūpeṇa nagnatvena vyavasthitā / mukhyām avāpsyate pūjāṃ vāñchitaṃ ca pradāsyati /*
*pūjakānāṃ sthitaṃ citte śatasaṃkhyaguṇaṃ tadā //*
*etāṃ saṃpūjayen martyaḥ pīṭham etat tataḥ param / pūjayiṣyati tasyeṣṭā siddhir evaṃ bhaviṣyati //*
v. 89cd-94: *yoginīvṛndam adhyasthā nṛtyaṃ cakre tataḥ param //*
*evaṃ babhūva sā tatra yoginī ca varāṅgaṇā / tathā cakre paraṃ nṛtyaṃ yathā tuṣṭo maheśvaraḥ //*
*tataḥ provāca tāṃ dṛṣṭaḥ sarvayoginisaṃnidhau / anena tava nṛtyena gītena ca viśeṣataḥ //*
*parituṣṭosmi te vatsa tasmāc chṛṇu vaco mama / niśīthe'dya dine prāpte yas te pūjāṃ kariṣyati //*
*surāmāṃsānnasatkārair mantrair āgamasaṃbhavaiḥ / sa bhaviṣyati tatkālaṃ śāpānugrahaśaktimān //*
*bandhanaṃ mohanaṃ cāpi śatror uccāṭanaṃ tathā / kariṣyati na sandeho vaśīkaraṇam eva ca //*
v. 95-100: *trikoṇaṃ kuṇḍam āsthāya diśāṃ pālān prapūjayet / kṣetrapālaṃ ca sarvāstā devatā gaganodbhavāḥ //*
*tathā ca tvarapūjāṃ ca prakṛtvā vidhipūrvakam / paścāttvāṃ pūjayitvā ca homaṃ yaś ca kariṣyati //*
*śatruvāmapadotthena spṛṣṭena rajasā'thavā / guggulena sahasrāntaṃ staṃbhanaṃ ca kariṣyati //*
*yaś ca śatruṃ hṛdi sthāpya śatrūdvartanasaṃbhavam / malaṃ dhātrīphalaiḥ sārdhaṃ mohanaṃ sa kariṣyati //*
*yaḥ śatroḥ sahasrāntaṃ toyaṃ gṛhītvā cātha kardamam / śivanirmālyasaṃyuktaṃ juhvayiṣyati pāvake //*
*tavāgre sa naro nūnaṃ śatrum uccāṭayiṣyati / eṣopi tava saṃgena tava citrāṅgadaḥ priyaḥ /*
*saṃprāpsyati ca satpūjām anupaṃ gāttvadudbhavāt //*
v. 102b-104: *pitā mamaiṣa jābālir nirmukto vasanaiḥ sadā // ahaṃ yathā tathātraiva saṃtiṣṭhatu divāniśam /*

*yena santāpamāyāti paśyan mama virodhinīm // krīḍāṃ brāhmaṇavaṃśasya madyamāṃsasamudbhavām /*
*madyagandhaṃ samāghrāti māṃsaṃ paśyati saṃskṛtam / māṃ svacchandaratāṃ nityaṃ duḥkhaṃ yāti dinedine //*
v. 116: *mā nindāṃ kuru mūḍhātmaṃstvaṃ strīṇāṃ yogamāśritaḥ / etac carācaraṃ viśvaṃ strībhiḥ saṃdhāryate yataḥ //*
v. 118-119: *dhanyeyaṃ te sutā mūḍa yā prāptā yogam uttamam / prāptā ca paramaṃ sthānaṃ stokairevātra vāsaraiḥ //*
*tvaṃ punar mūrkhatāṃ prāptaś chāndasaṃ mārgamāsthitaḥ / avidyayā samāyuktaḥ saṃsāre'tra bhramiṣyasi //*
v. 130: *anindyā yoṣitaḥ sarvā naitā duṣyaṃti karhicit / māsimāsi rajo hyāsāṃ duṣkṛtānyapakarṣati //*
v. 135: *tasya cintāmaṇir haste tasya kalpadrumo gṛhe / kuberaḥ kiṃkaras tasya yasya syāt kāminī gṛhe //*

SP.6.149.57b-58: *ity uktvā bhagavāñ chambhur mantrair ātharvaṇais tadā //*
*āhvayāmāsa viśveśāṃ parāṃ śaktim anuttamām / āhūtā paramā śaktir jagāma harasaṃnidhim //*
v. 68-71: *ete mātṛgaṇāḥ sarve mayā dattāstavādhunā / kṣutkṣāmāḥ sūdayiṣyanti dānavānye puraḥ sthitāḥ //*
*yasmāt kelīmayaṃ rūpaṃ vidhāya tvaṃ sahasradhā / anekair vikṛtai rūpaiḥ samāhutāgnimadhyataḥ //*
*tasmāt keliśvarīnāma trailokye tvaṃ bhaviṣyasi / anenaiva tu rūpeṇa yastvāṃ bhaktyā'rcayiṣyati //*
*aṣṭamyāṃ ca caturdaśyāṃ tasyābhīṣṭaṃ bhaviṣyati / yuddhakāle'tha saṃprāpte stotreṇānena te stutim //*
v. 74-76: *prasthitā puratastasya bhavasainyasya harṣitā / sarvair mātṛgaṇaiḥ sārdhaṃ raudrārāvaiḥ subhīṣaṇaiḥ //*
*yuddhotsāhaparai raudrair nānāśastraprahāribhiḥ / atha te dānavā dṛṣṭvā strīsainyaṃ tatsamāgatam //*
*vikṛtaṃ vikṛtākāraṃ vikṛtākārārāvaṇam / śastrodyatakaraṃ sarvayuddavāchāparāyaṇam //*
v. 80-82: *eṣā kṛtyā vadhārthāya tava rudreṇa nirmitā / yaiṣā siṃhavamārūḍhā cakrāṅkitakarā sthitā //*
*eṣā keliśvarīnāma vahnikuṇḍād vinirgatā / etābhiḥ saha raudrābhiḥ strībhir mantrabalāśrayāt //*
*svaraktena kṛte homa devadevena śambhunā / sa eṣa bhagavān kruddhaḥ svayamabhyeti teṃ'tikam //*

SP.6.150.1-5: *śukrastasya vacaḥ śrutvā citte kṛtvā dayaṃ tataḥ / hāṭakeśvarajaṃ kṣetre gatvā siddhipradāyakam //*
*cakāra vidhivaddhomaṃ svamāṃsena hutāśane / mantrair ātharvaṇairaudraiḥ kuṇḍaṃ kṛtvā trikoṇakam //*
*evaṃ saṃjuhvatas tasya tena vai vidhinā tadā / yathā rudreṇa saṃtuṣṭā devī keliśvarī tadā //*
*taṃ provāca sametyāśu śukraṃ daityapurohitam / mā tvaṃ bhārgavaśārdūla kuru māṃsaparikṣayam //*
*bhāvitā'haṃ trinetreṇa tat kiṃ brūhi karomi te //*
v. 13: *eṣā sā paramā śaktir yayā vyāptam idaṃ jagat / kevalaṃ bhaktisādhyā sā na daṇḍena kathaṃcana//*

SP.6.153.31: *tataḥ sā sahasā bhūtvā tatkṣaṇād bhagnanāsikā / śirṇakeśā bṛhaddantā cipiṭākṣī mahodarā //*

SP.6.168.36-39: *yad uktaṃ sāmavidhinā sāmavede vadhātmakam / tasya tair dāruṇair mantrair juhvato jātavedasam //*
*niṣkrāntā dāruṇā śaktir muktakeśī bhayānakā / vānaraskandhamārūḍhā kurvāṇā kilkilādhvanim //*
*nānāyudhasamopetā yamajihvā yathāparā / sā'bravid vada viprendra kiṃ te kṛtyaṃ karomy aham //*
*trailokyam api kṛtsnaṃ ca saṃharāmi tavājñayā //*
v. 47: *tiṣṭhatiṣṭeti tenoktā tataḥ sā niścalābhavat / nijamaṃś ca sā tena stambhitātharvaṇodbhavaiḥ //*
v. 48-53: *tataḥ strīrūpamādāya provāca munipuṃgavam / sāmavedas tu vedānāṃ prādhānyena vyavasthitaḥ //*
*vidhinā tena saṃsṛṣṭā viśvāmitreṇa dhīmatā / mā kuru tvapramāṇaṃ tu prahāraṃ saha me mune /*
*rakṣayiṣyāmi te prāṇān svalpasparśena te mune //49 vasiṣṭha uvāca /*
*yady evaṃ kuru me sparśaṃ na marma sparśanaṃ śubhe / mayā cātharvaṇā mantrāḥ saṃhṛtāḥ kṛpayā tava //*
*tataḥ sā dāruṇā śaktir viśvāmitreprayojitā / tasya āṅgadeśaṃ spṛṣṭvātha nipapāta dharātale //51*
*tatas tuṣṭo vasiṣṭhas tu tāmāha madhuraṃ vacaḥ / adyaprabhṛti te pūjāṃ kariṣyanti samāhitāḥ /*
*janaḥ sarve mahābhāge bhaktyā paramayā yutāḥ //52*
*caitramāse site pakṣe aṣṭamīdivase sthite / ye te pūjāṃ kariṣyaṃti śraddayā parayā yutāḥ //53*

SP.6.169.34: *dhārāpi saṃsthitā tatra arundhatyā samanvitā / adyāpi dṛśyate vyomni tasyāś cāpi samīpagā //*

SP.6.188.80: *dṛṣṭvā tā nṛtyamānāś ca gāyamānās tathaiva ca / utkūrdantir dharāpṛṣṭhe saṃtoṣaṃ paramaṃ gatāḥ //*

SP.6.199.120-123ff: *tathā tribhiḥ stanai raudrā pṛṣṭhyāvartakasaṃyutā / daridro'pi suduḥstho'pi kulahīnopi pārthiva //*
*dīyamānām api na tāṃ pratigṛhṇāti kaścana / yad bhakṣyati bhartāraṃ ṣaṇmāsābhyantare hi sā //121*
*yasyāḥ syur dviguṇā dantā evaṃ sāmudrikā juguḥ / tristanī kanyakā yā tu śvaśurasya kulakṣayaṃ /*
*saṃdhatte nātra sandehas tasmāttaṃ dūratas tyajet //122*
*pṛṣṭhyāvarto bhaved yasyā asatī sā bhaved drutam / bahupāpasamācārā tasmāttāṃ parivarjayet //123*

***Prabhāsakhaṇḍa***

SP.7.1.3.19cd-22: *vaṃśa-vīṇā-mṛdaṅgaiś ca gomukhair mukhavādanaiḥ //19*
*śaṅkha-bherīninādena dundubhi-dhvanitena ca / garjadbhirgaṇavṛndaiś ca meghasvanitanisvanaiḥ //20*
*gaṇānāṃ stotraśabdena sāmavedaraveṇa ca / prekṣaṇīyair mahānādair geyahuṅkāraśobhitam //21*
*vṛṣanarditaśabdena gajavājireveṇa ca / kāṃcīnūpuraśabdena samākīrṇadigantaram //22*
v. 30cd-31ab: *śaktirūpadharair mantrair yogaiśvaryasamanvitaiḥ // sahasrapatrakamalair aṅkitaiḥ surapūjitaiḥ /*
v. 35: *tasyotsaṅgagatā devī taptakāñcanasaprabhā / pūjito yoginīvṛndaiḥ sādhakaiḥ surakinnaraiḥ //*

SP.7.1.8.17-19: *grahadoṣās tu ye kecid bhūtadoṣās tathā pare / ḍākinī-preta-vetālā-rākṣasā graha-pūtanāḥ //*
*piśācā yātudhānāś ca mātaro jātahārikāḥ / bālagrahās tathā cānye buddhāś caiva tu ye grahāḥ //18*
*jvara-bhūta-grahāś cānye hy atisārabhagandarāḥ / aśmarī mūtrakṛcchraṃ ca rogāś cānye sahasraśaḥ* //19

SP.7.1.13.34: *yoginyas tatra rakṣanti brāhmyādyā mātaras tathā / māghe kṛṣṇacaturdaśyāṃ rātrau mātṛgaṇān yajet / balipuṣpopahāraiś ca tataḥ siddhir bhaviṣyati //*

SP.7.1.16.23-26: *śrīmukhaṃ nāma taddvāraṃ rakṣyate mātṛbhiḥ priye / varṣam ekaṃ caturdaśyāṃ niyamādyas tu ??? // tatra mātṛgaṇān devi sunandādyān vidhānataḥ / paśupuṣpopahāraiś ca dhūpa-dīpais-tathottamaiḥ / viprāṇāṃ bhojanair devi tasya siddhir bhaviṣyati //*

SP.7.1.17.196-197ab: *pravāsibhir bandhuvargaiḥ saṃyujyeta sadā naraḥ / naṣṭaiḥ saṃyujyate cārthairaparaiś cāpi cintitaiḥ / rakṣyate yoginībhiś ca priyaiś ca na vayujyate //*

SP.7.1.62.2f: *kṣetradūtīṃ mahāraudrīṃ rudraśaktiṃ mahāprabhām / kṣetrarakṣāvidhau tatra mayā muktaṃ tu madhyataḥ // koṭibhūtasamāyuktā mahākāyā mahāprabhā / jīrṇe gṛhe tathodyāne prāsāsāṭṭālake pathi // catvareṣu ca sarveṣu kṣetra madhyasthitā satī / rātrau paryaṭate devī bhūtānāṃ koṭibhir vṛtā //*

v. 5-6: *mahānavamyāṃ yas tatra nārī vātha naropi vā / nānāpūjopacāraiś ca pūjayed vidhivac chubhām // tasya tuṣṭā'khilānkāmān sā devī saṃpradāsyati / daṃpatyir bhojanaṃ tatra devyaṃ yātrāphalepsubhiḥ //*

SP.7.1.83.51-53: *śatam ardhaśataṃ vāpi tadardhārdhaṃ yathecchayā /*
*surāsavabhṛtaiḥ kuṃbhais tarpayet parameśvarīm //*
*kāpālikebhyas taddeyaṃ dāsīdāsajane tathā / tato'parāhṇasamaye navamyāṃ sthitām //*
*yogeśīṃ bhrāmayed rāṣṭre svayaṃ rājā svasainyavān / nadadbhiḥ śaṅkhapaṭahaiḥ paṭhadbhir baṭucāraṇaiḥ //*

SP.7.1.119.47cd-52ab: *kecit samudraṃ viviśuradrīn kecic ca dānavāḥ //*
*kecil luñcitamūrdhāno jālmābhūtvā vane'vasan / dayādharmaṃ bruvāṇāś ca nirgrathavratam āsthitāḥ //48*
*kecit prāṇaparā bhītāḥ pākhaṇḍāśramam āsthitāḥ / hetuvādaparā mūḍhā niḥśaucā nirapekṣakāḥ //49*
*te cādyāpīha dṛśyante loke kṣapaṇakāḥ kila / tathaiva bhindakāś cānye śivaśāstrabahiṣkṛtāḥ //50*
*kecit kaulavratā hy asmindṛśyante sakalair janaiḥ / surā-strī-māṃsa-bhūyiṣṭhā vikarmasthāś ca liṅginaḥ //51*
*prāyo naiṣkṛtikāḥ pāpā jihvopasthaparāyaṇāḥ /*

v. 53-62: *prabhāsaṃ kṣetram āsādya saṃsthitā sāṃsthitā sā tad āmbikā / yoginīnāṃ catuḥṣaṣṭhyā saṃyuitā pāpanāśinī / balātibalanāśīti prabhāse prathitā kṣitau // devyuvāca //*
*catuḥṣaṣṭhis tvayā proktā yoginyo yāḥ sureśvara / tāsāṃ nāmāni me brūhi sarvapāpaharāṇi ca // īśvara uvāca //*
*śṛṇu devi pravakṣyāmi yoginīnāṃ mahodayam / sarvarakṣākaraṃ divyaṃ mahābhayavināśanam //*
*ādau tatra mahālakṣmīr nadā kṣemaṃkarī tathā / śivadūtī mahābhadrā bhrāmarī candramaṇḍalā //56*
*revatī harasiddhiś ca durgā viṣamalocanā / sahajā kulajā kubjā māyāvī śāṃbhavī kriyā //57*
*ādyā sarvagatā śuddhā bhāvagamyā manotigā / vidyāvidyā mahāmāyā suṣumnā sarvamaṅgalā //58*
*oṃkārātmā mahādevi vedārthajananī śivā / purāṇānvīkṣikī dīkṣā cāmuṇḍā śaṅkarapriyā //59*
*brāhmī śāntikarī gaurī brahmaṇyā brāhmaṇapriyā / bhadrā bhagavatī kṛṣṇā grahanakṣatramālinī //60*
*tripurā tvaritā nityā saṃkhyā kuṇḍalinī dhruvā / kalyāṇī śobhanā nityā niṣkalā paramā kalā //61*
*yoginī yogasadbhāvā yogagamyā guhāśayā / kātyāyanī umā śarvā hy aparṇeti prakīrtitā //62*
*catuḥṣaṣṭir mahādevī evaṃ te parikīrtitāḥ / stotreṇānena divyena bhaktyā yaḥ stauti caṇḍikām //63*

v. 64-69*: taṃ putram iva śarvāṇī sarvāpatsvabhir akṣati / caturdaśyām athāṣṭamyāṃ navamyāṃ ca viśeṣataḥ //*
*upavāsaikabhaktena tathaivāyācitena ca / gṛhītaniyamā devi ye japaṅti ca caṇḍikām //65*
*varṣārdhaṃ varṣam ekaṃ vā siddhāste tattvacāriṇaḥ / āśvayuk chuklapakṣe ca manvādiṣvaṣṭakāsu ca //66*
*kṛtvā mahotsavaṃ devīṃ yajec chreyo'bhivṛddhaye / pāduke dhārayed devyā durgābhakto hiraṇmaye //67*
*pramādavighnaśāntyarthaṃ kṣurikāṃ ca sadā pumān / paśumāṃ sāsavauś caivam āsuraṃ bhāvamāśritāḥ //*
*ye yajanty ambikāṃ te syur daitya aiśvaryabhoginaḥ / devatvaṃ sāttvikā yānti sāttvikīṃ bhaktim āsthitāḥ //69*

SP.7.1.132.1-9: *tato gacchen mahādevi vaiṣṇavīṃ śaktim uttamām / someśādīśadigbhāge nātidūre(tire ?) vyavasthitām //*
*siddhalakṣmīti vikhyātā hy atra pīṭhādhidevatā / brahmāṇḍā prathamaṃ pīṭhaṃ yatra prabhāsaṃ vyavasthitam //*
*tatra devi mahāpīṭhe yoginyo bhūcarāḥ khagāḥ / bhairaveṇa sametās tu krīḍante svecchayā priye //*
*jālandharaṃ mahāpīṭhaṃ kāmarūpaṃ tathaiva ca / śrīmadrudra nṛsiṃhaṃ ca caturthaṃ pīṭham anuttamam*
*(*probably a corruption of *śrīmad uḍraṃ nṛsiṃhaṃ ca caturthaṃ pīṭham uttamam,* Sanderson*) //*
*ratnavīryaṃ mahāpīṭhaṃ kāśmīraṃ pīṭham eva ca / etāni devi pīṭhāni yo vetti sa ca mantravit //5*
*sarveṣāṃ caiva pīṭhānām ādhāraṃ pīṭham uttamam / saurāṣṭre tu mahādevi nāmnā khyātaṃ mahodayam /*
*kāmarūpadharaṃ jñānaṃ yatrādyāpi pravartate //6*
*tatra pīṭhe sthitā devī mahālakṣmīti viśrutā / sarvapāpapraśamanī sarvakāryaśubhapradā //7*
*śrīpañcamyāṃ naro yas tu pūjayet tāṃ vidhānataḥ / gandhapuṣpādibhir bhaktyā tasyā lakṣmībhayaṃ kutaḥ //*
*uttarāṃ diśamāsthāya mahālakṣmyās tu sannidhau / ye japen mantrarājñīṃ tāṃ siddhilaṣmīti viśrutām //9*

SP.7.1.147.23: *tasya pūrve samākhyātaḥ śrīkṛṣṇo daityasūdanaḥ / caṇḍikā yoginī tatra sakhībhiḥ parivāritā //*

v. 55-56: *udgrāhayati śāstrāṇi vibuddhārthāni satvaram / vimalaṃ pāñcarātraṃ ca vaiṣṇavaṃ śaivam eva ca // itihāsapurāṇaṃ ca bhūtatantraṃ ca gāruḍam / bhairavaṃ ca mahātantraṃ kulamārgaṃ dvidhā priye //*

SP.7.1.167.3-5: *bhūtamāteti saṃdṛṣṭā grāmegrāme purepure / gāyan-nṛtyan-hasallokaḥ sarvataḥ paridhāvati // unmattavat pralapate kṣitau patati mattavat / kruddhavaddhāvati parānmṛtatkṛṣyate hi saḥ // sukhabhaṃgāṅś ca kurute loko vātagṛhītavat / bhūtavadbhasmamūtrāṃbukardamānavagāhate //*

v. 77: *na śakinyo gṛhe tasya na piśācā na rākṣasāḥ / pīḍāṃ kurvanti śiśavo yānti vṛddhimanāmayām* //
v. 93-95: *imāṃ kṛṣṇārdhavadanāṃ grahīṣyasi durātmakām / vimuktakeśāṃ nṛtyantīṃ paśyadhvaṃ yoginīm iva //*
*gambhīranūpuradhvānapravṛddhoddhatatāṇḍavā / unmattanetracaraṇā yātyeṣā ḍimbhamaṇḍalī //*
*kaṭītaṭasthapiṭikollasatkaṃbaladhāriṇī / aṭate naṭatī hy urvīṃ paritaś ca gṛhādgṛham //*
v. 97-99: *ekādaśyāṃ navamyāṃ vā dīpaṃ prajvālya kuṇḍakam / mukhabiṃbāni tatraiva lepadārukṛtāni vai //*
*vicitrāṇi mahārhāṇi raudraśāntāni kārayet / mātṛṇāṃ caṇḍikādīnāṃ rākṣasāṇāṃ tathaiva ca //*
*bhūta-preta-piśācānāṃ śākinīnāṃ tathaiva ca / mukhāni kārayet tatra hāvabhāvakṛtāni ca //*
v. 112-114: *gṛhāṇi yāni nagnāni śūnyānyāyatanāni ca / vidhvastāni ca yāni syū racanāṃroṣitāni ca //*
*rājamārgoparathyāś ca catvarāṇī trikoṇi ca / dvārāṇyaṭṭālakāṃś caiva nirgamānsaṃkramāṃs tathā //*
*pathe nidīś ca tīrthāni caitya-vṛkṣān-mahāpathān / sthānāmi tu piśācānāṃ nivāsāyādadāṃ priye //*

SP.7.1.189.1-2: *īśvara uvāca // tasyaiva paścime bhāge nātidure vyavasthitam / caṇḍikā karṇamoṭī ca yoginīkoṭisaṃyutā /*
*pīṭhatrayaṃ mahādevi ādyaṃ trailokyavanditam //*
*navamyāṃ tatra saṃpūjya devīpīṭhaṃ ca yoginīm / sa sarvān prapnuyāt kāmān bhavet svargāṅganāpriyaḥ //*

SP.7.1.224.3: *brahmahatyā hi duḥprekṣyā vivarṇājananī mama / durgadhacāriṇī caiva sarvatejovināśinī //*

SP.7.1.228.1-3ab: *tato gacchen mahādevi mātṛsthānam anuttamam / bhairaveśeti vikhyātaṃ sarvabhayavināśanam //*
*caturdaśyāṃ vidhānena kṛṣṇapakṣe yatātmavān / pūjayed gandhapuṣpaiś ca balidānais tathottamaiḥ //*
*taṃ putram iva yoginyo rakṣanti bhuvi mātaraḥ /*

SP.7.1.242.11-12: *tasyā hasantyā niścerur varāṅgāḥ kanyakāḥ punaḥ / pāśāṅkuśadharāḥ sarvāḥ pīnaśroṇipayodharāḥ //*
*phetkārārāvamātreṇa trāsayaṃtyaś carācaram / anvagātsā ruruyatra tābhiḥ sārddhaṃ yaśasvinī //*
v. 22-25f: *devā ūcuḥ // jaya tvaṃ devi cāmuṇḍe jaya bhūtāpahāriṇī / jaya sarvagate devi kālarātri namo'stu te //*
*bhīmarūpe śive vidye mahāmāye mahodaye / mahābhāge jaye jṛmbhe bhīmākṣi bhīmadarśane //*
*mahāmāye vicitrāṅgi geya-nṛtya-priye śubhe / vikarāli mahākāli kālike kālarūpiṇi //*
*prāsahaste daṇḍahaste bhīmahaste bhayānane / cāmuṇḍe jvalamānāsye tīkṣṇadaṃstre mahābale /*
*śvayānasthite devi pretasaṃghaniṣevite //25*

SP.7.1.317.16-17: *agnihotraṃ haviṣyaṃ ca havirvinyasya mantravit / susamidaṃ juhāvāgniṃ rakṣasāṃ nāśahetave //*
*hutehaviṣi deveśi tatkṣaṇādeva cotthitā / śaktiḥ śaktitriśūlāḍhyā carmahastā mahojjvalā //*
v. 22-23: *evaṃ bhaviṣyatīty uktvā sā devyantarhitā tadā / aṣṭamyāṃ vā navamyaṃ vā pūjayiṣyati mānavaḥ //*
*rākṣasebhyaḥ piśācebhyo bhayaṃ tasya na jāyate / prāpnuyāt paramāṃ siddhiṃ mānavo nātra saṃśayaḥ //*

## *Ur-Skanda purāṇa*

USP.1.24-25: *kumārasya kathaṃ janma kārttikeyasya dhīmataḥ / kiṃnimittaṃ kuto vāsya icchāmyetaddhi veditum //*
*kathaṃ rudrasutaścāsau vahnigaṅgāsutaḥ katham / umāyāstanayaś caiva svāhāyāś ca kathaṃ punaḥ /*
*suparṇyāś cātha mātṛṇāṃ kṛttikānāṃ kathaṃ ca saḥ //*

USP.2.12: *gaurītvaṃ putralambhaś ca devyā utpattir eva ca / kauśikyā bhūtamātṛtvaṃ siṃhāś ca rathinas tathā //*

USP.7.18-24: *tamāpatantaṃ sakrodhaṃ mahiṣaṃ devakaṇṭakam / samprekṣyāha gaṇādhyakṣo gaṇānsarvānpinākinaḥ //*
*daityo 'yaṃ gaṇapā duṣṭastrailokyasurakaṇṭakaḥ / āyāti tvarito yūyaṃ tasmādenaṃ nihanyatha //*
*tataste gaṇapāḥ sarve samāyāntaṃ suradviṣam / bhittvā śūlena saṃkruddhā vigatāsuṃ ca cakrire //*
*hate tasmiṃs tadā devo diśaḥ sarvā avaikṣata / tābhyaḥ piśācā vṛttāsyāḥ piśācyaś ca mahābalāḥ /*
*abhyagacchanta deveśaṃ tābhyastaṃ vinivedayat //*
*sa tābhir upayuktaś ca viniyuktaś ca sarvaśaḥ / tameva cāpyathāvāsaṃ devādiṣṭaṃ prapedire //*
*bhakṣayanti sma mahiṣaṃ mitvā mitvā yatastu tāḥ / kapālamātaraḥ proktās tasmād devena dhīmatā //*
*kapālaṃ sthāpitaṃ yasmāt tasmindeśe pinākinā / mahākapālaṃ tattas māttriṣu lokeṣu gadyate //*

USP.9.17-22: *evam uktaḥ sa bhagavān brahmaṇā devasattamaḥ / svakaṃ tejo mahaddivyaṃ vyasṛjat sarvayogavit //*
*ardhena tejasaḥ svasya mukhādulkāṃ sasarja ha / tāmāha bhava nārīti bhagavān viśvarūpadhṛk //*
*sākāśaṃ dyāṃ ca bhūmiṃ ca mahimnā vyāpya viṣṭhitā / upatasthe ca deveśaṃ dīpyamānā yathā taḍit //*
*tāmāha prahasan devo devīm kamalocanām / brahmāṇaṃ devi varadam ārādhaya śucismite //*
*sā tatheti pratijñāya tapastaptuṃ pracakrame / ridraś ca tān ṛṣīnāha śṛṇudhvaṃ mama toṣaṇe //*
*phalaṃ phalavatāṃ śreṣṭhā yad bravīmi tapodhanāḥ / amarā jarayā tyaktā arogā janmavarjitāḥ //*

USP.10.4-8: *na hi yena śarīreṇa kriyate paramaṃ tapaḥ / tenaiva parameśo'sau patiḥ śambhuravāpyate //*
*tasmāddhi yogādbhavatī dakṣasyeha prajāpateḥ / jāyasva duhitā bhūtvā patiṃ rudram avāpsyasi //*
*tataḥ sā tadvacaṃ śrutvā yogāddevā manasvinī / dakṣasya duhitā jajñe satī nāmātiyoginī //*
*tāṃ dakṣastryambakāyaiva dadau bhāryāmaninditām / brahmaṇo vacanādyasyāṃ mānasānasṛjat sutān //*
*ātmatulyabalāndīptāñ jarāmaraṇavarjitān / anekāni sahasrāṇi rudrāṇām amitaujasām //*
v. 23-25: *tataṃ kṛtvā namaskāraṃ manasā tryambakāya ha / uvācedaṃ susaṃrabdhā vacanaṃ vacanāraṇih //*
*yatrāham upapadyeyaṃ punardehe svayeccayā / evaṃ tatrāpy asaṃmūdhā sambhūtāḍhārmikī satī //*
*gaccheyaṃ dharmapatnī tvaṃ tryambakasya iva dhīmataḥ / tataḥ sā dhāraṇāṃ kṛtvā āgneyīṃ sahasā satī /*

*dadāha vai svakaṃ dehaṃ svasamutthena vahninā //*

USP.11.24-33: *evamuktvā tato brahmā tatraivāntaradhīyata / so 'pi kālena śailendro menāyām upapādayat //*
*aparṇām ekaparṇāṃ ca tathā cāpy ekapālām / nyāgrodham ekaparṇā ti pātalaṃ caikapālā //25*
*āśrite dve aparṇā tu aniketā tapo 'carat / śataṃ varṣasahasrāṇāṃ duśacaraṃ devedānavaiḥ //26*
*āhāram ekaparṇena saikaparṇā samācarat / pātalena tathaikena vidadhāty ekapālā //27*
*pūrṇe pūrṇe sahasre tu āhāraṃ tena cakratuḥ / aparṇā tu nirāhārā tāṃ mātā pratyabhāṣata /*
*niṣedhayantī hyu meti mātṛsnehena duḥkhitā //28*
*sā tathoktā tadā mātrā devī duśacaracāriṇī / tenaiva nāmnā lokeṣu vikhyātā surapūjitā //29*
*etattat trikumārīṇāṃ jagatsthāvarajaṅgamam / etāsāṃ tapasā labdhaṃ yāvad bhūmir dhariṣyati //30*
*tapaḥ śarīrāsthāḥ sarvāsstisro yogabalānvitāḥ / sarvāś caiva mahābhāgāḥ sarvāś ca sthirayauvanāḥ //31*
*tā lokaṃātaraś caiva bharmacāriṇyā eva ca / anugṛhnanti lokāmś ca tapasā svena sarvadā //32*
*umā tāsāṃ variṣṭhā ca śreṣṭhā ca varavarṇiṇī / mahāyogabalopetā mahādevam upasthitā //33*

USP.13.68-72ab: *samudrās tatra catvāraḥ śakrādyāś ca surottamāḥ / devanadyo mahānadyaḥ siddhā munaya eva ca //*
*gandharvāpsarasaḥ sarve nāgā yakṣāḥ sarākṣasāḥ / guhyakāḥ khecarāś cānye kiṃnarā devacāraṇāḥ //*
*tumburur nārado hāhā hūhū caiva tu sāmagāḥ / ratnānyādāya vādyāṃś ca tatrājagmus tadā puram //*
*ṛṣayaḥ kṛtsnaśas tatra vedagītāṃstapodhanāḥ / puṇyānvaivāhikān mantrāñjepuḥ saṃhṛṣṭamānasāḥ //*
*jagato mātaraḥ sarvā devakanyāś ca kṛtsnaśaḥ /*

USP.19.10cd-13: *pitṛkanyāṃ tataḥ kālīm apaśyad divyarūpiṇīm //*
*matsīgarbhasamutpannāṃ vasorbījāśanātpurā / adrikām apsaraḥ śreṣṭhāṃ brahmatejomayīṃ śubhām //*
*tasyāṃ sa janayāmāsa varaṃ dattvā mahātapāḥ / bhavantaṃ tapasāṃ yoniṃ śrautasmārtapravartakam //*
*tava putro 'bhavaccāpi śuko yogavidāṃ varaḥ / tasya putrāś ca catvāraḥ kanyā caikā sumadhyamā //*

USP.20.24-25: *kumārasya kathaṃ janma kārttikeyasya dhīmataḥ / kiṃnimittaṃ kuto vāsya icchāmyetaddhi veditum //*
*kathaṃ rudrasutaś cāsau vahnigaṅgāsutaḥ katham / umāyāstanayaś caiva svāhāyāś ca kathaṃ punaḥ /*
*suparṇyāścātha mātṛṇāṃ kṛttikānāṃ kathaṃ ca saḥ //*
v. 37: *bhūtagrāmacikitsāṃ ca mātṛṇāṃ caritaṃ ca yat / bhujaṃgānāṃ ca sarveṣāṃ yacca kiṃcidviceṣṭitam /*
Two recessions of the USP, namely A and R say that there were *tantras* related to mothers and *bhūtas (mātṛbhūtaṃ mahātantra*). See n. 118 in the first volume of USP edited by Isaackson and Bakker.
v. 20.41: *mātṛbhūtagrahaṃ tantraṃ yoginām (?īm) matamuttamam / abdairadhitavān saivaṃ vyāsa ṣaṭpañcābhis tataḥ //*

USP.24.32: *lokasya mātaraś caiva pṛthivī svarga eva ca / bhūtāni prakṛtiś caiva indriyāṇi ca sarvaśaḥ //*

USP.25.40-52: *nandyuvāca / namo vaḥ sarvabhūtebhyo namo yogibhya eva ca /*
*namaś cāpy aniketebhyo yogīśebhyo namas tathā //*
*namaḥ kāmacarebhyaś ca nama ugrebhya eva ca / mṛtyubhyaś ca yamebhyaś ca kālebhyaś ca namo namaḥ //41*
*namaḥ kāñcanamālebhyaḥ sarvadharmibhya eva ca / namo vo vadhakebhyaś ca avadhyebhyas tathaiva ca //42*
*namaḥ paramayogibhyo jaṭibhyaś ca namo namaḥ / namo vo 'dṛśyarūpebhyo vikṛtebhyas tathaiva ca //43*
*namo valkalavāsebhyaḥ kṛttivāsebhya eva ca / namaḥ śvetāmbarasragbhyaś citrasragbhyo namo namaḥ //44*
*dhāvadbhyaś ca dravadbhyaś ca prasthitebhyo namo namaḥ / namo munibhyo gāyadbhyo japadbhyaś ca namo namaḥ // namaḥ śarabharūpebhyaḥ śatarūpebhya eva ca / namaḥ parvatavāsebhyo vyāghrarūpebhya eva ca //*
*namo mārjārarūpebhyaḥ kākakokebhya eva ca / namo daivatarūpebhyaḥ pavanebhyas tathaiva ca //46*
*namo 'gnibhyas tathādbhyaś ca varuṇebhyas tathaiva ca / namo dhaneśarūpebhyaḥ sarvarūpibhya eva ca //47 namaś codaravaktrebhyaḥ sarvavaktrebhya eva ca / namo vāmanarūpebhyo vāmarūpebhya eva ca //48*
*devāsuramanuṣyāṇāmāpyāyibhyo namo namaḥ / namo vaḥ sarvabhūtānāṃ namo vaḥ sarvataḥ śubhāḥ //49*
*grahebhyaś ca namo vo 'stu mokṣebhyaś ca namas tathā / śubhebhyaś ca namo vo 'stu aśubhebhyas tathaiva ca //*
*mama saumyāḥ śivāś caiva bhavantu gaṇanāyakāḥ /*
*iti stutā gaṇapatayo mahābalāḥ śubhair vacobhiḥ suraśatrunāśanāḥ //52*

USP.64.18-20: *sa gatvā vacanāttasya praṇamyovāca kauśikīm / śulkaṃ kila gṛhāṇārye dīyamānaṃ suradviṣā //*
*evamastviti sā procya taṃ visṛjya ca dānavam / vyavardhata mahāyogā yogamāsthāya kauśikī //*
*atha tasyāḥ samutpedu gartrebhyaḥ pramadottamāḥ / baddhagodhāṃgulitrāṇāḥ sāyudhā bhīmadarśanāḥ //*
v. 32-35: *vājinaḥ soṣakaraṇām madonmattān mataṅgajān / āyudhāni tanutrāṇi tūryāṇi vividhāni ca //*
*uvāca ca mahāyogā tā devīḥ purataḥ sthitāḥ / devyaḥ śuṃbho niśuṃbhaś ca bhātarau devakaṇṭakau //*
*netuṃ māṃ kila saṃgrāme vijitya raṇamūrdhani / āgatau tau balonmattau sahitau daityadānavaiḥ //*
*tāvahaṃ vinihaṃsyāmi śeṣān hata suradviṣaḥ / ajarś cāmarāś caiva bhaviṣyatha mahābalāḥ //*
v. 43-50: *saṃpūrṇacandradyutinātha mūrdhni samucchitenātapavāraṇena /*
*saṃbījyamānā ca vicitradaṇḍaiḥ sucāmarair indumarīcigauraiḥ //*
*tatastāstūryamāhatya nedurnādān pṛthagvidhān / devyā devyaḥ susaṃyuktā babhūvuś ca purassarāḥ //44*
*tena nādena daityānāṃ hṛdayāni cakampire / visasarja śakṛnmūtraṃ hastyaśvañcāsure bale //45*
*cakampa iva bhūrlīkaścukṣubhuḥ sāgarā iva / vacelurivaśailendrāḥ pūritaṃ va nabhastalam //46*
*tadā taddevatānīkaṃ patākādhvajaśobhitam / vireje vinadattūryaṃ sitanistriṃśasaṃkulam //47*
*balākāpaṃktiśabalaṃ sendracāpaṃ mahāsvanam / nabhasye māsi sataḍid vṛndaṃ jalamucāmiva //48*
*tato jagāma saṃyacchad daityendrābhimukhaṃ tadā / javena devatānīkaṃ saṃkṣapyeva diśo daśa //49*

*atha dadṛśaranīkamāgataṃ suraripavo vividhocchritadhvajam /*
*pratibhayajananaṃ mahāsvanaṃ pralaya ivāmbudavṛndamunnatam //50*

USP.65.1-12: *atha tā devatāḥ kruddhā daityānagresarāṃstadā / nijaghnur vividhaiḥ śastraiste ca tā vibhidur yudhi //*
*daityā nānāyudhopetā devīrjaghnu stadā raṇe / abalā balino vīrāḥ samaremaravidviṣaḥ //2*
*turaṅgaṇasturaṅgasthāḥ padātīṃś ca padātayaḥ / rathino rathasaṃsthāś ca gajjasthā gajasādinaḥ //3*
*rathā nāgāsturaṅgāś ca rathān nāgān turaṅgamān / padātīḥ sādinaḥ śūrāḥ sādinīś ca padātayaḥ //4*
*devyopi yuddhi saṃkruddhāḥ pattisādiratha dvipān / nirjadhnu dārnavendrāṇāṃ prāsaśakti paraśvadhaiḥ //5*
*pādaiś ca pipiṣuḥ śūrān nipātya bhuvi dānavān / vibhidurmuṣṭibhiḥ kāścic chirāṃsi suravidviṣām //6*
*vidāryoraḥsthalaṃ kāścit samare darpaśālinām / papuś ca rudhiraṃ devyaḥ prāṇaissaha suradviṣām //7*
*cchinnāṃś ca khaṇḍaśaḥ kecid hetīnutthāya vegitāḥ / nirjadhnur devatāḥ kruddhā muṣṭibhir vajrasaṃhataiḥ //8*
*kecin madāmbuniṣyandaśyāmagaṇḍasthalā gajāḥ / pipiṣuḥ paramakruddhāḥ samare devatārathān //9*
*kapolabhittisaṃlīnamattaṣaṭpadapaṃktayaḥ / hatārohā gajāḥ kecin nirjadhnur daityadevatāḥ //10*
*varmiṇaḥ kecid udbhrāntaśitanistriṃśapāṇayaḥ / cicchidurdevatānīkaṃ devatā dānavānapi //11*
*mattāḥ praticchanna mukhāṃś ca kecid gandhena vijāya gajān gajendrāḥ /*
*ghrātva tu gandhaṃ sahasābhijaghnurādhoraṇair apyabhisaṃgṛhītāḥ //12*

USP.68.1-9: *atha tā devatā devī kauśikī dehasambhavāḥ / nyaveśayan mahābhāgā deśeṣu nagareṣu ca //1*
*bahuputrāṃ pralambāṃ ca laṅkāyāṃ saṃnyaveśayat / lambauṣṭhīṃ vṛṣadaṃśāṃ ca kimnarīṃ caiva simhale //2*
*gokarṇe revatīṃ devīṃ pāṇḍyeṣu mukhamaṇḍikām / ābhīreṣu śivāṃ caiva śāntiṃ ca varaṇātaṭe //3*
*vatsagulme prabhāṃ devīṃ lakṣmīṃ kolāgirāv api / upakāṃ pāraśīkeṣu vāyasīṃ yavaneṣu ca //4*
*pracaṇḍāṃ ca tukhāreṣu kausaleṣu ca lambikām / jayaṃ ca vijayāṃ caiva svapure saṃnyaveśayat //5*
*prabhāvatī kaliṅgeṣu jayantī nāgasāhvaye / kāśmīreṣu sthitā ṣaṣṭhī saramā malayeṣu //6*
*pūtanāṃ ca suvīreṣu mṛtyuṃ piṣṭapure tathā / koṭīvarṣe bahumāṃsāṃ pauṇḍreṣu kaṭapūtanām //7*
*aspṛṣṭāṃ madhyadeśe tu kiṃnarīṃ barbareṣu ca / vārāṇasyāṃ nirāyāsāṃ citraghaṇṭāṃ kauśikī //8*
*mahākālī mahākale vānarīṃ śabareṣu ca / śeṣāśca devatāḥ sarvā grāmeṣu nagareṣu ca /*
*karvaṭeṣu mahīdhreṣu kauśikī saṃnyaveśayat //9*

USP.164, see MBH.9.44. for parallel.
v. 61-67a: *dadau tasmai caturvaktrāḥ prabhuḥ prīto mahātmane / mahāpāriṣadān śurān balinaḥ kāmarūpiṇaḥ //*
*ghaṇṭākarṇaṃ suraktākṣaṃ nandiṣeṇaṃ ca durjayam / caturthaṃ balināṃ śreṣṭhaṃ khyātaṃ kumudamālinim //*
*dadau sthāṇur mahāvīryaṃ mahāpāriṣadaṃ kratum / saṃpravṛtto tadā ghore saṃgrāme tārakāmaye //63*
*kruddho jaghāna daityānāṃ yoyutāni caturdaśa / vibuddhāś ca dadustasmai senāṃ nairṛtasaṃkulām //64*
*daitya-yakṣakṣayakarīm ajeyāṃ viśvarūpiṇīm / dadau vaivasvatasasmai mahāpāriṣadāvubhau //65*
*unmāthañ ca pramāthañ ca mahāvīryaparākramau / subhrājaṃ bhāsvarañ caiva dadau suryonuyāyinau //66*
*kārttikeyāya saṃhṛṣṭo raṇe paramadurjayau /*
v. 73: *skandāya dadatuḥ prītāvaśvinau ca mahābalau / kundaraṃ kumudaṃ cograṃ kumudañca (?)mahābalam //*
v. 85: *unmādaṃ puṣpadantaṃ ca śaṅkukarṇañca durjayam / mahāvīryān mahāsatvān prādāt putrāya pārvatī //*
v. 87ff: *bahūnpāriṣadāñchūrān samare durjayānparaiḥ / gajakarṇaṃ niṣkumbhañ ca padmaṃ kumudameva ca //*
*sannadaṃ dvādaśabhujaṃ tathā kṛṣṇopakṛṣṇau / kṛtagrīvaṃ kapiskandhaṃ kāñcanākṣaṃ jalandhamam //*
*akṣisantardanaṃ kuṇṭhaṃ pārśvagrīvaṃ mahodaram / ekākṣaṃ dvādaśabhujamekapādaṃ mahājaṭam //87*
*mahasrabāhuṃ vikacaṃ vyāghrāsyaṃ kṣititakampanam / pṛṣthavaktraṃ sunāmānaṃ pārśvānanamahānanau //*
*parisrutaṃ kokanandaṃ priyamālyānulepanam / ajodaraṃ gajaskandhaṃ skandhākṣaṃ śatalocanam //89*
*jvālājihvaṃ karālaṃ ca śitakeśaṃ tatodaram / aṣṭajihvaṃ caturdaṃṣṭraṃ meghanādaṃ pṛthūdaram //92*
*vidyudakṣaṃ dhanurvaktraṃ jaraṭhaṃ mārutāśanam / udarākṣaṃ ?śākṣaṃ ca vajranābhaṃ ca suprabham //*
*samudravegaṃ gokarṇaṃ śailakampanameva ca / patrameṣaṃ prabāhuṃ ca tathā nandopanandakau //94*
*dhumraṃ śvetaṃ kaliṅgaṃ ca siddhārthaṃ varadaṃ tathā / priyakaṃ gardabhāsyaṃ ca gonardaṃ bhūtatāpanam //*
*ānandaṃ ca pramedaṃ ca svastikaṃ dhruvakaṃ tathā / kṣepavāpaṃ sutejātaṃ ca siddhayātraṃ mahāvaraṃ //96*
*govrajaṃ kanakāpīḍaṃ mahāpārśvaṃ mahodaram / gāyanaṃ hasanaṃ caiva bāṇa-khaḍgadharaṃ prabhum //97*
*vaitāliṃ cātitālīṃ ca tathā śaṭhikavātikau / māṃsajaṃ paṅkadigdhaṃ ca samudronmātham avyayam //98*
*raṇotkaṭaṃ prabhāsaṃ ca śvetamūrdhānam acyutam / kālakaṇṭhaśarīrañ ca kuṣmāṇḍaṃ śatrutāpanam //99*
*gomāyu-vaktraṃ śyenāsyaṃ bhūtalonmāthanaṃ tathā / yajñavāhaṃ pravāhaṃ ca kākāsyaṃ kākalocanam //100*
*mañjulaṃ vakranāsaṃ sa mahānāsaṃ gajodaram / tuhanaṃ ca tuhānaṃ ca citradevam ajaṃ kharam //101*
*madhuraṃ suprasādaṃ ca kirīṭaṃ makuṭotkaṭam / vasanaṃ madhuvarṇsñ ca kalaśaṃ kalaśodaram //102*
*revantaṃ manmathakaraṃ sūrīvaktraṃ gajānanam / śvetavaktraṃ suvaktraṃ ca cāruvaktraṃ ca pāṇḍaram //*
*kaṇṭhabāhuṃ subāhuṃ ca bakaṃ kokilakaṃ tathā / acalaṃ kanakākṣaṃ ca balānāmagranāyakaṃ //104*
*sañcāraṃ ca kokamukhaṃ gṛdhrāsyaṃ jambukaṃ tathā / lomaśañ ca jarāsyaṃ ca uṣṭragrīvaṃ kamaṇḍalum //105*
*daṇḍakaṃ dīrghavaktraṃ ca haṃsavaktraṃ mahābalaṃ / duṇḍakaṃ śatapādaṃ ca śatākṣaṃ cāpapṛṣṭhakam //*
*śikṣakaṃ cāpavaktraṃ ca śākhavaktraṃ ca kuṇḍakam / mahāyogān mahāsatvān satataṃ brahmacāriṇaḥ //107*
*apradhṛṣyān mahāvīryān samare ripusūdanān / nānāśastrapraharaṇān nānārūpān mahaujasaḥ //108*
*nānāvaktraiḥ parivṛtān gaṇaiś ca gaṇanāyakān / gajendracarmavasanān vyāghrakṛṣṇājināmbarān //109*
*raktakeśān hariśmaśrūn muṇḍān digvāsasoparān / jaṭinaḥ piṅganetrañś ca bhujañgakṛtamekhalān //110*
*pannagāñdinaḥ śūrāñchvasadbhogīndrakuṇlān / pāvanaiḥ paridigdhāñgān bhasmabhiścandrapāṇḍaraiḥ //111*
*nṛtyate valgamānāṃś ca hāsotphullavilocanān / gaṇaiḥ parivṛtānanyair bahubhir gaṇanāyakān //112*
*kūrma-kukkuṭavaktraiś ca śaśagodhāvṛkānanaiḥ / kharoṣṭrāśvamukhair bhīmair varāhamahiṣānanaiḥ //113*
*manuṣyamḍhavaktraiś ca śvaśṛgāla-mṛgānanaiḥ / bhīmair makaravaktraiś ca śiśumāra ?ṣānanaiḥ /*

*mārjāra-vṛkavaktraiś ca dīrghavaktrair avaktrakaiḥ //114*
*lakulolūka-cakrāhva-śatapatranibhānanaiḥ / ākhubabhruviḍālānāṃ tulyāsyai ripudurjayaiḥ //115*
*chāga-meṣa-mukhaiś cānyaiḥ śuka-kāraṇḍa-vānanaiḥ / ṛkṣa-śardūla-vaktraiś ca dvipi-siṃhānanais tathā //116*
*bhīmair dviradavaktraiś ca tarakṣuvadanais tathā / garuḍa-kroṣṭukāsyaiś ca kāka-kokila-vaktrakaiḥ //117*
*go-vānaramukhaiś cānyaiḥ śyena-gṛdhramukhais tathā / mahājaṭharapādāṅgais tārakākṣair mahābalaiḥ //118*
*pārāvatamukhaiś cānyaiḥ kṛkavākumukhais tathā/ lāvatittirivaktraiś ca kṛkalāsamukhairapi //119*
*pītakauśeyavāsobhiścīravalkaladhāribhiḥ / phaṇīndrānaddhagātraiś ca citragonasakaṅkaṇaiḥ //120*
*sthūlodaraiḥ kṛśāṅgaiś ca sthūlāṅgaś ca kṛśodaraiḥ / hrasvagrīvair mahākarṇānāvyālavibhūṣaṇaiḥ //121*
*gajendracarmavāsobhiḥ śuraiḥ samaradurjayaiḥ / skandhavaktrair avaktraiś ca pṛṣṭhāsyaiḥ sarvatomukhaiḥ //*
*nānākṛlibhujair vīrair nānābhujagabhīṣaṇaiḥ / nānāveṣair mahāyogair nānāsthānanivāsibhiḥ //123*
*nānāvastradharaiś cānyair nānāmālyānulepanaiḥ / nānācarmāmbarair anyair nānābharaṇadhāribhiḥ //124*
*uṣṇīṣibhir mukuṭibhiḥ kambugrīvaḥ susaṃsthitaiḥ / kirīṭibhiḥ pañcaśikhair jaṭāmukuṭadhāribhiḥ //125*
*triśikhair dviśikhaiś cāpi tathā saptaśikhair api / śikhaṇḍibhir dīrghajaṭair muṇḍaiḥ kapilamūrdhajaiḥ //126*
*citrākṣakaiś citramukhaiś citrasraganulepanaiḥ / citrāmbaradharaiḥ vīraiḥ satataṃ priyavigrahaiḥ //127*
*kṛṣṇa nirmāṃsavaktraiś ca dīrghapṛṣṭhaiḥ kṛṣodaraiḥ / sthūlapṛṣṭhair mahāgrīvair lambodaramahodaraiḥ //*
*mahābhujair mahāvaktrair hrasvagrīvaiḥ kṛśānanaiḥ / kubjaiś ca dīrghajaṃghaiś ca hastikarṇaśirodharaiḥ //*
*dīrghoṣṭhair dīrghoghajihvaiḥś ca dīrghākṣair dīrghanāsikaiḥ /*
*mahādaṃṣṭraiḥ sudaṃṣṭraiś ca citradaṃṣṭrair mahābalaḥ //130*
*suvibhaktaśarīraiś ca dīptamadbhiḥ svalaṃkṛtaiḥ / piṅgalākṣair mahākarṇaiḥ śaṅkukarṇair akarṇakaiḥ //131*
*dīrghadaṃṣṭraiḥ pṛthūraskaiḥ sthūloṣṭair harimūrdhajaiḥ / nānāpādoṣṭhadaṃṣṭraiś ca nānāhastaśirodharaiḥ //*
*nānācarmabhirācchannair nānāvāsobhirāvṛtaiḥ / hṛṣṭaiḥ paripatadbhiś ca nṛtyadbhiś ca mahāravaiḥ //133*
*lambakarṇair mahoraskair nīlakaṇṭhais trilocanaiḥ / śukodaranibhaiḥ kauścat kauścadañjanasannibhaiḥ //*
*śvetāṅgair lohitagrīvaiḥ piṅgālākṣair bhīmadarśanaiḥ / kalmāṣapāṇipādaiś ca jātīhiṅgulakaprabhaiḥ //135*
*cāmīkarāpīḍanibhaiḥ śvetair lohitarājibhiḥ / rājāvarttasavarṇaiś ca mayurasadṛśaprabhaiḥ //136*
*pāśodyatakaraiḥ kaiścid vyāttavaktrair mahāravaiḥ / piṅgākṣair nīlakaṇṭhaiś ca mahāparidhabāhubhiḥ //137*
*śatadhnīśaktihastaiś ca gadāmuśalapāṇibhiḥ / śūlāsipāṇibhiḥ kaiścin mahākāyair mahābalaiḥ //138*
*bhuśuṇḍīprāsahastaiś ca vīraiḥ paraśupāṇibhiḥ / pāśa mudgarahastaiś ca cakratomarapāṇibhiḥ //139*
*citrāyudhadharair vīrair āvṛṇvadbhir diśo diśam / ghaṇṭā jālavinaddhāṅgaiḥ kiṃkiṇījāladhāribhiḥ //140*
*vṛtā gaṇair gaṇādhyakṣā mahāsatvair mahābalaiḥ / upatasthur mahātmānaṃ kārttikeyaṃ yaśasvinam //141*
v. 169cd-178: *saṅkuṃbhaśravāṃ caiva saṃgrāmeṣvaparājitām //*
*gaṇāṃ ca sugaṇāṃ caiva tathā vātīṃ ca kāmagām / catuṣpatharavāṃ caiva bhūtiṇīṃ vanyagocarām //170*
*kārttikeyānuyānyo nānārūpāḥ mahasraśaḥ / dīrghadantyotinakhyaś ca dīrghavaktrātibhiṣaṇāḥ //171*
*caturā madhurāś caiva yauvanastathāḥ svalaṃkṛtāḥ / māhātmyena ca saṃyuktāḥ kāmarūpā mahābalāḥ //172*
*nirmāṃsagātryaḥ śvetaś ca jāmbunadasamaprabhāḥ / kṛṣṇā jīmūtavarṇāś ca dhūmrakeśyo mahābhayāḥ //173*
*asurāṇāṃ mahādaṃṣṭrā dīrghadaṃṣṭrāḥ sitāmbarāḥ / ūrdhvakarṇīdharāś caiva piṅgākṣyo lambamekhalāḥ //*
*lambodaryo vilamboṣṭhyo lambakarṇapayodharāḥ / tāmrākṣyastāmravaktrāś ca haryakṣyo harimūrdhajāḥ //*
*vṛkṣacatvaravāsinyaścatuṣpathaniketanāḥ / guhāśmaśānavāsinyaḥ śailaprasravālayāḥ //176*
*nānābharaṇadhāriṇyo nānāsraganulepanāḥ / nānāvastrāṇi bibhratyo nānāyudhadharās tathā //177*
*etāś cānyāś ca saṃhṛṣṭā dadau skandāya kauṣikī / vaijayantīṃ dadau tasmai mālāmañcitakesarām //178*

USP.165.28: *tā mātaraste ca gaṇā vicerurvipothayanteḥ samarerisaṃghān /*
*muṣṭiprahāraistalapārṣṇighātairvikarṣaṇāveṣṭanapīḍanaiś ca /*

USP.171.100-124: *ājagāma bhavaṃ draṣṭuṃ ramyaṃ himagirer vanam / yatra gaurī tapastepe bhartṛdehārdhadhāriṇī //*
*praviṣṭās tatra te devā brahmādyāḥ sarvaṃ eva hi / striya evābhavan tūrṇaṃ pārvatyās tapaso balāt //101*
*tatastān devadeveśaḥ strībhūtān hi surottamān / kimartham āgatā yūyamiti papraccha śūladhṛk //102*
*tataste sahitāḥ sarvaṃ pūrvaṃ daityavimardanam / nivedya śambhave paścāt kṛcchraṃ strībhāvamātmanaḥ //*
*yathaivaṃ puruṣāḥ pūrvaṃ bhavām iti tebruvan / tānuvācātha deveśaḥ surān strībhavamāgatān //104*
*yāta yūyaṃ surāḥ sarve striyo bhūtvāsurāntikam / strīṇām eva hi te vadhyā dādhyā dānavā baladarpitāḥ //105*
*tanūrmūrttimatīḥ kṛtvā parato mātaraḥ śubhāḥ / ye ya eva yathā pūrvaṃ bhaviṣyatha surottamāḥ //106*
*atha bhūyaḥ praṇamyeśaṃ devatā idamabravan / ātmanopi tanuṃ deva kuru ūrttimatīṃ striyam //107*
*yā sārdhaṃ balād daityān haṃsyāmaḥ parameśvara / tato devo'sṛjad devīṃ rūdrāṇīṃ mātaraṃ śubham //108*
*vikṛtaṃ rūpamāsthāya dvitīyāmapi mātaram / nāmnā tu bahumāṃsāntāṃ jagatsaṃhārarūpiṇīm //109*
*niyogād devadevasya tato viṣṇurapi prabhuḥ / mātarāvasṛjad dve tu vārāhīṃ vaiṣṇavīmapi /*
*abhūt pitāmahād brahmī śarvāṇī śaṅkarādapi //110*
*kaumārī ṣaṇmukhāc cāpi viṣṇorapi ca vaiṣṇavī / vārāhī mādhavād devī māhendrī ca purandārāt //111*
*sarvatejomayī devī mātṛṇāṃ pravarā śubhā / bahumāṃsā mahāvidyā babhūva vṛṣabhadhvajāt //112*
*sarvāsāṃ devatānāṃ ca dehebhyo mātaraḥ śubhāḥ / svarūpabaladhāriṇyo nirjagmurdaityanāśanāḥ //113*
*vāyavyā vāruṇī yāmyā kauberī ca mahābalāḥ / mahākālī tathāgneyī anyāś caiva sahasraśaḥ //114*
*tāṃ gatvā tatpuraṃ ramyaṃ daityān bhīmaparākramān / jaghnurhuvidhaṃ devyo ghoranādair vibhīṣaṇaiḥ //*
*daityuhīnaṃ ca taccakruḥ purāgyaṃ hemabhūṣitam / atha daityair hatais sarvair devadeva umāpatiḥ //116*
*ājagāma pradeśaṃ taṃ mātṛṇāṃ varaditsayā / tān dṛṣṭvā nihatānsarvān daityānamaravidviṣaḥ //117*
*parituṣṭastadā tāsāṃ varānprādād vṛṣadhvajaḥ / jagato mātaro yuyaṃ mātṛbhūtā bhaviṣyathaḥ //118*
*yuṣmākaṃ ye bhaviṣyanti bhaktāḥ puruṣapuṃgavāḥ / striyo vāpi mahābhāgā na tān hiṃsanti hiṃsakāḥ //119*
*mṛtā mama gaṇāś cāpi bhaviṣyanty ajarāmarāḥ / bhavatīnām idaṃ sthānaṃ koṭīvarṣamiti śrutam //120*

*bhaviṣyati jagatkhyātaṃ sarvapāpapramocanam / ahaṃ hetuṃ hi yuṣmākaṃ yasmāt sṛṣṭā mayaiva ca //121*
*hetukeśvaranāmnāhaṃ sthāsyāmyatra varapradaḥ / yuṣmābhiḥ saha vatsyāmi nāyakatve vyavasthitaḥ //122*
*yastu yuṣmānmayā sārdhaṃ vidhivat pūjayiṣyati / sarvapāpavimuktātmā sa parāṃ gatimāpsyati //123*
*dānavā nihatā yasmācchūlena bahumāṃsayā / śūlakuṇḍamidaṃ nāmnā khyātaṃ tīrthaṃ bhaviṣyati //124*
v. 127cd-130: *ahaṃ brahmā ca viṣṇuś ca ṛṣayaś ca tapodhanāḥ //127*
*mātṛtantrāṇi divyāni mātṛyajñavishiṃ param / puṇyāṇi prakariṣyāmo yajanaṃ yair avāpsyatha //128*
*brāhmaṃ svāyambhuvaṃ caiva kaumāraṃ yāmalaṃ tathā / sārasvataṃ sagāndhāram aiśānaṃ nandiyāmalam //*
*tantrāṇy etāni yuṣmākaṃ athānyāni sahasraśaḥ / bhaviṣyānti narā yais tu yuṣmān yakṣyanti bhaktitaḥ // 130*

## *Spandakārika*

v. 1: *yasyonmeṣanimeṣābhyām jagatah pralayodayau / tam śakticakravibhaprabhavam śaṃkaram stumaḥ //*

## *Svacchandabhairava tantra*

SV.2.88cd-117 was a source for the visualisation of Aghora in LP.2.26.13-21, see App.2.10.
v. 280ff: *sarvakāmaprado homas tilaiḥ ṣasto ghṛtānvitaiḥ / dhānyair dhanārthasiddhyarthaṃ ghṛta-guggulu-homataḥ //*
*jāyate vipulā siddhir adhamā madhyamottamā / śvetāravindair ājyāktaiḥ bilvaiś ca śriyamāpnuyāt //281*
*kśīrīkta-tila-homena śāntikarma varānane / sita-rakta-pita-kṛṣṇaiḥ śamanākṛṣṭipauṣṭikam //282*
*māraṇaṃ ca varārohe krameṇa parikalpayet / kundapuśpaiḥ sutārthāya aśokaiḥ priyasaṃgamaḥ //283*
*jātikuṭmalakaiḥ kanyā gāndharvī bakulodbhavaiḥ / nāgais tu nāgakanyā vai siddhārthaiḥ siddhakanyakā // caṇyakaiś*
*cāpyapsaraso narendraḥ phalguśeṇa tu / ghṛtāktena varārohe samantrī sapurohitaḥ //285*
*rājñī putrasamopetā vaśaṃ yāti varānane / yakṣiṇī vaśamāyāti puṣpaiś caiva kadambajaiḥ //286*
*vidyādharī kuyyakaiś ca sādhayen nātra saṃśayaḥ / mṛgīṃ baddhvā tilair homaḥ padmabilvair adhiśāhitam //*
*bhakśyair grāsapramāṇais tu dhanyaiḥ prasṛtisaṃmitaiḥ / evaṃ homānusāreṇa sādhako vidhisaṃsthitaḥ //*
*pūjāhomarato nityaṃ yānyānkāmānsamīhate / tāṃstānsa sādhayaty eva bhairavasya vaco yathā //289*

SV.4.355: *vyāpinī catuḥṣaṣṭyaṃśā śaktes tu parataḥ sthitā / unmanā cordhvamamātraḥ paramo'vyayaḥ //*

SV.10.116ff: *yadūrdhve caiva sauvarṇaṃ pātālaṃ parikī(r)tītam / tatra vasatyasau devo hāṭakaḥ parameśvaraḥ //*
*purakoṭisahasrais tu samantāt parivāritaḥ / siddhai-rudra-gaṇai-dīvyair-bhaginī-mātṛbhir vṛtaḥ //*
*(Kṣemarāja: siddhaiḥ rudrair iti siddhaviśeṣāptarudramū(r?)tībhiḥ, bhaginyo brāhmyādyaṅkośadbhūtā devyaḥ, mātaras tu brāhmyādyāḥ, tā hi prapañcavyāptyā parāparabhāvena prāyaḥ sarvatra sthitāḥ // kim ca )*
*yoginī-yogakanyābhī-rudraiś caiva sakanyakaiḥ /*
*(Kṣema: yoginyo yogena siddhāḥ, yogakanyās tu jātamātrā eva saṃsmāritayogāḥ // kim ca)*
*siddhadravyasamair mantraiś cintāmaṇir asāyanaiḥ //*
v. 601cff: *cāmaravyajanotkṣepairudrastrībhiḥ samantataḥ //*
*vījitastu sadā śrīmāścandrakoṭisamaprabhaḥ / jñānāmṛtasutṛptātmā yogaiśvaryapradāyakaḥ //602*
*dhyāto vai yogibhinītyaṃ prasannavadanekṣaṇaḥ / prahasan sa ivābhāti nirmalajñānaraśmibhiḥ //603*
*ajñānatimiraṃ hatvā darśayet paramaṃ vapuḥ / sarvasaukhyapradātā ca rudramātṛgaṇāvṛtaḥ //604*
*(Kṣemarāja: dhyātaḥ san parasvarūpānupraveśād jñānaraśmibhiḥ prahasannivābhāti ataścājñānaṃ hatvā paraṃ svarūpaṃ darśayatyeva // kim ca)*
*tasyotsaṅgagatā devī tatkāñcanasuprabhā / pūjitā yoginīvṛndaiḥ sādhakaiḥ surakinnaraiḥ //605*
*sarvalakṣaṇasampūrṇā sarvābharaṇabhūṣitā / yogasiddhipradā nityaṃ mokṣābhyudayadāyikā //606*
*devasyābhimukhī nityam umā tu lalitekṣaṇā /*

SVT.12.152-153b: *ṣaṇmukhīkaraṇaṃ kṛtvā dhyāyed devaṃ sadāśivam /*
*aṅguṣṭhābhyāṃ śrutī netre tarjanīmadhyamākramāt // śeṣābhyāṃ vṛṇuyād ghrāṇe ṣaṇmukhe kila baddhadhīḥ /*

SV.15.32cff*: pūjāṅgnejapayuktasya dhyānayuktasya mantriṇaḥ //*
*samayācārayuktasya kālāśakavidaḥ priye / kriyopetasya deveśi yoginyas tu varapradāḥ //*
*darśayanti mahādhvānaṃ nānābhogasamanvitam / girirājasya deveśi yaṃ gatvā phalam aśnute //*

## ***Harṣacarita* of Bāṇabhaṭṭa**

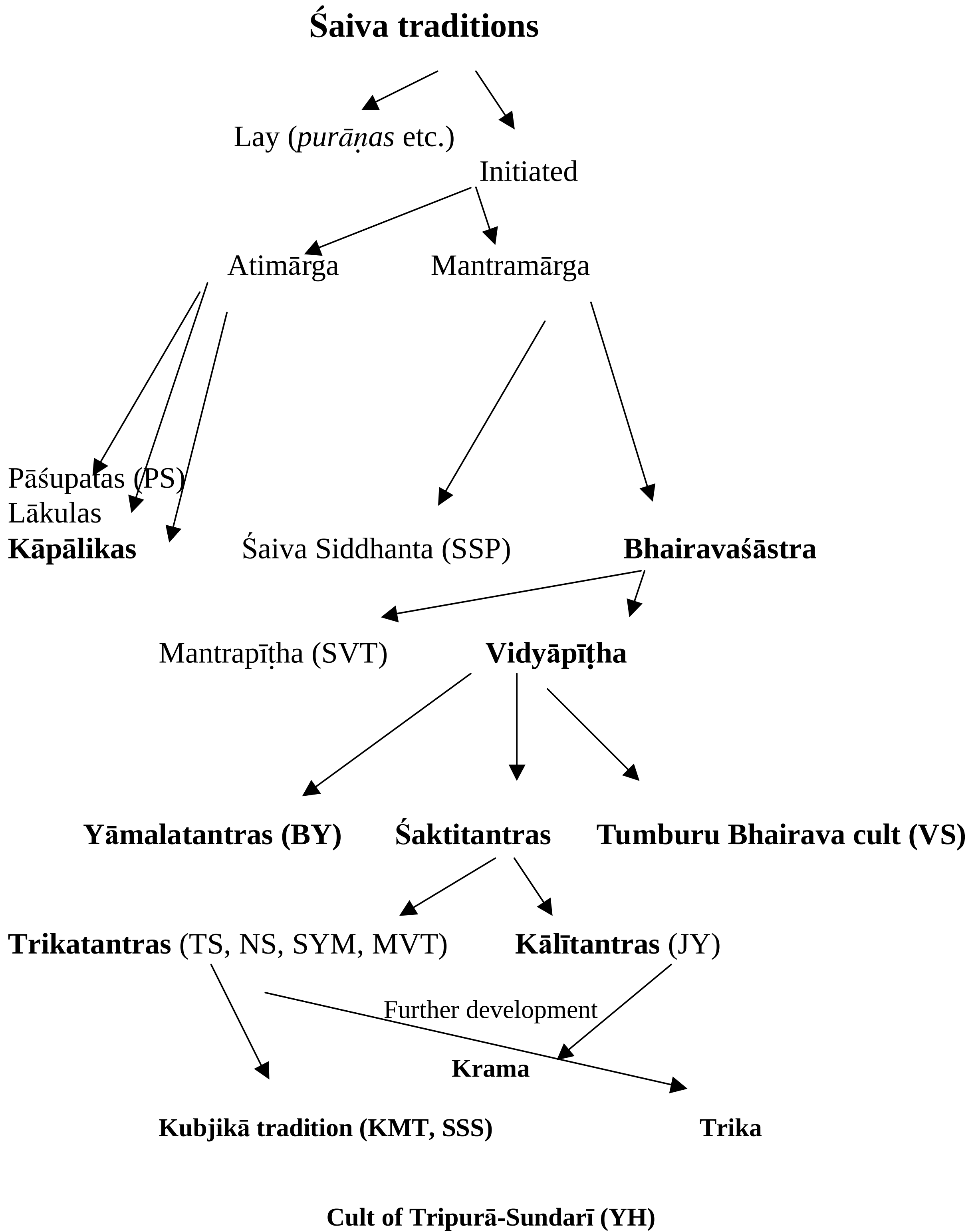
*kvaciddīpikādahyamānakulaputrakaprasādyamānamātṛmaṇḍalam*, cited acc. to Tiwari (1985), p. 99.

## Hemadri

See App.7.5. and 7.6.

# Appendixes

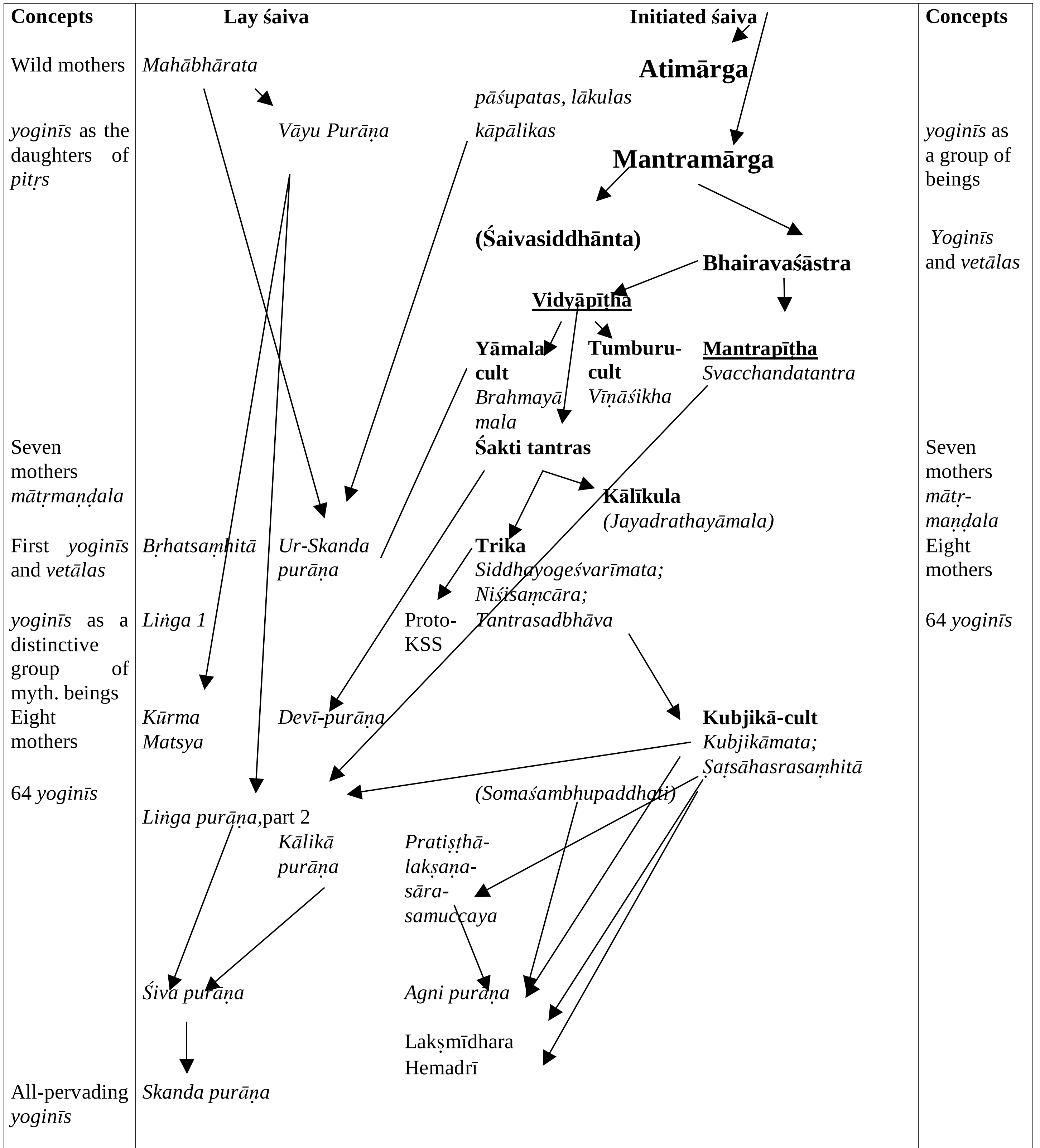
## 1. *Śaiva* traditions and texts[1]




[1] Simplified representation of the main points of the article of A. Sanderson (1988/1990).

## 2. Relative chronology

### 2.1. Relative chronology of the interrelations of the *purāṇic* and *tantric* texts



## 2.2. Types of *yoginīs*

| Text | *Yoginīs* |
|---|---|
| *Vāyu* | Non-*tantric* |
| *Kūrma* | Non-*tantric*, Yoginī is a quality of Sarasvatī and Satī/ Pārvatī |
| *Matsya* | Tantric and non-tantric |
| *Ur-skanda* | *yoginī* as quality of goddess |
| *Śiva* | *tantric*, knows circular arrangement, but is not attached to the number 64 |
| *Liṅga* | *tantric* |
| *Devī* | *tantric*, 24 *yoginīs* |
| *Agni* | 64 *yoginīs, tantric* |
| *Skanda* | 64 *yoginīs, tantric* |

## 2.3. Groups of the *śaiva* initiated in *purāṇic* texts

| ***purāṇa*** | **Atimārga** | **Mantramārga** | **Radical traditions (in Mantramārga )** | **Vaiṣṇava and others** |
|---|---|---|---|---|
| VYP | *kāpālikas, pāśupatas; kārukas* | | | *buddhist, jains* |
| KP.1.11.270-275 | *kāpālikas* | *yāmalas/ḍamaras, vāma* | | *pañcarātras, arhatas* |
| KP.1.15.109-118 | *kāpālas, pāśupatas* | *vāma* | *bhairava pūrva-paścima* | *pañcarātra* |
| KP.1.28 | *pāśupata* | *vāma* | | *pāñcarātrikās* |
| KP.2.21.34-35 | *kāpālikas, pāśupatas* | *?tāntrikāḥ?* | | *vṛddhaśrāvaka, pañcarātra* |
| KP.2.37.145-146 | *pāśupatas, somas, lākulas* | *vāma* | *kaulas, bhairavas* | |
| USP(texts) | | *mātr-, bhuta-, graha-tantras, yāmalas* | | |
| LP | kāpālikas | Kālī and *ḍākinī*-worshippers | | *buddhists* |
| LP.2.- *Siddhānta* based | | SV(knowledge of the text) | KMT or commentaries to it (knowledge from inside) | |
| AP | all | all | SSS, KMT | |
| ŚP | *pāśupatas, mahāvratins, kāpālikas* | Siddhānta, mentions *Kāmikāgama* | *vāmacarins* | *buddhist, jains* |
| SP | All kinds | Detailed list of *tantras* in SP.7.1.147.55-57 | *vāmacarins,* detailed knowledge of Kaula worship | same |

## 2.4. Résumé of the intertextual relations and probable dates of the source-texts

| **text** | **mothers** | ***yoginīs*** | **mention of *śaiva* groups and textual borrowings** | **Date** |
|---|---|---|---|---|
| VYP | no clear statement about the set of seven mothers, mothers are either ancestors or *grahās* | Only non-*śaiva:* Śatarūpā and the mental daughters of *pitṛs* | Knows Atimārga traditions: *pāśupatas, kāpālikas*, condemns them all along with jains and buddhists. Later interpolations know even the ideas of Trika | approx. IV-Vth |
| USP | Knows the ancient mothers of MBH type, but witness the emergence of the seven mothers, related to main gods, although their list is not yet stable in this text | *Yoginī* is a quality of the goddess | Mentions *mātṛ-tantras* and lists of *yāmalas,* but I am not aware of direct borrowings from inside of these *śaiva* texts | approx. VIth |
| BS | knows mothers (probably 7 or 8), who become a part of general pantheon | no *yoginīs* | knows 'specialisation' of the priests: *śaiva, vaiṣṇava, śākta* etc., mentions *kāpālikas. mātṛmaṇḍala* | beg. of VIth |
| MP | Mothers of USP and MBH type, but also stable set of seven (even eight) mothers | Two kinds of *yoginīs*: Śatarūpa and the daughters | Knows *pāśupatas* and *kāpālikas.* Some names of mothers from MP.179 are from extreme traditions (Kālasaṃkarṣiṇi etc.) | approx. VIth or later |

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| | with their typical iconographical features | of *pitṛs*, but also *yoginīs* dancing around Śiva and related to *piṭha* | | |
| DP | knows many kinds of *tantric* mothers *Kapālā-* etc. Knows established set of seven and eight mothers, who are not typical in their iconography | knows 24 *yoginīs*, linked to different regions, gives 60 forms of goddesses, but is not aware of 64 *yoginīs* | knows *bhūta, bala, garuḍa and mātṛ-tantras*, the *mantras* and *vratas* for the initiated that show some similarity with the practices reflected in YSP | between VIth and VIIIth |
| KP | knows established list of seven mothers, and mothers of more ancient kind | Knows *yoginīs* of Śatarūpā type, *yoginī* is also a quality of Sarasvatī and of the main goddess | Gives a list of Atimārgic as well as of Mantramārgic traditions, aware of their inner divisions, but condemns most of śaivas as heretics (except *pāśupatas*) | approx. VIIIth |
| LP | Well established list of seven mothers and even of eight; the mothers of more ancient kinds are also present | *ḍākinīs* are included in visualisation, Kālī is linked to *yoginīs*, but the *yoginīs* of Śatarūpā kind are also known | The text knows and borrows that information from Mantramārgic *śaiva* traditions; LP.2 for example, taken as whole, cannot be dated before KMT or even its later commentaries | LP.2 is approx. Xth or later, LP.1 is more ancient |
| ŚP | established set of seven mothers | knows circles of *yoginīs* and links them to mothers, to Bhairava etc. *Yoginīs* of Śatarūpa-type loose their place. The texts knows 64 *yoginīs* in *cakra*, as well as nine Durgās and ten *mahāvidyās* | The text is written by śaivas who strongly adhere to their tradition, thus guarding their text from tantric elements even better than other *purāṇas,*<br>The text knows wide range of śaiva traditions, but the main orientation is *pāśupata* and *Siddhānta*. Occasionally, knowledge of Kashmir śaiva texts can be stated. | After Xth |
| AP | All kinds of mothers: from the most ancient (*graha*-like), the ancestors; the sets of seven and of eight mothers; and even formations of nine mothers and eight mothers of cremation ground. | Śatarūpā-type becomes exception. 64 *yoginīs* linked to Bhairava. *Tantric* worship of Kubjikā, Tvaritā | The text is not at all homogeneous. The text is aware of sexual practice of Kaula type, it borrows passages from KMT, SSS, earlier *purāṇas.* The *tantric* material does not seem to come directly from the primary *tantras,* if was already simplified and recasted by such texts as PLSS and *Yuddhajay*.; the *mantras* etc. are presented in the ready-to-use form and intended for the kings. | Could not have appeared before the later texts of Kubjikā tradition, like SSS. I would date it by XII or even XIIIth century |
| SP | All kinds of mothers mixed together: from the most ancient to tantric | *yoginīs* of tantric type are all-pervading, the others are forgotten; *yoginīs* become even the protectresses of the clans of *brahmins* | All *śaiva* Atimārgic and Mantramārgic traditions can be found. They are even recasted at local and popular level: the text shows the final stage of the integration of the tantric elements: the tradition of initiated become subject of popular stories. The information, like in case of AP, rarely comes directly from the *tantric* texts. | the text is later than ŚP, KSS etc., from where it borrows the stories, some parts could not have occurred before the XIXth |

## 2.5. Aims of inclusion of the *tantric* material in *Agni purāṇa*

First set of Kubjikā-related chapters:

| **ref.** | **Aim** |
|---|---|
| AP.143.1 | War, this worship that the gods conquered the demons... |
| AP.144.1 | Grants *dharma, artha* etc., and victory |
| AP.145 | nothing shows why *purāṇas* are interested in this *tantric nyāsa*. |
| AP.146 | probably included only because the qualities of mothers favour victory: they are described as very powerfull |

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| | and accomplishing all acts of black magic. In SSS.15, the source of AP.146, the arrangement of the 64 *yoginīs* is clearly related to war. |
| AP.147 | *Tvaritā vidyā* is interesting for the kings by her *pratyaṅgīra* qualities, she is the destroyer of *yantras* etc of the others, she is also said to paralise and subjigate people. It also gives victory. |

Second set:

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| AP.309 | Tvaritā is said to give the *bhukti* and *mukti*, her visualisation accomplishes all, removes poison.<br>The particular wish (to get gold, destroy *īti*, drive the enemy mad, get wealth, pleasure, attract people, esp. women, get long life, prosperity and wisdom) will be exhausted. |
| AP.310.6 | Promises destruction of enemies, a kingdom, long life, state of a king, *siddhis*. |
| AP.311.7-8, 22-30, 36. | To get kingdom, get initiated in extremely quick way by a single oblation. Along with this initiation a set of *siddhi* is promised for precise number of repetition of the *mantra*: prosperity, kingdom, power over *yakṣiṇī*, state of gods, *siddhis*, and destruction of sins.[1] Specially intended for the king. |
| AP.312 | Gives both *dharma* and wordly desires; *mantras* to be decoded and if written on the skull can bring to control the three wordls. Paralyses enemies, stop the movements of armies. Promises victory, *śānti* and *puṣṭi*, liberation from illness, *siddhis*. The attraction of *yakṣas* and *śākinīs* mentioned as one of the results of the practice. The amulet worn with this *mantra* destroys even death, removes obstacles, sins, enemies, gives victory in gambling, victory in the war even against Indra, gives projeny to barren women, kingdoms. |
| AP.313 | Destruction of enemies, victory, wisdom, long life, fearlessness, captivation of women, fortune. |
| AP.314 | *nigraha, anugraha, pratyaṅgirā*. |
| AP.315 | black magic, especially intended for the destruction of enemies. |
| AP.316 | Kubjikā-related *mantra* against the serpent bites, sins and diseases, captivation of women, victory |
| AP.323 | black magic, exorcism, subjugation of women |
| AP.326 | children, kingdom, victory, *vāksiddhis*, conjugal happiness for worship of Gaurī (the source is not KMT) |

## 2.6. Invocation of Cāmuṇḍā in *Devī* and *Agni purāṇas*

Delusive *mantra* related to Cāmuṇḍā. Both texts call it *padamālāvidyā*.

| **DP.9.57ff**[2] | **AP.135.1ff** |
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| <br>*oṃ namo bhagavati cāmuṇḍe śmaśānavāsini tathā*<br>*khaṭvāṅgakapālahaste mahāpretasamāruhe, mahāvimāna*<br>***mālākule*** *kālarātrī* ***bahugaṇaparivṛte mahāsukhe***<br>*bahubhuje*<br>*ghaṇṭāḍamarukiṅkani <śabdabahule>aṭṭāṭṭahāse,*<br>*kili kili* ***hūṃ*** *daṃṣṭrāghore'ndhakāriṇi*<br>*nānāśabdabahule gajacarmaprāvṛttaśarīre*<br>***rudhiramāṃsadigdhe,*** *lelihānograjihve mahārākṣasī*<br>*raudre, daṃṣṭrākarāle bh**ī**māṭṭahāse*<br>*sphuradvidyutsamaprabhe*<br>*cala cala, cakoranetre hili hili lalanajihve*<br>*devīvībhrūkuṭimukhe(conj.: vībhrūkuṭimukhe Ed.)//<br>***hūṅkārabhayatrāsini***<br>*kapālaveṣṭitajaṭāmukuṭaśaśāṅkadhāriṇī*<br>*sarvavighnavināśini/*<br>*idaṃ karmaṃ sādhaya sādhaya śīghraṃ tvara tvara kara*<br>*aṅkuśena śamaya anupraveśaya/*<br>*bandha bandha kampaya kampaya cala cala cālaya cālaya*<br>*rudhiramāṃsamadyapriye hana hana kuhu kuhu/chinda*<br>*chinda māraya māraya vajraśarīram ānaya ānaya/*<br>*trailokyagatam api duṣṭam aduṣṭaṃ vā gṛhītam agṛhītaṃ vā*<br>*āviśaya āviśaya/*<br>*krāmaya krāmaya nṛtya nṛtya bandha bandha koṭarākṣi*<br>*ūrdhvakeśi ulūkavadane/*<br>*karaṅkiṇi karaṅkamālādhāriṇi daha daha paca paca gṛhna*<br>*gṛhna maṇḍalamadhye/*<br>*praveśya praveśya kiṃ vilambisi brahmasatyena*<br>*viṣṇusatyena rudrasatyena ṛṣisatyena/*<br>*āviśya āviśya kili kili mili mili vikṛtarūpadhāriṇi* | *saṅgrāmavijayāṃ vidyāṃ padamālāṃ vadāmyahaṃ /1*<br>*oṃ hrīṃ cāmuṇḍe śmaśānavāsini*<br>*khaṭvāṅgakapālahaste mahapretasamārūḍhe*<br>*mahāvimāna**samākule*** *kālarātri* ***mahāgaṇaparivṛte***<br>***mahāmukhe*** *bahubhuje*<br>*ghaṇṭāḍamarukiṅkaṇīaṭṭāṭṭahāse*<br>*kili kili* ***oṃ hūṃ phaṭ*** *daṃṣṭrāghorāndhakāriṇi*<br>*nādaśabdabahule gajacarmaprāvṛtaśarīre*<br>***māṃsadigdhe*** *lelihānograjihve mahārākṣasi*<br>*raudradaṃṣṭrākarāle b**hau**māṭṭāṭṭahāse*<br>*sphuradvidyutprabhe*<br>*cala cala oṃ cakoranetre cili cili oṃ lalajjihve oṃ bhīṃ*<br>*bhrukuṭīmukhi*<br>***huṅkārabhayatrāsani***<br>*kapālamālāveṣṭitajaṭāmukuṭaśaśāṅkadhāriṇi aṭṭāṭṭahāse kili*<br>*kili oṃ hrūṃ daṃṣṭrāghorāndhakāriṇi sarvavighnavināśini*<br>*idaṃ karma sādhaya 2 oṃ śīghraṃ kuru 2 oṃ phaṭ oṃ*<br>*aṅkuśena śamaya praveśaya oṅ raṅga raṅga kampaya 2 oṃ*<br>*cālaya oṃ rudhiramāṃsamadyapriye hana 2 oṃ ku??a 2 oṃ*<br>*chinda oṃ māraya oṃ anukramaya oṃ vajraśarīrampātaya*<br>*oṃ trailokyagatanduṣṭamaduṣṭaṃ vā gṛhītam*<br>*agṛhītaṃ vā āveśaya oṃ nṛtya oṃ vanda oṃ koṭarākṣi*<br>*ūrdhvakeśi ulūkavadane karaṅkiṇi*<br><br><br>*oṃ karaṅkamālādhāriṇi daha oṃ paca 2 oṃ gṛhṇa oṃ*<br>*maṇḍalamadhye praveśaya oṃ kiṃ vilambasi brahmasatyena*<br>*viṣṇusatyena rudrasatyena ṛṣisatyena*<br><br>*āveśaya oṃ kili kili oṃ khili khili vili vili oṃ*<br>*vikṛtarūpadhāriṇi* |

[1] AP.311.22-30.*

[2] I thank Prof. Alexis Sanderson, who kindly eliminated the corruptions of DP.9.

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| kṛṣṇa*bhujaṅgam(corr.: bhijaṅgama Ed.)veṣṭitaśarīre,<br>sarvagṛhāveśini pralamboṣṭhi bhagnanāsike<br><cipiṭamukhe>kapilajate brāhma bhuñja bhuñja jvala<br>jvālāmukhi, jvala jvala khala khala, pātaya pātaya *raktākṣi<br>(em. Sand: raktadi to raktṣāksī) ghūrṇapaya ghurṇāpaya<br>ghūrmi pātaya pātaya, śiro gṛhṇa gṛhṇa cakṣur nimīlaya<br>mīlaya hṛdayaṃ bhuñja bhuñja hastapādau gṛhṇa gṛhṇa<br>mudrāḥ, sphoṭaya sphoṭaya hūṃ hūṃ phaṭ vidāraya<br>vidāraya triśūlena bhedaya bhedaya vajreṇa, hana hana<br>daṇḍena tāḍaya tāḍaya cakreṇa chedaya chedaya śaktinā<br>bhedaya bhedaya, daṃṣṭrayā kīlaya kīlaya kartikaya pāṭaya<br>pāṭaya aṅkuśena gṛhṇa gṛhṇa, śirortijvaram ekāhikaṃ<br>dvayāhikaṃ trayāhikaṃ cāturthikaṃ ḍākinīskandagrahān<br>muñcāpaya muñcāpaya tana tana utthāpaya utthāpaya<br>bhūmiṃ pātaya pātaya,<br>gṛhṇa gṛhṇa brahmāṇi trāhi(?) māheśvarī ehi ehi kaumāri<br>ehi ehi vaiṣṇavī ehi ehi vārāhi ehi ehi aindri ehi ehi<br>cāmuṇḍe ehi ehi kapālini ehi ehi mahākāli ehi ehi, revati ehi<br>ehi mahārevati ehi ehi śuṣkarevatī ehi ehi ākāśarevatī ehi<br>ehi, himavantacāriṇi ehi ehi kailāśacāriṇī ehi ehi<br>paramantrān, chinda chinda kili kili vicce aghore<br>ghorarūpiṇi cāmuṇḍe rudrakrodhād viniḥsṛte,<br>asurabhayaṅkari ākāśagāmini pāśena bandha bandha<br>kartta kartta śamaya tiṣṭha tiṣṭha, maṇḍalaṃ praveśaya<br>praveśaya gṛhṇa gṛhṇa mukhaṃ bandha bandha<br>cakṣurbandha bandha hṛdayaṃ bandha, bandha hastapādau<br>bandha bandha duṣṭagrahān sarvān bandha bandha<br>*sarvā(?) diśā bandha bandha, vidiśa bandha bandha<br>ūrdhvaṃ bandha bandha adhastād bandha bandha<br>bhasmanā *vā toyena vā(conj. (tentatively, Sand.))pātīyena<br>Ed.)/<br>mṛttikayā vā sarvair vā *āviśa āviśa(conj.: āviśya āvisya<br>Ed.) ghātaya ghātaya cāmuṇḍe kili kili vicce hūṃ phaṭ //57<br>evaṃ sā padamālākhyā vidyā devanamaskṛtā /58a<br><br>(**The following is absent in AP)** Brahma introduces the dialogue of divine couple where Lord shall explain the constitutive parts of this mantra for the purpose of accomplishment of Veda and Siddhānta – v. 65.<br>another mantra, asked by Devī- v. 66-75:<br>kailaśapīthamadhyasthaṃ vīreśaṃ paramaṃ prabhum /<br>uktā yā ca mahāvidyā mūlatantre tvayā prabho //66<br>koṭigranthāt samāhitya sarvakarmapravartakī /<br>etasya vijayaṃ vakṣye samāsād vidhicoditam //67<br>mantramāleti nāmneyaṃ tathā mantrapadāni ca /<br>pade pade vidhiṃ caiva siddhisādhanam eva ca //<br>etanme saṃśayaṃ deva vaktum arhasi +śiline+ //68<br>(mb. śūline - Serb.)<br>Bhairava explaines:<br>sādhu devi mahāprājñe apūrva pṛcchate vidhim /<br>pravakṣyāmi na sandeho yena sadhyanti sādhakāḥ //69<br><br>After there is an explanation of how to make mantra from previous passage. Every part of this text means also what a hero should do to make the mantra effective and explains that certain parts of the mantra must be used for certain rutual effects:<br>oṃ namo bhagavati cāmuṇḍe namaḥ / ānayeti sarvatra<br>vīravrataṃ lakṣaṃ japeta sammato bhavati /<br>oṃ śmaśānavāsini namaḥ/ anayā śmaśana praveśanam //<br>oṃ khaṭvāṅgakapālahaste namaḥ / anayā<br>mantrāvalambanam //<br>oṃ mahāpretasamāruḍhe namaḥ / anayā sarvaśastra<br>stambhanam //<br>oṃ mahāvimāna mālākule namaḥ / vṛṣṭivāraṇam /<br>oṃ kālarātrī namaḥ/ antardhānakaraṇam // | kṛṣṇabhujaṅgaveṣṭitaśarīre sarvagrahāveśani<br>pralambauṣṭhini bhrūbhaṅgalagnanāsike vikaṭamukhi<br>kapilajaṭe brāhmibhañja oṃ jvalāmukhi<br>khana oṃ pātaya oṃ raktākṣi ghūrṇaya bhūmiṃ pātaya oṃ<br>śiro gṛhṇa cakṣurmīlaya<br>oṃ hastapādau gṛhṇa mudrāṃ sphoṭaya oṃ phaṭ oṃ<br>vidāraya oṃ triśūlena cchedaya oṃ vajreṇa hana oṃ<br>daṇḍena tāḍaya 2 oṃ cakreṇa cchedaya 2 oṃ śaktyā bhedaya<br>daṃṣṭryā kīlaya oṃ karṇikayā pāṭaya oṃ<br>aṅkuśena gṛhṇa oṃ śirokṣijvaramaikāhikaṃ dvyāhikaṃ<br>tryāhikañcāturthikaṃ<br>ḍākinīskandagrahān muñca muñca oṃ paca oṃ utsādaya oṃ<br>bhūmiṃ pātaya oṃ gṛhṇa oṃ brahmāṇi ehi oṃ māheśvari ehi<br>oṃ kaumāri ehi oṃ vaiṣṇavi ehi oṃ vārāhi ehi oṃ aindri ehi<br>oṃ cāmuṇḍe ehi oṃ revati ehi oṃ ākāśarevati ehi oṃ<br>himavaccāriṇi ehi oṃ rurumardini asurakṣayaṅkakari<br>ākāśagāmini pāśena bandha bandha aṅkuśena kaṭa 2<br>samayaṃ tiṣṭha oṃ maṇḍalaṃ praveśaya oṃ gṛhṇa<br>mukhambandha oṃ cakṣurbandha hastapādau ca bandha<br>duṣṭagrahān sarvān bandha oṃ diśo bandha oṃ vidiśo<br>bandha adhastādbandha oṃ sarvaṃ bandha oṃ bhasmanā<br>pānīyena vā mṛttikayā sarṣapair vā sarvānāveśaya oṃ<br>pātaya oṃ cāmuṇḍe kili kili oṃ vicce huṃ phaṭ svāhā<br><br>padamālā jayākhyeyaṃ sarvakarmaprasādhikā //1<br>sarvadā homajapyādyaiḥ pāṭhādyaiś ca raṇe jayaṃ /<br>**(the following is absent in DP: the visualisation of Cāmuṇḍā)**<br>aṣṭāviṃśabhujā dhyeyā asikheṭakavatkarau //2<br>gadādaṇḍayutau cānyau śaracāpadharau parau /<br>muṣṭimudgarayuktau ca śaṅkakhaḍgayutau parau //3<br>dhvajavajradharau cānyau sacakraparaśū parau /<br>ḍamarudarpaṇāḍhyau ca śaktikuntadharau parau //4<br>halena muṣalenāḍhyau pāśatomarasaṃyutau /<br>ḍhakkāpaṇasaṃyuktau abhayamuṣṭikānvitau //5<br>tarjayantī ca mahiṣaṃ ghātanī homato 'rijit /<br>trimadhvāktatilair homo na deyā yasya kasya cit //6 |

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| *oṃ bahugaṇaparivṛte namaḥ / jalasādhanam //*<br>*oṃ mahāsukhe bahubhuje namaḥ / śastramokṣaṇam //*<br>*oṃ ghaṇṭā ḍamarukiṅkani śabdabahule namaḥ / anayā sarvavighavivāraṇam //70*<br>(further in the text the order is reversed: first goes 'effect', and next - mantra), I give it in the same order as previous verses:<br>*oṃ aṭṭahāse namaḥ / mārīpraveśanam*<br>*oṃ sphurita vidyut prabhe namaḥ / khaḍgastambhanam*<br>*oṃ cala cala cakoranetre namaḥ / parasainyastambhanam*<br>*oṃ hilihililalanajihve namaḥ / kapālamathanam samasta martyakarṣaṇam/*<br>*oṃ mrīṃ bhṛkuṭimukhe namaḥ / striyākarṣaṇam*<br>*oṃ hūṅkārabhayatrāsini namaḥ / visarjanam*<br>*oṃ kapālaveṣṭitajaṭā mukuṭaśaśāṅkadhāriṇī namaḥ / sarvasattvavaśīkaraṇam*<br>*oṃ aṭṭahāse kili kili namaḥ / paramantracchedanam*<br>*oṃ vibho namaḥ / bhairavīkaraṇam*<br>*oṃ vicce namo namaḥ/ svayaṃ devyā asādhyaṃ sādhayati*<br>*oṃ hūṃ hūṃ namaḥ / grahagrahaśāyanam*<br>*oṃ daṃṣṭrāghorāndhakāriṇīṃ namaḥ / āveśanam*<br>*oṃ sarvavighnavināśini namaḥ / bhasmanā nṛtyāpayati*<br>*oṃ ūrdhvakeśi namaḥ/ upasargaṃ vināraṇam*<br>*oṃ ulūkavadane karaṅkiṇi namaḥ / kāpālika sādhanam*<br>*oṃ karaṅkamālādhāriṇi namaḥ / ripukṣobhaṇam vaśīkaraṇañca ḍamarukeṇa*<br>*oṃ vikṛtarūpiṇi namaḥ / unmattakahomena unmattikaraṇam*<br>*oṃ kṛṣṇa-bhujaṅgaveṣṭitaśarīre namaḥ / sarpair daśāpayati*<br>*oṃ pralamboṣṭhi nama ḥ/ nṛtyāpayati*<br>*oṃ bhagnanāsike namaḥ / bhañjayati*<br>*oṃ cipiṭāmukhe nama ḥ/ mocāpayati*<br>*oṃ kapilajaṭe jvālāmukhi namaḥ / puradāhajanam*<br>*oṃ raktākṣi ghūrṇapaya namaḥ / sarvajvarāveśakaraṇam*<br>Bhairava resumes the condition of this practice:<br>*tataḥ kṛṣṇāmbaradhara kṛṣṇāmālyānulepanaḥ vīravratadhārī śmaśanāvāsī bhakṣyāhāra ekaikasya padasyāṣṭasahasraṃ japet / kṛtapuraścaraṇe bhavati tilānāṃ trimadhurāktānāmaṣṭasahasraṃ juhuyāt sidhyati //*<br>Which is very close to the Cāmuṇḍā *vrata*, described in JY.3, YSP.8.35-8.36:<br>*cāmuṇḍāvrataṃ eva ca kṛṣṇabaradharo nityaṃ kṛṣṇagandhānulepanam //35*<br>*kṛṣṇamālāvalambī ca karṇālaṅkārabhūṣitaḥ valayābharaṇopetaṃ nūpuradhvanibhūṣitam //36 etc.*<br><br>In the end of DP.7.71-75 we find the following:<br>*mahāmāṃsena trimadhunāktena atyadbhutāni karmāṇi karoti / anyakalpoktāni ca karoti* ***/ atharvavedavihitāni*** *karoti sākṣād bhairavaḥ devaiḥ siddhais tu paripūjyate //71*<br>*evaṃ devī mahāvidyā cāmuṇḍā padamālinī / nibaddhā +śatam aṣṭāgra +karmaṇāṃ hy upapādinī //72*<br>*kurute koṭidhā karmayogayuktasya pārvati / sakṛduccāraṇād vidyā brahmahatyāṃ vyapohati //73*<br>*sarvatīrthābhiṣekan tu sarvavrataphalāni ca / japena śravaṇādvātha sarvavarṇeṣu yacchati//74*<br>*sarvopasargaśamanī sarvaṃvyādhinivāriṇī / abhaktāya na dātavyā yastu devīṃ na pūjyate//75* | |

Without this parallel passage from DP our understanding of AP.135 is very limited: we can only say that the chapter provides an invocation of Cāmuṇḍā followed by her visualisation or the description of her image. We cannot guess what does the invocation of AP means and how it can be applied practically. As soon as the parallel passage from DP.9 was found, the perception of the AP.135 changes radically: in fact both *purāṇas* integrate this passage from an unknown *śaiva tantric* source, to which the text of DP is much closer. We see that the passage of DP does not belong originally to this

text on account of the following factors: (1.) the speakers change: we find Bhairava teaching goddess, which is typical for the texts of the *śaiva* insiders; (2.) the extreme character of worship (with human flesh) is rare to be seen in DP; (3.) The passage can be easily distinguished by its particular style from the chapters that precede and follow it.

In comparison with DP.9 which at least tries to integrate this invocation into the body of the chapter (the end of the chapter presupposes the use of this *vidyā* by all *varṇas* etc.), the way how AP.135 includes this passage is rather primitive. The author of AP just characterises it as the knowledge useful to win a battle in two lines preceding and following the invocation.

The approach of AP and DP differs also in the modifications of the original *tantric* text: if DP closely follows original, providing not *mantra* itself but rather the rules of raising it and the results of repetition of every *pāda*; AP abridges it all and gives a *mantra* in a ready-to-use form. AP doesn't give the condition of the practice, thus we can conclude that the author did not need it: he probably was the one who performed this kind of rituals for the king.

None of the two texts names the source of this invocation, but DP calls this source *mūlatantra* (v. 66), the end of the chapter derives this knowledge from *Atharvaveda*. On account of AP only it is not possible to guess about the source at all.

The invocation and the practice described in DP let us tell that the source belongs to one of the most radical tradition, issued from the cremation ground practices of *kāpālika* type (and we find *kāpālika sādhana* mentioned in v. 71ff). As for tradition, we can suggest the following: Cāmuṇḍā is invoked as independent, self-sufficient goddess, not accompanied by Śiva, her retinue consist also of predominantly female deities: mothers, *ḍākinīs*, thus the tradition cannot be less radical than BY.

## 2.7. *Mantra* for the expiations of *tantric* transgressions

The following schema shows the interrelations of *Agni* 146.1ff, *Kubjikāmata* 5.1-12ff and *Tantrasadbhāva* 6.1-40ff.[1]

| **TS.6.1-40**[2] | **KMT.5.1-12ff** | **AP.146.1ff** |
|---|---|---|
| *bhairava uvāca*<br>*ataḥ paraṃ mahāguhyaṃ girirājākhyate tava umāmāheśvaraṃ cakraṃ kathayāmi suniścayāt //1*<br>*padaṃ ca padabhedaṃ ca yo jānāti sa siddhyati /* | *śrībhairava uvāca //*<br>*umāmāheśvaraṃ cakraṃ, kathayāmi suniścitam / padaṃ ca padabhedaṃ ca, yo jānāti sa sidhyati //1* | *aṣṭāṣṭakadevyaḥ*<br>*īśvara uvāca*<br>*trikhaṇḍīṃ sampravakṣyāmi brahmaviṣṇumaheśvarīṃ /1a* |
| ***oṃ namo bhagavate rudrāya*** *padaṃ hyekam mahādhipe //2*<br>*niścayena varārohe kathitaṃ tu daśākṣaram /* | ***oṃ namo bhagavate rudrāya,*** *padaṃ caiva daśākṣaraṃ /* | ***oṃ namo bhagavate rudrāya namaḥ /*** |
| ***namaścāmuṇḍe*** *dvitīyaṃ pañcākṣaramudāhṛtam //3* | ***namaścāmuṇḍe*** *dvitīyaṃ syāt pañcākṣaram udāhṛtam //2* | ***namaścāmuṇḍe*** |
| ***namaścākāśamātṛṇāṃ*** *padamanyat tṛtīyakam /*<br>*aṣṭākṣaraṃ samākhyātaṃ lakṣaṇena vilakṣitam //4* | ***namaścākāśamātṛṇāṃ,*** *padam anyat tṛtīyakam / aṣṭākṣaraṃ samākhyātaṃ, lakṣaṇena vilakṣitaṃ //3* | ***namaścākāśamātṛṇāṃ*** |
| ***sarvakāmārthasādhanīnāṃ*** *padaṃ caiva caturthakam /*<br>*navākṣaraṃ sa evātra padaṃ yat samudāhṛtam //5* | ***sarvakāmārthasādhakīnāṃ,*** *padaṃ caiva caturthakam / navākṣaraṃ idaṃ devī, padaṃ yat samudāhṛtam //4* | ***sarvakāmārthasādhanīnām*** |
| ***ajarāmarīṇāṃ*** *cātra padaṃ paṃcaguṇāvaham /*<br>*akṣarāṇāṃ samāsena ṣaṭsaṃkhyātaṃ varānane //6* | ***ajarāmarīṇām*** *padaṃ cātra kathitaṃ pañcaguṇāvaham / akṣarāṇāṃ samāsena, rasassaṅkhyā (corr. of ṣaṭsaṃkhyātaṃ) udāhṛtā //5* | ***ajarāmarīṇāṃ*** |
| ***sarvatrāpratihatagatīnāṃ*** *padaṃ ṣaṣṭhamudāhṛtam /*<br>*daśārṇaṃ tu samākhyātaṃ saṃkhyāyāstu varānane //7* | ***sarvatrāpratihatagatīnāṃ,*** *padaṃ ṣaṣṭhaṃ varānane / daśākṣaraṃ samākhyātaṃ, kathitaṃ vīranāyike //6* | ***sarvatrāpratihatagatīnāṃ*** |
| ***svarupapararūpāparivartanīnāṃ*** *padaṃ saptamaṃ bhavet /* | ***svarūpapararūpaparivartanīnāṃ,*** *padaṃ saptakaṃ bhavet / akṣarāṇāṃ samāsena,* | ***svarūparūpaparivartinīnāṃ*** |

[1] In bold the parts of *mantra*.
[2] On the basis of preliminary ed. of Mark Dyczkowski.

| | | |
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| akṣarāṇāṃ samāsena daśatritayam uttamam //8 | daśatritayam uttamam //7 | |
| **sarvasattvavaśīkaraṇocchedanonmūlasamastakarmapravṛttānāṃ** padaścāṣṭamakaṃ bhavet /akṣarāṇāṃ samāsena viṃśaccatvārisaṃkhyayā //9 | **sarvasattvavaśīkaraṇocchādanonmūlanasamastakarmapravṛttīnāṃ,** padaṃ cāṣṭamakaṃ bhavet / akṣarāṇāṃ samāsena viṃśaccatvārisaṅkhyayā //8 | **sarvasattvavaśīkaraṇotsādanīnmūlanasamastakarmapravṛttānāṃ** |
| **sarvamātṛguhyahṛdayaṃ parasiddhaṃ** padaṃ taṃ navamaṃ bhavet / caturdaśākṣaropetaṃ kathitaṃ vīravandite //10 | **sarvamātṛguhyahṛdayaparamasiddhaṃ**, padaṃ tu navamaṃ bhavet / akṣarāṇāṃ samāsena, śakrasaṅkhyā varānane //9 | **sarvamātṛguhyaṃ hṛdayaṃ paramasiddhaṃ** |
| **parakarmacchedanakaraṃ satsiddhikaraṃ** padaṃ caiva dvipañcakam / akṣarāṇāṃ tathā saṃkhyā ekatra samudāhṛtā //11 dvisaptaparimāṇena sphuṭām etanmaheśvari / | **parakarma** tathā devi **chedanakaraṃ** prakīrtitam **siddhikaraṃ** ca evātra padaṃ caiva dvipañcakam //10 akṣarāṇāṃ tathā saṅkhyā ekatra samudāhṛtā / dvisaptaparimāṇena sphuṭam etat kuleśvari //11 | **parakarmacchedanaṃ paramasiddhikaram** |
| aṣṭākṣaraṃ samākhyātaṃ **mātṛṇāṃ vacanaṃ śubham** //12 ekādaśamametaddhi padaṃ sarvaguṇāvaham / **tad yatheti** samāyuktaṃ mātṛṇāṃ hṛdayaṃ matam //13 akṣarāṇāṃ śataikena viṃśaccatvārimūddhṛtam / | śṛṇu cānyaṃ varārohe **mātṛṇāṃ vacanaṃ śubham** / akṣarāṇāṃ pramāṇena dvicatuṣkaṃ varānane //12 ekādaśamam etad dhi padaṃ sarvaguṇāvaham / tad yatheti samārabhya dvitīyaṃ śobhanaṃ priye // 13 | **mātṛṇāṃ vacanaṃ śubhaṃ** brahmakhaṇḍapade rudrair ekaviṃśādhikaṃ śataṃ //1cd tadyathā, |
| padaikādaśabhiḥ proktaṃ nādhikaṃ vidyate'tra tu //14 nyūnaṃ vā padavarṇābhyāṃ dvitīyaṃ śobhanaṃ priye / **oṃ cāmuṇḍeti** saṃyuktaṃ **brahmāṇī** (kh: brahma**ṇī**) prathamaṃ padam //15 **māheśvarī** dvitīyaṃ syāt **kaumāryā**yāstṛtīyakam / **vaiṣṇavyā**yāścaturthaṃ tu **vārāhyāḥ** pañcamaṃ tataḥ //16 **aindryā** ṣaṣṭhaṃ vijānīyād **aiśānyā** saptamaṃ bhavet / **āgneyāś**cāṣṭamaṃ jñeyaṃ kathitaṃ tava śobhane //17 evamādyā smṛtā devyāḥ kathitās tava śobhane / brahmāṇyādipradā ye tu natyantāḥ praṇavādikāḥ //18 ekatra piṇḍitāṣṭaiva (k: piśinābdaiva?) aṣṭaṣaṣṭyādhikākṣaraiḥ / cāmuṇḍāpadasaṃyuktaṃ mātṛkhaṇḍaṃ prakīrtitam //19 sarvamātṛnikāyasya vācakaṃ siddhikārakam / | **brahmāṇīti** padaṃ pūrvaṃ **māheśvarī** dvitīyakam / **kaumārīti** tṛtīyaṃ syād **vaiṣṇavyā** tu caturthakam // 14 **vārāhyā** pañcamaṃ jñeyam **aindrī** ṣaṣṭhamakaṃ bhavet / **aiśānī** saptamaṃ proktam **āgneyī** cāṣṭamaṃ priye //15 evamādyāḥ sthitā devyaḥ kathitās tava śobhane / aghore amoghe varade vicce vai vacanaṃ śubham //16 sarvāsāṃ caiva mātṛṇāṃ svāhāpraṇavasaṃyutam / | oṃ namaścāmuṇḍe **brahmāṇi** aghore amoghe varade vicce svāhā / oṃ namaḥcāmuṇḍe **māheśvari** aghore amoghe varade vicce svāhā / oṃ namaścāmuṇḍe **kaumāri** aghore amoghe varade vicce svāhā / oṃ namaścāmuṇḍe **vaiṣṇavi** aghore amoghe varade vicce svāhā / oṃ namaścāmuṇḍe **vārāhi** aghore amoghe varade vicce svāhā / oṃ namaścāmuṇḍe **indrāṇi** aghore amoghe varade vicce svāhā / oṃ namaścāmuṇḍe **caṇḍi** agore amoghe varade vicce svāhā / oṃ namaścāmuṇḍe **īśāni** aghore amoghe varade vicce svāhā/ yathākṣarapadānāṃ hi viṣṇukhaṇḍandvitīyakaṃ /2ab |
| **oṃ namaścāmuṇḍe** padaṃ (kh: pada) ṣaḍvarṇaṃ prathamaṃ bhavet //20 | **oṃ** (namaḥ?)**cāmuṇḍe** padaṃ pūrvam | **oṃ namaścāmuṇḍe** |
| **ūrddhvakeśī** caturvarṇaṃ dvitīyaṃ | **ūrdhvakeśi** dvitīyakam // 17 | **ūrdhvakeśi** |
| **jvalitaśśikhe** pañcavarṇaṃ tṛtīyaṃ hi | **jvalitaśikhe** tṛtīyaṃ tu | **jvalitaśikhare** |
| **vidyujjihve** caturthakam //21 | **vidyujjihve** caturthakam / | **vidyujjihve** |
| pañcamaṃ **tārakākṣī** tu dve pade caturakṣare / | **tārakākṣi** tathā devi pañcamaṃ parikīrtitam // 1 | **tārakākṣi** |
| **piṅgalabhruve** ṣaṣṭhaṃ | **piṅgalabhruve** nāmena ṣaṣṭhamaṃ tu sulocane / | **piṅgalabhruve** |
| **vikṛtadaṃṣṭre** saptamam //22 | **vikṛtadaṃṣṭre** padaṃ hy etat saptamaṃ parikīrtitam //19 | **vikṛtadaṃṣṭre** |
| dve pade pañcavarṇe tu **kruddhe** varṇaṃ tathāṣṭamam (kh: tuthāṣṭama) / | **kruddhe** ti ca tathā cānyam aṣṭamaṃ śubhalakṣaṇam / | **kruddhe** |
| **māṃsaśoṇita** saṃyuktaṃ **surāsavapriye** padam //23 | **māṃsaśoṇitasurāsavapriye** navamaṃ | **oṃ māṃsaśoṇita-surāsavapriye** |
| navamavarṇadaśaikaṃ tu daśamaṃ tu **hasa**dvayam / | daśamaṃ tu **hasa**dvayam // 20 | **hasa 2** |
| **nṛtya** dvayadaśaikaṃ (kh: dvayaṃ-) ca caturvarṇau (kh: -ṇo) padāvimau //24 | **nṛtya** dvayaṃ tathā coktaṃ daśa-m-ekaṃ tu suvrate / | **oṃ nṛtya 2** |
| **vijṛmbha** dvayaṃ syād dvādaśaṃ | **vijṛmbha** ca tathā yugmaṃ daśadve ca | **oṃ vijṛmbhaya 2** |

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| *tu trayodaśam /*<br>***māyātrailokyarūpeti*** *saptārṇaṃ samudāhṛtam //25* | *prakāśitam //21*<br>***māyātrailokyarūpeti*** *daśatritayam uttamam /* | ***oṃ māyatrailokyarūpa*** |
| *caturdaśaṃ turyuktaṃ* ***sahasraparivartani*** */* | ***sahasraparivartanīnāṃ*** *dvisaptamaṃ parameśvari //22* | ***sahasraparivartinīnāṃ*** |
| ***nudayugmaṃ*** *tripañcaiva padaṃ ṣoḍaśamaṃ kuṭam //26* | ***nudayugmaṃ*** *tripañcaiva* ***kūṭayugmaṃ*** *dviraṣṭakam /* | ***oṃ bandha 2***<br>***oṃ kuṭṭa 2*** |
| ***ciri*** *saptadaśaṃ viddhi* | ***ciri****yugmaṃ tathā bhadre daśasapta ca ekataḥ //23* | ***ciri 2*** |
| ***hirya****ṣṭādaśamaṃ padam /* | ***hiri****dvitayam ekatra daśa-aṣṭa śubhekṣaṇe /* | ***hiri 2*** |
| ***bhirye****konaviśatimaṃ pañcaiva caturakṣarāḥ //27* | ***bhiri*** *caiva dvirabhyāsād viṃśa-m-ekonasaṅkhyayā //24* | ***bhiri 2*** |
| ***trāsanidvitayaṃ*** *viṃśadekottara* | ***trāsanidvitayaṃ*** *caiva padaṃ viṃśamakaṃ bhavet /* | ***trāsani 2*** |
| ***bhrāmaṇī*** *dvayam / dvau padau ṣaṭkavarṇauktau* | ***bhrāmaṇiy****ugmam etad dhi viṃśa-m-ekaṃ tu uttamam //25* | ***bhrāmaṇi 2*** |
| ***vidrāvaṇiyugaṃ*** *tataḥ //28*<br>*dvāviṃśati * * ṣṭhārṇaṃ* | ***vidrāvaṇi*** *dvirabhyāsād* ***viṃśadvayaṃ*** *tathānaghe /* | ***oṃ drāviṇi 2*** |
| ***kṣobhaṇi*** *dvitayaṃ tathā / triviṃśamaṃ padaṃ hyetan* | ***kṣobhaṇīti*** *dvirabhyāsād viṃśatrikam udāhṛtam //26* | ***kṣobhaṇi 2*** |
| ***māraṇi*** *turyaviṃśamam //29 dvāvimau tu padau proktau ravarṇaṃ ca pramāṇakau /* | ***māraṇidvitayaṃ*** *caiva viṃśacatvārisaṅkhyayā /* | ***māraṇi 2*** |
| ***saṃjīvani*** *dvirabhyastaṃ ca varṇaṃ pañcaviṃśamam //30* | ***sañjīvani****pade dve tu pañcaviṃśapadaṃ priye //27* | ***saṃjīvani 2*** |
| ***heri****yugmaṃ ṣaḍviṃśaṃ* | ***heriyugmaṃ*** *smṛtaṃ bhadre ṣaḍviṃśakam anuttamam /* | ***heri 2*** |
| ***geri*** *vai saptaviṃśamam /* | ***geriyugmaṃ*** *tathā proktaṃ saptaviṃśatimaṃ padam //28* | ***geri 2*** |
| ***ghury****āṣṭaviṃśamaṃ proktaṃ trayete turyavarṇakāḥ //31* | ***ghuri*** *caiva dvirabhyāsād aṣṭāviṃśa varānane /* | ***gheri (serb, em.: ghuri)2*** |
| ***ghurila****yugmekonatriṃśatistriṃśamaṃ padam /* | ***ghurileti*** *tathāpy evam ūnatriṃśam udāhṛtam //29* | ***oṃ muri (serb, em: ghurila)2*** |
| ***namo mātṛgaṇāyeti*** *saptārṇaṃ saṃprakīrtitam //32* | ***namo mātṛgaṇāyeti*** *triṃśakaṃ kathitaṃ sphuṭam /* | ***oṃ namā mātṛgaṇāya*** |
| ***namo namas*** *tathā* ***vicce svāhāntaṃ*** *aṣṭavarṇakam /*<br>*ekatriṃśatimametat sarvāvāptikaraṃ param //33*<br>*ekatriṃśatpadairdevi guṇasaṃkīrtanaṃ sphuṭam / sāṣṭaṣaṣṭiśataikena varṇānāṃ saṃprabhāvitam //34* | ***namo namaḥ*** *aiṃ* ***vicce svāhā*** *triṃśam ekottaraṃ padam //30*<br>*samastapadasaṃyogāt parimāṇaṃ śatārdhakam /* | ***namo namo vicce***<br>*ekatriṃśtpadaṃ śambhoḥ śatamantraikasaptatiḥ //2* |
| *varṇānāṃ tu śate dve tu dvānavatyā varānane / adhikaḥ kathitastatra mātṛṇāṃ nāmavarjitām //35*<br>*trikhaṇḍā sahitā hyeṣā agraṇīḥ smaraṇād bhṛśam /*<br>*ekatra padasaṃyogāt parimāṇāṃ śatārddhataḥ //36*<br>*varṇānāṃ tu śatāstrīṇi saṣaṣṭyā tu varānane / adhikāḥ kathitāstantre samayākhyā padātmikā //37* | *varṇānāṃ ca śate dve tu dvānavatyā varānane //31 adhikaṃ kathitaṃ bhadre mātṛṇāṃ nāmavarjitam /* | |
| *padabhedena vidyeyaṃ jñātavyā sādhakena tu / prayatnena varārohe tantrāmnāyaprapālanāt //38*<br>followed by the mode of use of this *mantra* for the purification and expiation of numerous sins. | *padabhedas tu vidyāyā jñātavyaḥ sādhakena tu //32 prayatnena varārohe tantrāmnāyaprapālakaḥ /*<br>*sakṛd uccāritā vidyā samayajño bhavaty asau //33*<br>*pañcapraṇava-m-uddhāraṃ yathā tvaṃ gahvare śṛṇu /*<br>*e-o-madhye (AI) samuddhṛtya bindunāda-m-alaṅkṛtam //34*<br>*bhagākhyaṃ prathamaṃ bījam(?) uddhṛtaṃ paramākṣaram /*<br>*va-ṣa(ŚA)-madhyagataṃ gṛhya ṇa-ṭa(RA)-madhyāsane sthitam //35*<br>*i-u(Ī)-madhyena sambhinnam aḥ-au(Āṃ)-madhya-m-alaṅkṛtam /* | *he ghauṃ pañcapraṇavādyantāṃ trikhaṇḍīñca japed yajet /*<br>*he ghauṃ śrīkubjikāhṛdayaṃ padasandhau tu yojayet //3*<br>*akuntāditrimadhyasthaṃ kulādeś ca trimadhyagaṃ /*<br>*madhyamādi trimadhyasthaṃ piṇḍaṃ pāde trimadhyagaṃ //4*<br>*trayārdhamātrāsaṃyuktaṃ* |

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| | *dvitīyaṃ kathitaṃ devi tṛtīyaṃ va-ma(HA)-madhyagam //36 ṭha-la(RA)-madhyāsanāsīnaṃ caturthasvarabheditam / bindunā mastakākrāntaṃ(Ī?) na-ca(PHA)-madhye caturthakam //37 ī-ta(RA)-madhye samāruddham ai-pūrveṇa(E) vibheditam / bindunādasamākrāntaṃ caturthaṃ praṇavaṃ bhavet //38 pañcamaṃ ya-sa(HA)-madhyasthaṃ ba-ha(SA)-madhyāsane sthitam / aṃ-pūrveṇa(o/au) samāyuktam au-paścimavibhūṭitam(Aṃ) //39 ardhacandrānvitaṃ kṛtvā bindunādayutaṃ kuru / pañcapraṇava-m-uddhāraṃ rahasyaṃ kathitaṃ tava //40 mantrāṇāṃ dīpakaṃ devi yathākarmaṇi yojayet / vidyāyās tu prasaṅgena pañcapraṇavam uddhṛtam //41*<br><br>followed by the mode of use of this *mantra* for purification and expiation of numerous sins.<br>v. 33-41, absent in TS give *Kubjikā-hṛdaya* which can be reconstructed on the basis of geometrical arrangement called *gahvara*. (I took the variant given by Schoterman (1982), p. 203, Fig. 25) | *praṇavādyaṃ śikhāśivāṃ / oṃ kṣrauṃ śikhā bhairavāya namaḥ / skhīṃ skhauṃ skheṃ savījatryakṣaraḥ/ hrāṃ hrīṃ hraiṃ nirvījantryarṇaṃ dvātriṃśadvarṇakamparaṃ //5 kṣādayaś ca kakārāntā akulā ca kulakramāt / aśinī bhānunī caiva pāvanī śiva ity ataḥ //6 gāndharī ṇaś ca piṇḍākṣī capalā gajajihvikā / ma mṛṣā bhayasārā syān madhyamā pho 'jarāya ca //7 kumāro kālarātrī na saṅkaṭā da dha kālikā / pha śivā bhavaghorā ṇa ṭa vībhatsā ta vidyutā //8 ha viśvambharā śaṃśinyā ḍha jvālāmālayā tathā / karālī durjayā raṅgī vāmā jyeṣṭhā ca raudryapi //9 kha kālīka kulālamvī anulomā da piṇḍinī / ā vedinī i rūpī vai śāntirmūrtiḥ kalākulā //10 ṛ khaḍginī u balitā ? kulā ? tathā yadi / subhagā vedanādinyā karālī aṃ ca madhyamā //11 aḥ apetarayā pīṭhe pūjyāś ca kaktayaḥ kramāt / skhāṃ skhīṃ skhauṃ mahābhairavāya namaḥ //12*<br><br>If KMT prefers to rase the *mantra* on the basis of *gahvara,* AP does that codifying the syllables by the names of *śaktis*. This is followed by the list of 64 *yoginīs* without any note for what this *mantra* can be used. |

Among these three sources it was TS that served as basis for KMT, that, in its turn, was incorparated into AP, probably passing by SSS or any other secondary Kubjikā-related text and also *Yuddhajayārṇava*. KMT is posteriour to TS because this *mantra* in both texts is used for the purposes of expiation of various faults in practice, and the parts of texts that follow this *mantra* in KMT and TS differ only in doctrinal points. Already here, in the *mantra* itself, TS goes into the expiations (after v. 38), while KMT inserts *Kubjikāhṛdaya*, which is a way for KMT to apropriate this *mantra* and to include it into the tradition. Nevertheless, even TS cannot pretend to be the original source of this *mantra.* The source of this might be close to NS.1, providing, as my comparison showed, the simpliest and the earliest way of raising of this *mantra*.[1]

[1] Cāmuṇḍā *mantra* in NS is exatly same like *Cāmuṇḍā pāda* of bigger *mantra* found in TS, KMT and AP. To arrive now to the variant reflected in TS from the NS variant, one should start from the beginning of the passage, reconstructing the *padas.* See NS, *Paṭala* 1, p. 1-5 (verses are not numbered). The text jumps directly to meeting with *yoginīs* giving a complicate ritual for attracting *paśus,* including the representation of the body-parts as linked to different *tattvas*. V. 29-30 underline the importance of *śakti*, no *siddhi* possible without her. V. 33-36 insist on keeping this knowledge as secret. The *bali* here seems to be of two kinds: internal - related to one's own body and external - ritual to the spirits performed in special places with sword and *ḍamaru.* Places for this are listed in v. 46ff after preliminary practice including the worship of *kṣetrapālas* the *mantra* of Cāmuṇḍā is given in v. 54-64. Thia invocation is followed by the worship in the lotus with eight petals which represent the parts of *mantra*, parts of body and a set of *śaktis*. Further *yogin* gives *bali* and behave exactly in the same manner like *yoginīs*, calling them his sisters and *sādhakas* - his brothers, while the parents are Śiva and Parāśakti. The end of the invocation is lost.

The following schema shows the interrelations between TS.6.39-76 and KMT.5.42-71. The passage deals with the use of the aforementioned *mantra* and it proves that TS was the source of KMT.

| **TS.6.39-76 (265 verses in total in ch. 6)** | **KMT.5.42-71 (146 verses in total in ch. 5)** |
|---|---|
| *sakṛduccāritā (k, g: sukṛ-; kh: bhakṛd-) vidyā samayajño bhavatya sau /*<br>*pratyūṣeṇa tatoccārya śucirbhūtvā samāhitaḥ //39*<br>*yad dṛṣṭamaśubhaṃ kiñcit svapnānte tad vyapohate /*<br>*agamyāgamanaṃ vāpi prāṇāyāmaṃ trayaṃ caret //40*<br>*āvartair ekaviṃśadbhirakāmād yat kṛtaṃ kṣapet (kh: kṣyettā) /*<br>*kāmato dviguṇaṃ kuryājjapaṃ yaḥ sadvidhotthitaḥ (kh: sadvidhosthitaḥ) //41*<br>*madhyāhne tu śuciḥ snātvā prāṅmukho vā udaṅmukhaḥ (kh, g: rudaṅmukhaḥ) / nābhimātrāmbu madhyasthaṃ (k: nābhinetrānta madhyasthāṃ; kh: nārimadhyembu madhyasthāṃ; g: -madhyasthā) japedaṣṭottaraṃ śatam //42*<br>*śodhayet kilviṣaṃ bāhyaṃ (kh: svāhya) māsamātreṇa sādhakaḥ /*<br>*sāyāhne samaye japtvā śatamekaṃ samāhitaḥ //43*<br>*yadvilomaṃ dinaudbhūtaṃ nāśayennātra saṃśayaḥ //44*<br>*atha bhaktiḥ (kh: bhaktis) samāviṣṭaḥ (k, g: saviṣṭaḥ; kh: samāviṣṭas) samayācārarakṣakaḥ //45* | *sāmprataṃ śṛṇu kalyāṇi vidyāmāhātmyam uttamam /* |
| ***sevanājjapahomād vā dhyānāccakrasamo bhavet /***<br>***ṣaṇmāsādutyate devi satyametadudāhṛtam //46***<br>***kṛtvā saṃcārajaṃ (kh: saṃttā?raja; g: saṃtrārajaṃ) doṣānuccārāt kalmaṣāpahā /***<br>***devadrohe gurudrohe trilakṣaṃ (kh: trilakṣā) kurute (k: +tu; kh: cchṛṇute; g: ?) priye //46*** | ***sevanāj japahomād vā dhyānāc ca kramaśo bhavet //42***<br>***ṣaṇmāsāc cotpated devi sat yam etad udāhṛtam /***<br>***kṛtvā sāmrāṭajān doṣān uccārāt kalmaṣāpaham //43***<br>***devadrohe gurudrohe koṭitriṃśaiḥ sa śudhyati /*** |
| ***chedane puṣpapatrāṇāṃ (kh: -nā) stuvatāṃ (kh: māvarṇā) śuṣyeta (kh: kṣughate) tu saḥ /***<br>***sandhyālope kṛte devi trayāvartena (kh: -vartana) śuddhyati //47 āhnikacchedasaṃjāte (kh: -saṃjatai) śatamekamudīrayet /***<br>***laṃghane (kh: laghane; g: ?) samayānāṃ (kh: samāyānāṃ) ca abhakṣasya ca bhakṣaṇe //48*** | ***chedane puṣpapattrāṇām āvartāc chudhyate tu saḥ //44***<br>***sandhyālope kṛte devi trirāvarteṇa śudhyati /***<br>***āhnikacchedasañjāte śatam ekam udīrayet //45***<br>***laṅghane samayānāṃ ca abhakṣyasya tu bhakṣaṇe /*** |
| ***avācyavācite devi sahasrāc-chuddhiriṣyate (k: sukṛtācchuddhi-; kh, g: sahasrācchudvi-) /***<br>***cāvakākakapotānāṃ (k, kh: cāvakāka * potānāṃ) pakṣīṇāṃ ghātane kṛte //49***<br>*śaptena (g: saptena) śuddhyate (g: suddhate) devi satyaṃ (kh: satya) satyaṃ na saṃśayaḥ /* | ***avācyavācite devi sahasrāc chuddhir iṣyate //46***<br>***kākolūkakapotānāṃ pakṣiṇāṃ ghātane kṛte /***<br>*sahasrair dvibhiḥ śudhyeta satyaṃ satyaṃ na saṃśayah //47* |
| ***chāgameṣastathānye (kh: cchāgame-) ca mṛgajaṃ pūtarikṣakāḥ (g: pūta * * *?) //50***<br>***sahasrācchuddhiruddiṣṭā yathā bhairavamavravīt /***<br>***sarpāntakarahantāro (kh:sarpājakarahantāro) ḍuṇḍagomatsyaghātakaḥ (k, g: ḍuṇḍamometsya-; kh: ḍuṇḍurubhomatyā-) //51***<br>*śatena śuddhyate kṣipraṃ iti śāstre pracoditam /* | ***chāgameṣa tathānyāni mṛgajambūka ṛkṣayoḥ /***<br>***śuddhis trisahasrād devi yathā bhairava-m-abravīt //48***<br>***sarpamārjārahantāro dundubhomatsyaghātakaḥ /***<br>*caturbhiś ca sahasrair hi śīghraṃ śuddhim avāpnuyāt //49* |
| ***śvānamārjāranakulāḥ (k, g: -nakulo; g: svānarmājaṃranakulo) mūṣako vātha godhikā //52***<br>***pañcāśācchuddhirityeṣāṃ japāt pāpakṣayo bhavet /***<br>***gavāṃ (kh: gavā) hantā (g: hāntā) praśuddhyeta japasāhasrasaṃkhyayā (kh: daśa-; g: daśasāsahasra-) //53*** | ***śvasūkaranakulādi mūṣakaś cātha vāpi vā /***<br>***pañcabhiḥ śuddhir iṣyeta sahasrais tu kulānvaye //50***<br>***gavāṃ hatvā praśudhyeta daśalakṣais tu saṅkhyayā /*** |
| *vratinaṃ (kh: pratinaṃ; g: vrati *?) tu yadā devi pramādād (k, kh, g: -dā) ghātitaṃ (kh: -ta; g: ?) vudhaiḥ /* | *brāhmaṇas tu yadā devi pramādād ghātito budhaiḥ //51* |
| *śravaṇakaṃ na cānya tu lakṣaikāt sa viśuddhyati //54*<br>*mahāvratadharaṃ (kh: -dhara; g: * *?vrata-) hatvā trikoṭyo (kh: koṭye) japamāpnuyāt / pāśupato (k: -pata; kh: yāśupatā; g: pāśuyatā) dvikoṭayastu (kh: dvikoṭyā tu; g: dvikoṭyastu) buduścāyutasaṃkhyayā (k, kh, g: bauddhā cāyuta-) // 55*<br>*anye' pi vratadhārī syādayutā siddhiriṣyate /* | *lakṣair viṃśati śudhyeta naktāśī tu jitendriyaḥ /*<br>*bauddhārahantahantā ca dvijād dviguṇa śudhyati //52*<br>*lākulā mauṣalāś caiva ye cānye lātapāṇayaḥ /*<br>*hatvā śuddhim avāpnoti koṭitrayajapena tu //53*<br>*guruṃ hatvā pañca koṭyaḥ śudhyate tu pramādataḥ /* |
| ***striyo (k, kh, g: striyā) ghāto durātmāno daśakoṭijapācchuciḥ //56***<br>***anyeṣāṃ varṇajātīnāṃ adhamottamamadhyamām /***<br>*sahasrais tu bhavecchuddhistriṃśaś catvārisaṃkhyayā (kh: -striṃśacca-) //57*<br>***ekānekena (k, kh: -nekona; g: ?) kartavyā varṇāś caiva*** | ***striyo ghātī durācāro daśa koṭyo japet priye //54***<br>*naktāśī śuddhim āpnoti kṣetrapīṭhān bhramed yadi /*<br>***anyeṣāṃ varṇajātīnām adhamottamamadhyamāḥ //55***<br>*lakṣais tu bhavate śuddhir dvitricatvārisaṅkhyayā /* |

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| ***krameṇa tu /***<br>*brāhmaṇāṃ tu yadā hatvā lakṣaiḥ pañcāśa (g: -sa) suvrate //58*<br>*śuddhyate tu na sandeha iti śāstrasya niścayaḥ /* | ***ekād ekona kartavyaṃ varṇāṇāṃ ca krameṇa tu //56*** |
| ***nindate yoginī yastu śivabhaktaś ca ? (kh: -bhaktāṃś ca) nindyate (kh, g: nindati) //59 śāstrāṇi dūṣayatyevaṃ striyāmākoṭiyeti (kh: -kauṭayeti) ca /krośeta (k, g: -taṃ) kanyakāṃ (kh: -kā) yastu sahasrācchuddhiriṣyate //60*** | ***nindate yoginīṃ yas tu śivabhaktāṃś ca nindati /***<br>***śāstrāṇi dūṣayed yas tu striyam ākoṭayeti ca //57***<br><br>***kroṣanti kanyakā devi sahasrāc chuddhir iṣyate /***<br>*vāmadakṣiṇasiddhānte śivavratadharo hataḥ //58*<br>*koṭicaturbhir deveśi śudhyate japatatparaḥ /*<br>*yaḥ punas tattvavettā ca ṣoḍhānyāsaviśāradaḥ //59*<br>*smaraṇāc chuddhir iṣyeta tathyaṃ bhairava-m-abravīt /* |
| ***krodhenāpi (kh: krodhonāpi) yadā devi soccaśabda (k, kh, g: -śabdāt) pralāpitam / kṛtvā cāvartayed (k, g: cāvartaye; kh: cāmvartaye) vidyāṃ śāntimāśu (kh: sāntimāśu) prayacchati //61 kṛte karmaṇi vālānāṃ lūtāpiṭakagaṇḍakaiḥ / grahajvaraviṣādibhya auṣadhyā yaugakhyāpane //62***<br>*sahasrācchuddhiruddiṣṭā vaitaṇḍāt śaivaśāsane/* ***deśikaṃ sādhakaṃ vāpi putrakaṃ samayajñakam //63*** | ***krodhena tu yadā devi uccaiḥśabdapralāpitam //60***<br>***trivārāvartayed vidyāṃ śāntim āśu prayacchati /***<br>***kṛte karmaṇi bālānāṃ lūtācipiṭagaṇḍayoḥ //61***<br>***jvaragrahaviṣādibhyaḥ oṣadhākhyāpanāya ca /***<br>*pañcāvartād viśudhyeta anvayī yas tu śāsane //62*<br>*yaḥ punaḥ kramavettā ca śuddhāśuddhair na bādhyate*<br>***/deśikaṃ putrakaṃ vāpi sādhakaṃ samayajñakam //63*** |
| ***pramādānninditā hyete dvisahasrācchuddhiriṣyate / aliṃ jugupsayed yastu phalguṣaṃ ca tathā priye //64***<br>***ekoccāreṇa (kh: -ccāraṇena) śuddhyeta anyad vā yajjugupsitam / kandukaṃ mallakausalyaṃ (kh: -śadyaṃ; g: -sadyaṃ) śilpaka., (k, g: chipyakaṃ; kh: cchimpakaṃ) carmakārakam (kh: nāsti) //65*** | ***pramādān nindate yas tu daśāvartād viśudhyati /***<br>***aliṃ jugupsayed yas tu phalguṣaṃ vā yadi priye //64***<br>***ekoccāreṇa śudhyeta annaṃ vā yaj jugupsate /***<br>***kandukaṃ mallakoṣāḍhyā chippakaṃ carmakārakam //65*** |
| ***dhvajaṃ (k, kh, g: dhvaja) śūnyakaraṃ vāpi matsyaghātaṃ (kh: mansya-) ca lubdhakam (kh: lubdakaṃ) /***<br>*gathodhikaṃ ca gauḍaṃ ca naṭacchatruṃ (kh: naṭācchatraṃ) ca chatrikā (kh: śattrikā) //66*<br>*chāyākrīḍaṃ ca māhendraṃ laṇḍikā indrajālikam /*<br>*aṃkelakaṃ ca kathakaṃ indrākhyaṃ bhavanaṃ tathā //67*<br>*vandinaṃ bhājanaṃ bāṇḍaṃ gāyakavādapeśalam /*<br>*evaṃvidhaviśiṣṭānyat kālā (kh: nāsti) kālāntarā (kh: -rād) bhavet //68 raṃgopajīvinaṃ devi (kh: deviḥ) khasrakairātavarvaram (kh: * ṣakaiśarātavarvaraṃ) /*<br>*parāsikaṃ mahādevi putrikāṃ bandhukārikam (kh, g: vadhu-) //69 mātaṅgayājanaṃ ḍomvaṃ hantikaṃ (kh: -ka; g: hanti *?) śavaraṃ tathā /*<br>*kāpotakaṃ kulatthaṃ (kh: kulakṣaṃ) ca kuṭṭakaṃ (kh: kuṭṭukaṃ) goṇḍukaṃ tathā //70 siṃhalaṃ draviḍaṃ karṇāṭaṃ gotumaś ca (k: -maśva; kh: motrumanvra) pulindakam (kh: pra-) / varṇaṭāṃ bhaṇḍakākāraṃ mahārāṣṭraṃ ca snāpitam (k, g: svāpitam) //71* | ***dhvajaṃ sūnākaraṃ vāpi matsyaghātaṃ tu lubdhakam /*** |
| ***koṅkaṇaṃ cīnaṃ (kh: cīnma; g: cīna) vāhlīkaṃ bāṅgalaṃ (k, g: vālāṅgaṃ; kh: vāṅgala) kāmarūpakam / māgadhaṃ (kh: mādhavaṃ) saiṃdhavaṃ (k, kh, g: seṃdhavaṃ) vātha gorjunaṃ (kh: gorjānaṃ)*** *lāṭasaṃjñakam (k: vādsaṃ-; kh: lāṭṭa) //72 kulutaṃ (k: kuruṭaṃ; kh: kuruṭṭa; g: kuruṭa) kaśmīraṃ (k, kh, g: kamathīraṃ) ca jaṭṭatu hāsavyāṭakaṃ (kh: hrasaryāṭakam) / lampākaṃ śvānavaktraṃ ca kīraṇṭākaṃ (kh: kīraṃ ṭaṅkañca) trimālavam (kh: mālavaṃ) //73* | ***koṅkaṇaṃ cīnabāhlīkaṃ vaṅgālaṃ kāmarūpakam //66 māgadhaṃ saindhavaṃ vāpi gujjaraṃ lāṭasaṃjñakam /*** |
| ***anye'pi deśamadhyasthā vane (k, g: nava; kh: vana) vā sāntyajā (kh: śāntyājā) yataḥ (kh: takāḥ) / veśyādikramaśaḥ (k: -kayaśaḥ; kh: veśyādikramaśan; g: * * ?dikamasas) sarve nindanā śuddhiriṣyate (kh: kṣudhyariṣyate) //74 trayāvartena deveśi akāmāt kāmato'pi vā / kāmato dviguṇaṃ jāpyaṃ (kh: jappaṃ) kartavyaṃ siddhimicchataḥ (k, kh, g: -tā) //75*** | ***anye 'pi deśamadhyasthā vanavāsāntyajātayaḥ //67***<br>***veśyādikramaśaḥ sarve nindanāc chuddhir iṣyate /***<br><br>***trirāvarteṇa deveśi akāmāt kāmato 'pi vā //68***<br>***kāmato dviguṇaṃ devi kartavyaṃ siddhim icchatā /***<br>*trikhaṇḍā yādṛśaṃ proktaṃ prāyaścittaṃ kulānvaye //69dvātriṃśākṣarayā tadvat kartavyaṃ tattvavedibhiḥ* |
| ***ete nirodharūpāstu sādhakānāṃ prakāśitāḥ /***<br>***tadarthe kathitā vidyā yena śuddhyanti mānavāḥ (k: -vā; g: ?) //76*** | ***/ete nirodharūpās tu sādhakānāṃ prakāśitāḥ //70***<br>***tadarthe kathitā vidyā yena sidhyanti sādhakāḥ /***<br>***śreyārthināṃ mayākhyātā madbhaktāḥ kṛtaniścayāḥ //71*** |

In both texts after this another *mantra* is explained, and again KMT closely follows TS.

## 2.8. Royal ablution in *Bṛhatsaṃhitā* and in *Agni purāṇa*

| **AP.219.2-72, late and śaiva** | **BS.48.55-70[1] general, non-sectarian** |
|---|---|
| *surās tvām abhiṣiñcantu brahmaviṣṇumaheśvarāḥ /* | *surās tvām abhiṣiñcantu ye ca siddhāḥ purātanāḥ /* |
| *vāsudevaḥ saṅkarṣaṇaḥ pradyumnaś cāniruddhakaḥ //2* | *brahmā viṣṇuś ca rudraś ca sādhyāś ca samarudgaṇāḥ //55* |
| *bhavantu vijayāyaite indrādyā daśadiggatāḥ /* | *ādityā vasavo rudrā aśvinau ca bhiṣagvarau /* |
| *rudro dharmo manur dakṣo ruciḥ śraddhā ca sarvadā //3* | *aditir devamātā ca svāhā siddhiḥ sarasvatī //56* |
| *bhṛgur atrir vasiṣṭhaś ca sanakaś ca sanandanaḥ /* | *kīrtir lakṣmīr dhṛtiḥ śrīś ca sinīvālī kuhūs tathā /* |
| *sanatkumāro 'ṅgirāś ca pulastyaḥ pulahaḥ kratuḥ //4* | *danuś ca surasā caiva vinatā kadrur eva ca //57* |
| *marīciḥ kaśyapaḥ pāntu prajeśāḥ pṛthivīpatiḥ /* | *devapatnyaś ca ya noktā devamātara eva ca /* |
| *prabhāsurā vahirṣada agniṣvāttāś ca pāntu te //5* | *sarvāstvāmabhiṣiñcantu devyāścāpsarasāṃ gaṇāḥ //58* |
| *kravyādāścopahūtāś ca ājyapāś ca sukālinaḥ /* | *nakṣatrāṇi muhurttāś ca pakṣāhorātrasandhayaḥ /* |
| *agnibhiścābhiṣiñcantu lakṣmyādyā dharmavallabhāḥ //* | *saṃvatsarā dineśāś ca kalāḥ kāṣṭhāḥ kṣaṇā lavāḥ //59* |
| *ādityādyāḥ kaśyapasya bahuputrasya vallabhāḥ /* | *sarve tvām abhiṣiñcantu kālasyāvayavāḥ śubhāḥ /* |
| *kṛśāśvasyāgniputrasya bhāryāś cāriṣṭhaneminaḥ //7* | *ete cānye ca munayo vedavrataparāyaṇāḥ //60* |
| *aśvinyādyāś ca candrasya pulahasya tathā priyāḥ /* | *saśiṣyāste'bhiṣiñcantu sadārāś ca tapodhanāḥ /* |
| *bhūtā ca kapiśā daṃṣṭrī surasā saramā danuḥ //8* | *vaimānikāḥ suragaṇā manavaḥ sāgaraiḥ saha //61* |
| *śyenī bhāsī tathā krauñcī dhṛtarāṣṭrī śukī tathā /* | *saritaś ca mahābhāgā nāgāḥ kimpuruṣās tathā /* |
| *patnyas tvām abhiṣiñcantu aruṇaś cārkasārathiḥ //9* | *vaikhānasā mahābhāgā dvijā vaihāyasāś ca ye //62* |
| *āyatir niyatīrātrir nidrā lokasthitau sthitāḥ /* | *saptarṣayaḥ sadārāś ca dhruvasthānāni yāni ca /* |
| *umā menā śacī pāntu dhūmor nānir?tirjaye //10* | *marīcir atriḥ pulahaḥ pulastyaḥ kratur aṅgirāḥ //63* |
| *gaurī śivā ca ṛddhiś ca velā caiva naḍvalā /* | *bhṛguḥ sanatkumāraś ca sanako'tha sanandanaḥ /* |
| *aśiknī ca tathā jyotsnā devapatnyo vanaspatiḥ //11* | *sanātanaś ca dakṣaś ca jaigīṣavyo bhagandaraḥ //64* |
| *mahākalpaś ca kalpaś ca manvantarayugāni ca /* | *ekataś ca dvitaś caiva trito jābālikaśyapau /* |
| *saṃvatsarāṇi varṣāṇi pāntu tvāmayanadvayaṃ //12* | *durvāsā durvinītaś ca kaṇvaḥ kātyāyanas tathā //65* |
| *ṛtavaś ca tathā māsā pakṣā rātryahanī tathā /* | *mārkaṇḍeyo dīrghatapāḥ śunaḥ śopho vidūrathaḥ /* |
| *sandhyātithimuhūrtāc ca kālasyāvayavākṛtiḥ //13* | *ūrvaḥ saṃvarttakaś caiva cyabano'triḥ parāśaraḥ //66* |
| *sūryādyāś ca grahāḥ pāntu manuḥ svāyambhuvādikaḥ /* | *dvaipāyano yavakrīto devarājaḥ sahānujaḥ /* |
| *svāyambhuvaḥ svārociṣa auttamistāmaso manuḥ //14* | *parvatāstaravo vallyaḥ puṇyānyāyatanāni ca //67* |
| *raivataś cākṣuṣaḥ ṣaṣṭho vaivasvata iheritaḥ /* | *prajāpatirditiś caiva gāvo viśvasya mātaraḥ /* |
| *sāvarṇo brahmaputraś ca dharmaputraś ca rudrajaḥ //15* | *vāhanāni ca divyāni sarvalokāścarācarāḥ //68* |
| *dakṣajo raucyabhautyau ca manavastu caturdaśa /* | *agnayaḥ pitarastārā jīmūtāḥ khaṃ diśo jalam //* |
| *viśvabhuk ca vipaścic ca sucittiś ca śikhī vibhuḥ //16* | *ete cānye ca bahavaḥ puṇyasaṅkīrttanāḥ śubhaiḥ //69* |
| *manojavas tathaujasvī baliradbhutaśāntayaḥ /* | *toyais tvām abhiṣiñcantu sarvotpātanibarhaṇai ḥ/* |
| *vṛṣaś ca ṛtadhāmā ca divaspṛk kavirindrakaḥ //17* | *yathābhiṣikto maghavānetair muditamānasaiḥ //70* |
| *revantaś ca kumāraś ca tathā vatsavināyakaḥ /* | |
| *vīrabhadraś ca nandī ca viśvakarmā purojavaḥ //18* | |
| *ete tvām abhiṣiñcantu suramukhyāḥ samāgatāḥ /* | |
| *nāsatyau devabhiṣajau dhruvādyā vasavo 'ṣṭa ca //19* | |
| *daśa cāṅgiraso vedās tvābhiṣiñcantu siddhaye /* | |
| *ātmā hy āyurmano dakṣo madaḥ prāṇas tathaiva ca //20* | |
| *haviṣmāṃś ca gariṣṭhaś ca ṛtaḥ satyaś ca pāntu vaḥ/* | |
| *kraturdakṣo vasuḥ satyaḥ kālakāmo dhurirjaye //21* | |
| *purūravā mādravāś ca viśvedevāś ca rocanaḥ /* | |
| *aṅgārakādyāḥ sūryas tvānnirṛtiś ca tathā yamaḥ //22* | |
| *ajaikapādahirvradhro dhūmaketuś ca rudrajāḥ/* | |
| *bharataś ca tathā mṛtyuḥ kāpālir atha kiṅkiṇiḥ //23* | |
| *bhavano bhāvanaḥ pāntu svajanyaḥ svajanas tathā/* | |
| *kratuś ravāś ca mūrdhā ca yājano 'bhyuśanās tathā //24* | |
| *prasavaś cāvyayaś caiva dakṣaś ca bhṛgavaḥ surāḥ /* | |
| *mano 'numantā prāṇaś ca navopānaś ca vīryavān //25* | |
| *vītihotro nayaḥ sādhyo haṃso nārāyaṇo 'vatu /* | |
| *vibhuś caiva prabhuś caiva devaśreṣṭhā jagaddhitāḥ //26* | |
| *dhātā mitro 'ryamā pūṣā śakro 'tha varuṇo bhagaḥ /* | |
| *tvaṣṭā vivasvān savitā viṣṇur dvādaśa bhāskarāḥ //27* | |
| *ekajyotiś ca dvijyotistriś caturjyotireva ca /* | |
| *ekaśakro dviśakraś ca triśakraś ca mahābalaḥ //28* | |
| *indraś ca metyādiśatu tataḥ pratimakṛt tathā /* | |
| *mitaś ca sammitaś caiva amitaś ca mahābalaḥ //29* | |
| *ṛtajit satyajic caiva suṣeṇaḥ senajittathā /* | |

[1] Sanderson compared BS with Ādipurāṇa, cited in *Kalādikṣāpaddhati*, MS. A, f.191v6-192v6, in his forthcoming 'Monarch', note 214. Verses 57, 60, 64, 66 of BS show slight difference from BS cited by Sanderson.
KAP.86.111-126a also gives a *mantra* for royal ablution, which is non *tantric.*

| | |
|---|---|
| *atimitro 'numitraś ca purumitro 'parājitaḥ //30*<br>*ṛtaś ca ṛtavāg dhātā vidhātā dhāraṇo dhruvaḥ /*<br>*vidhāraṇo mahātejā vāsavasya paraḥ sakhā //31*<br>*īdṛkṣaścāpyadṛkṣaś ca etādṛgamitāśanaḥ /*<br>*krīḍitaś ca sadṛkṣaś ca sarabhaś ca mahātapāḥ //32*<br>*dhartā dhuryo dhurirbhīma abhimuktaḥ kṣapātsaha /*<br>*dhṛtir vasuranādhṛṣyo rāmaḥ kāmo jayo virāṭ //33*<br>*devā ekonapañcāśanmarutastvāmavantu te /*<br>*citrāṅgadaś citrarathaḥ citrasenaś ca vai kaliḥ //34*<br>*urṇāyur ugrasenaś ca dhṛtarāṣṭraś ca nandakaḥ /*<br>*hāhā hūhūrnāradaś ca viśvāvasuś ca tumburuḥ //35*<br>*ete tvām abhiṣiñcantu gandharvā vijayāya te /*<br>*pāntu te kurupā mukhyā divyāś cāpsarasāṅgaṇāḥ //36*<br>*anavadyā sukeśī ca menakāḥ saha janyayā /*<br>*kratusthalā ghṛtācī ca viśvācī puñjikasthalā //37*<br>*pramlocā corvaśī rambhā pañcacūḍā tilottamā /*<br>*citralekhā lakṣmaṇā ca puṇḍarīkā ca vāruṇī //38*<br>*prahlādo virocano 'tha balirvāṇo 'tha tatsutāḥ /*<br>*ete cānye 'bhiṣiñcantu dānavā rākṣasās tathā //39*<br>*hetiś caiva prahetiś ca vidyutsphurjathuragrakāḥ /*<br>*yakṣaḥ siddhārmakaḥ pātu māṇibhadraś ca nandanaḥ//*<br>*piṅgākṣo dyutimāṃś caiva puṣpavanto jayāvahaḥ /*<br>*śaṅkhaḥ padmaś ca makaraḥ kacchapaś ca nidhirjaye//*<br>***piśācā ūrdhvakeśādyā bhūtā bhūmyādivāsinaḥ /***<br>***mahākālaṃ puraskṛtya narasiṃhañ ca mātaraḥ//42***<br>***guhaḥ skando viśākhastvān naigameyo 'bhiṣiñcatu/***<br>***ḍākinyo yāś ca yoginyaḥ khecarā bhūcarāś ca yāḥ //43***<br>*garuḍaś cāruṇaḥ pāntu sampātipramukhāḥ khagāḥ /*<br>*anantādyā mahānāgāḥ śeṣavāsukitakṣakāḥ //44*<br>*airāvato mahāpadmaḥ kambalāśvatarāvubhau /*<br>*śaṅkhaḥ karkoṭakaś caiva dhṛtarāṣṭro dhanañjayaḥ //45*<br>*kumudair āvaṇau padmaḥ puṣpadanto 'tha vāmanaḥ /*<br>*supratīko 'ñjano nāgāṅ pāntu tvāṃ sarvataḥ sadā //46*<br>*paitāmahas tathā haṃso vṛṣabhaḥ śaṅkarasya ca /*<br>*durgāsiṃhaś ca pāntu tvāṃ yamasya mahiṣas tathā//47*<br>*uccaiḥśravāścāśvapatis tathā dhanvantariḥ sadā /*<br>*kaustubhaḥ śaṅkarājaś ca vajraṃ śūlañca cakrakaṃ //48*<br>*nandako 'strāṇi rakṣantu dharmaś ca vyavasāyakaḥ /*<br>*citraguptaś ca daṇḍaś ca piṅgalo mṛtyukālakau //49*<br>*bālakhilyādimunayo vyāsavālmīkimukhyakāḥ /*<br>*pṛthurdilīpo bharato duṣyantaḥ śakrajidvalī//50*<br>*mallaḥ kakutsthaś cānena yuvanāśvo jayadrathaḥ /*<br>*māndhātā mucukundaś ca pāntu tvāñca purūravāḥ //51*<br>*vāstudevāḥ pañcaviṃśattattvāni vijayāya te /*<br>*rukmabhaumaḥ śilābhaumaḥpatālo nīlamūrtikaḥ //52*<br>*pītaraktaḥ kṣitiś caiva śvetabhaumo rasātalaṃ /*<br>*bhūlloko 'tha bhuvarmukhyā jamvūdvīpādayaḥ śriye //*<br>*uttarāḥ kuravaḥ pāntu ramyā hiraṇyakas tathā/*<br>*bhadrāśvaḥ ketumālaś ca varṣaś caiva valāhakaḥ //54*<br>*harivarṣaḥ kimpuruṣa indradvīpaḥ kaśerumān /*<br>*tāmravarṇo gabhastimān nāgadvīpaś ca saumyakaḥ//*<br>*gandharvo varuṇo yaś ca navamaḥ pāntu rājyadāḥ /*<br>*himavān hemakūṭaś ca niṣadho nīla eva ca //56*<br>*śvetaś ca śṛṅavān merurmālyavān gandhamādanaḥ /*<br>*mahendro malayaḥ sahyaḥ śaktimānṛkṣavān giriḥ//57*<br>*vindhyaś ca pāripātraś ca girayaḥ śāntidāstu te /*<br>*ṛgvedādyāḥ ṣaḍaṅgāni itihāsapurāṇakaṃ//58*<br>*āyurvedaś ca gandharvadhanurvedopavedakāḥ/*<br>*śikṣā kalpo vyākaraṇaṃ niruktaṃ jyotiṣāṅgatiḥ //59*<br>*chandogāni ca vedāś ca mīmāṃsā nyāyavistaraḥ /*<br>*dharmaśāstraṃ purāṇañ ca vidyā hy etāś caturdaśa //60*<br>***sāṅkhyaṃ yogaḥ pāśupataṃ vedā vai pañcarātrakaṃ /***<br>*kṛtāntapañcakaṃ hy etad gāyatrī ca śivā tathā //61*<br>*durgā vidyā ca gāndhārī pāntu tvāṃ śāntidāś ca te /*<br>*lavaṇekṣusurāsarpidadhidugdhajalābdhayaḥ //62*<br>*catvāraḥ sāgarāḥ pāntu tīrthāni vividhāni ca /* | |

| | |
|---|---|
| *puṣkaraś ca prayāgaś ca prabhāso naimiṣaḥ paraḥ //63*<br>*gayāśīrṣo brahmaśirastīrthamuttramānasaṃ /*<br>*kālodako nandikuṇḍastīrthaṃ pañcanadas tathā //64*<br>*bhṛgutīrthaṃ prabhāsañ ca tathā cāmarakaṇṭakaṃ /*<br>*jambumārgaś ca vimalaḥ kapilasya tathāśramaḥ //65*<br>*gaṅgādvārakuśāvartau vindhyako nīlaparvataḥ /*<br>*varāhaparvataś caiva tīrthaṅ kaṇakhalaṃ tathā //66*<br>*kālañjaraś ca kedāro rudrakoṭis tathaiva ca /*<br>*vārāṇasī mahātīrthaṃ vadaryāśrama eva ca //67*<br>*dvārakā śrīgiristīrthaṃ tīrthañ ca puruṣottamaḥ /*<br>*śālagrāmotha vārāhaḥ sindhusāgarasaṅgamaḥ //68*<br>*phalgutīrthaṃ vindusaraḥ karavīrāśramas tathā /*<br>*nadyo gaṅgāsarasvatyaḥ śatadurgaṇḍakī tathā //69*<br>*acchodā ca vipāśā ca vitastā devikā nadī /*<br>*kāverī varuṇā caiva niś carā gomatī nadī //70*<br>*pārā carmaṇvatī rūpā mandākinī mahānadī /*<br>*tāpī payoṣṇī veṇā ca gaurī vaitaraṇī tathā //71*<br>*godāvarī bhīmarathī tuṅgabhadrā praṇī tathā /*<br>*candrabhāgā śivā gaurī abhiṣiñcantu pāntu vaḥ //72* | |

## 2.9. Comparison of the forms of the goddesses in *Pratiṣṭhālakṣaṇasārasamucchaya 6* and *Agni purāṇa 50*

| **goddess** | **passage in AP.50.30cdff** | **PLSS.6.170ff** |
|---|---|---|
| Rudra-<br>carcikā | *kapāla-kartarī-śūla-pāśabhṛd yāmyasaumyayoḥ //30cd*<br>*gajacarmabhṛd ūrdhvāsyapādā syāt rudracarcikā /* | *kapāla-kartarī-śūla-pāśa-bhṛd yāmyasaumyayoḥ /*<br>*gajacarmabhṛd ūrdhvā**bhāṃ ṣaṭdoḥ** syād rudracarcikā //170* |
| Rudra-<br>cāmuṇḍā | *saiva cāṣṭabhujā devī śiro-ḍamarukānvitā //31cd*<br>*tena sā rudracāmuṇḍā* | *saiva cāṣṭabhujā devī śiro-ḍamarukānvitā /*<br>*tena sā rudracāmuṇḍā* |
| Nāṭeśvarī? | *nāṭeśvaryatha nṛtyatī /32ab* | *nātyeśvaryatha nṛtyatī //171* |
| Mahā-<br>lakṣmī | *iyameva mahālakṣmīrupaviṣṭā caturmukhī //32cd*<br>*nṛvājimahiṣebhāṃś ca khādantī ca k(h?)are sthitān /* | *iyameva mahālakṣmīrupaviṣṭā caturmukhī /*<br>*nṛvājimahiṣebhāṃś ca khādantī **cet kare** sthitān //172* |
| | Absent in AP | *naramuṇḍakarānyatra śeṣadoḥ su ca pūrvavat /*<br>*?gha?kad? syā śvetavarṇa ca śvetābharaṇabhūṣitā //173*<br>*pūrvarūpakasaṃpannā nṛtyantī nātiraudrikā /* |
| Siddha-<br>cāmuṇḍā | *daśabāhustrinetrā ca śastrāsiḍamarutrikaṃ //33cd*<br>*bibhratī dakṣiṇe haste vāme ghaṇṭāṃ ca kheṭakaṃ /*<br>*khaṭvāṅgaṃ ca triśūlañ ca siddhacāmuṇḍakāhvayā //34* | *daśabāhustrinetrā ca śastrāsi ḍamaru **nṛikaṃ** //174 bibhratī dakṣiṇe haste vāme ghaṇṭāṃ ca kheṭakaṃ / khaṭvāṅgaṃ ca triśūlaṃ ca siddhacāmuṇḍikāhvayā //175* |
| Siddha-<br>yogeśvarī | *siddhayogeśvarī devī sarvasiddhapradāyikā /*<br>*etadrūpā bhavedanyā pāśāṅkuśayutāruṇā //35* | *siddhayogeśvarī devī sarvasiddhapradāyikā /*<br>*etadrūpā bhaved anyā pāśāṅkuśayutāruṇā //176* |
| Bhairavī | *bhairavī rūpavidyā tu bhujair dvādaśabhir yutā /36ab*<br>*etāḥ śmaśānajā raudrā ambāṣṭakamidaṃ smṛtaṃ //36* | *bhairavyā syopaviṣṭā tu **bhujadvādaśabhūṣitā** /*<br>PLSS further describes *śākinīs* etc. |

## 2.10. Aghora

| **SVT.2.88cd-117**[1] | **LP.2.26.13-21** |
|---|---|
| *tripañcanayanaṃ devaṃ jaṭāmukuṭamaṇḍitam //*<br>*candrakoṭipratīkāśaṃ candrārdhakṛtaśekharam /*<br>*pañcavaktraṃ viśālākṣaṃ sarpagonāsamaṇḍitam //89*<br>*vṛścikair agnivarṇābhair hāreṇa tu virājitam /*<br>*kapālamālābharaṇaṃ khaḍgakheṭakadhāriṇam //90*<br>*pāśāṅkuśadharaṃ devaṃ śarahastaṃ pinākinam /*<br>*varadābhayahastaṃ ca muṇḍakhaṭvāṅgadhārinam //91*<br>*vīṇāḍamaruhastaṃ ca ghaṇṭāhastaṃ triśūlinaṃ /*<br>*vajradaṇḍakṛtāṭopaṃ paraśvāyudhahastakam //92*<br>*mudgareṇa vicitreṇa dhṛtena tu virājitam /*<br>*siṃhacarmaparīdhānaṃ gajacarmottarīyakam //93*<br>*aṣṭādaśabhujaṃ devaṃ nīlakaṇṭhaṃ sutejasam /*<br>*ūrdhvavaktram maheśānī sphaṭikābhaṃ vicintayet //94*<br>*āpitaṃ purvavaktraṃ tu nīlotpaladalaprabham /*<br>*dakṣiṇaṃ tu vijānīyād vāmaṅ caiva vicintayet //95*<br>*dāḍimīkusumaprakhyaṃ kuṅkumodakasaṃnibham /* | *sāṃtyā bījāṅkurānantadharmādyairapi saṃyute /*<br>*somasūryāgnisaṃpanne mūrtitrayasamanvite //13*<br>*vāmādibhiśca sahite manonmanyāpyadhiṣṭhite /*<br>*śivāsanetmamūrtisthamakṣayākāra rūpiṇam //14*<br>*aṣṭatriṃśatkalādehāṃ tritattvasahitaṃ śivam /*<br>*aṣṭādaśabhujaṃ devaṃ gajacarmottarīyakam //15*<br>*siṃhājināṃbaradharamaghoraṃ parameśvaram /*<br>*dvātriṃśākṣararūpeṇa dvātriṃśacchaktibhirvṛtam //16*<br>*sarvābharaṇasaṃyuktaṃ sarvadevanamaskṛtam /*<br>*kapālamālābharaṇaṃ sarvavṛścikabhūthamaṇa //17*<br>*pūrṇoduvadanaṃ saumyaṃ candrakoṭisamaprabham /*<br>*candrarekhādharaṃ śaktyā sahitaṃ nīlarūpiṇam //18*<br>*haste khaḍgaṃ kheṭakaṃ pāśamekeratnaiścitraṃ cāṅkuśaṃ nāgakakṣām / śarasanaṃ pāśupataṃ tathāstraṃ daṇḍaṃ ca khaṭvāṅgam athāpare ca //19*<br>*tantrīṃ ca ghaṇṭāṃ vipulaṃ ca śūlaṃ tathāpare ḍāmarukaṃ* |

[1] Idea of comparison belongs to Alexis Sanderson. Pers. comm., August 2004.

| | |
|---|---|
| *candrārbudapratīkāśaṃ paścimaṃ tu vicintayet //96*<br>*svacchandabhairavaṃ devaṃ sarvakāmaphalapradam /*<br>*(*Bhairavī is described in v. 97-117) | *ca divyam /*<br>*vajraṃ gadāṃ ṭaṅkamekaṃ ca dīptaṃ samudraraṃ hastamathāsya śaṃbhoḥ //20*<br>*varadābhayahastaṃ ca vareṇyaṃ parameśvaram /*<br>*bhāvayetpūjayeccāpi vahnau homaṃ ca kārayet //21* |

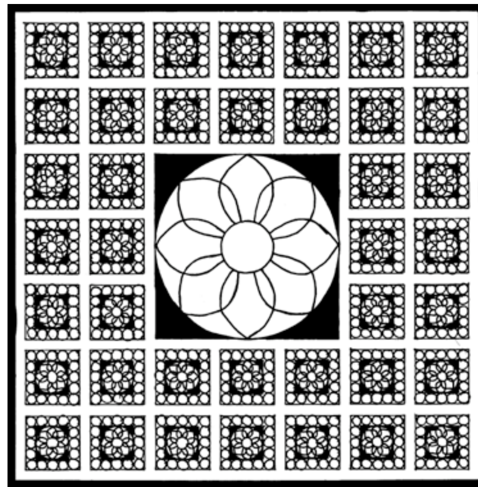
In the description of Svacchandabhairava in SV and of Aghora in LP we find the following similarities: blue colour of body *(nīlotpaladalaprabham, nīlarūpiṇam);* both texts describe the deity as shining as thousands of moons and decorated with a moon-sickle (*candrakoṭipratīkāśaṃ candrārdhakṛtaśekharam, candrakoṭisamaprabham, candrarekhā-dharaṃ*). Although the serpents is quite typical decoration and cannot serve for identification (*sarpagonāsamaṇḍitam* in SV, absent in LP); the scorpions are rare *(vṛścikair, sarvavṛścikabhūthamaṇa*) and together with the garland of skulls *(kapālamālābharaṇaṃ)* they point at the identity of the two deities. In both texts the deity has for 'clothes' the skins of elephant and of lion (*siṃhacarmaparīdhānaṃ gajacarmottarīyakam, gajacarmottarīyakam siṃhājināṃbaradharamaghoraṃ* ). Both texts state that the god has 18 arms and the implements are as follows:

| SV | LP[1] |
|---|---|
| *khaḍga, kheṭaka, pāśa, aṅkuśa, śara, pināka,*<br>*varada, abhaya, muṇḍa, khaṭvāṅga,*<br>*vīṇā, ḍamaru, ghaṇṭā, triśūla,*<br>*vajra, daṇḍa, paraśu, mudgara, kartrka.* | *khaḍga, kheṭaka, pāśa, aṅkuśa, śara,*<br>*pāśupataṃ tathāstraṃ (?), varada and abhaya,*<br>*daṇḍaṃ, khaṭvāṅga, tantrī, ḍāmaruka, ghaṇṭā, śūlaṃ,*<br>*vajraṃ, gadā, ṭaṅkamekaṃ nāgakakṣā.* |

The principal difference of these two images consists in the fact that the *śakti* is described in SV, while in LP she is just mentioned; in LP the deity also holds *daṇḍa* instead of *muṇḍa*. Nevertheless, we can conclude that it is the same deity being described.

## 2.11. Arrangement for royal ablution in *Liṅga purāṇa*

The arrangement of *śaktis* and *rudras* in LP.2.27 can be represented in the following manner: every lotus-petal, every round is a golden pot. If in the third *āvaraṇa* all deities are females, in the second, every set of *rudras* follows a set of *śaktis*, the alteration of this logic is due to corruptions.[2]



[1] Tr. of AITM states that he holds a deer. LP, AITM, vol. 2, p. 715-16.

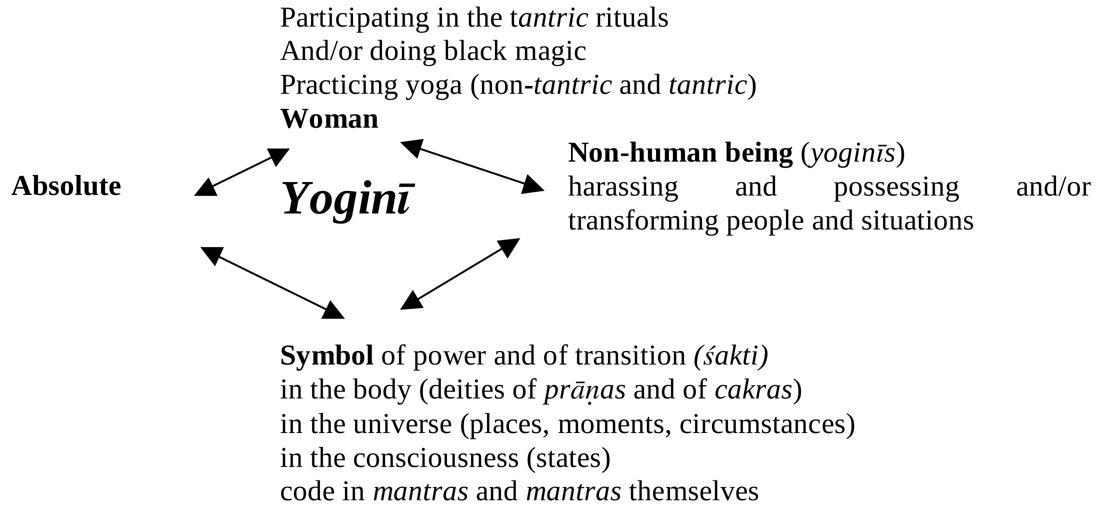
[2] In the first *āvaraṇa* the *śaktis* mentioned belong to older tradition than KMT. The structure of LP.2.27, bases upon the 49 squares (number of letters of Sanskrit alphabet), might follow that logic of TS.2, where a set of goddesses and *rudras* ascribed to each syllable. The more, KMT.21, from where the biggest part of this LP arrangement comes, links goddesses, rudras, geographical points and *vargas*. If we take this diagram (my tentative reconstruction) as being oriented to the north and we shall set the numbers of lotuses from NW corner to the right as a-b-c etc. and down as 1-2-3-etc., then corruptions concern the lotus c2, where inside "female lotus" we find eight *rudras*; in c6 one line is missing which should describe the eight (suppose *rudras*). Minor corruptions in d6.

# 3. The use of the term *yoginī*

## 3.1. The four main aspects of meaning

Different positions occupied by the *yoginīs* in chosen sources can be presented by the following schema:

In *tantras* In *tantras* and *purāṇas*




## 3.2. The evolution of the meaning of the term *yoginī* in relation to the goddess

| **Function, meaning of the term *yoginī*** | **Origin, essence** | **Name** |
|---|---|---|
| The Absolute | Half of the Absolute (of Brahmā or of Śiva)▼ | Śatarūpā, Atiyoginī, Satī. |
| One who helps the absolute | Mental creation of *pitṛs*▼ | Menā, *yoginī* etc. |
| Absolute incarnated, but also woman and wife | Pārvatī▼ | Daughter of Menā, called *yoginī* by Śiva himself |
| The 'dark side' of the Absolute, hardly human, incarnation for destruction | Kauśikī▼ | 'daughter' of Pārvatī or half of her, is not called *yoginī*, but she is a 'mother' of the mothers, who are prototypic *yoginīs.* |
| Many mini-dark-sides, fulfilling precise function, esp. destruction. They help the absolute. | Multitude of blood-thirsty mothers-*yoginīs* that appear in war context from Kauśikī | A mass, multitude of cruel creatures, hard to distinguish between their names and qualities. |

## 3.3. Synonyms of the term *yoginī*

| **AP, SP** | ***ḍākinī*** | ***śākinī*** |
|---|---|---|
| Type of passage | *vaiṣṇava* | *śaiva* |
| Date of passage | Quite ancient | Late |
| Originality | Can be native to *purāṇic* context | Strong *tantric* influence |
| Function | Vampire, harmful creature | Creature invoked for practice |
| Relation of men towards her | Men need protection from them | *Sādhakas* need them |
| Entourage | Malevolent spirits and beings | Other *śaiva* creatures |

## 3.4. Yogin and *yoginī*

The question of the correspondence of these two term can be approached in in relation to the practice of the *pāśupatas* compared to that of the *tantric yoginīs:*

| **Similarities** | ***pāśupata yogin*** | ***yoginī*** |
|---|---|---|
| state | Human, alive | Human-non-human, alive/dead? |
| appearance | pretends to be crippled and mad, having hidden knowledge inside | depicted as crippled and mad, but supposed to turn herself into flux of power if propitiated |
| behaviour | drains merit if not recognised | drains blood or other vital essences if not recognised and stopped |
| superabilities | knowledge, swiftness as thought, change of form, flight | same |
| place | Temple, cave, empty house, cremation ground | all these places + special set of power places (*pīṭhas* etc.) |
| aim of practice | union with Śiva; practice *yoga,* strive to achieve the change of identity after death, except those rare who are *jīvan-mukti.* All of them are upward oriented, expecting the transition from human to Absolute | ?, seems that the performance of some practice makes them progress in some sort of *tantric* hierarchy; most of them do not practice anything, they obtain the state of *yoginī* spontaneously, here, now. If they do practice, it is highly transgressive from the point of view of brahmins and *yogins; yoginīs* do not specially strive for liberation, they are even more downwards oriented saving or harming people |
| moral of outer world | beyond the separation of good and bad, pure and impure, proper and improper | same |
| **Essential differences** | *brahmacārin* | sexually active and dangerous |
| | non-violence | violence as norm of behaviour |
| | *Yoga* for *yogin* is a discipline, a way that will link him to the absolute | *Yoga* for *yoginī* is a present moment of her play, she represents in herself the state of *yoga* (=junction, connection, link) here and now |
| | Orientation to the other world | Orientation to here and now |

## 3.5. Out-caste women as *śaktis*

| | meaning | SP.4.1.45.4-17 | KT.7.42-45 | KSB.4.46ff | CM.6.8ff | TS.15.88ff KMT.25 | TS.15.127ff KMT.25 | DP.9.32-35 | NS.11.1-4 | NS.14.32-35 |
|---|---|---|---|---|---|---|---|---|---|---|
| *agrajātmikā* | Elder sister? | | | | | | + | | | |
| *antyajā/ ajātī* | Of the lowest caste/tribe | | | + | | | + | | + | |
| *ahīrī* | Cow-herdess | | | | | | | | | + |
| *īkṣaṇī* | Fortune-teller | | | | | | | + | | |
| *kandukī/ pācanī* | Cook | | + | | | + | | + | + | + |
| *kāpālinī* | Holding a skull | | | | + | | | | + | |
| *kumārī/ kanyā* | Virgin, girl | | + | | | | | | + | |
| *kulālī* | Potter? | | | | | | | + | | |
| *kaivartī/ dhīvarī* | Fisher-woman | | + | + | | + | | | + | + |
| *kolā* | Tribe | | | | | + | | | | + |
| *kaulikī* | Related to kula/kaula, a weaver | | + | | | | | | | |
| *kauvartī* | ? kai? | | | | | | | + | | + |
| *kausaṭī* | ? | | | | | + | | | | |
| *khaṭṭakī* | Butcher, hunter, woman selling meat | | + | | | + | | | | + |
| *gāyakī* | singer | | + | | | | | | | |
| *cakriṇī* | Potter, oil-grinder | | | + | | | | + | | |
| *caṇḍālī* | Out-caste, woman at the 1st day of her menstruation | | + | | + | | | | | |
| *carmakārī haḍḍa-nārī* | Leather-worker, woman in 2nd day of her mens.; Servant; related to bones | | + | + | | | + | | + | |
| *cchipyi* | ? | | | + | | + | | | | |
| *tāntrikī/ yoginī/ mantriṇī* | Practicing *tantra* | + | | | + | | | + | + | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| *tapasvi* | Practicing *tapas* | + | | | | | | + | | |
| Daughter etc. | All sorts of female relatives, also interpreted esoterically | | | | + | | + | | | |
| *doṃbinī* | Out-caste | | | | + | | | | | |
| *dhāvakī* | Runner? | | | + | | | | | | |
| *dhvajinī* | Wine-seller; a person marked for crime | | | + | | | | | | |
| *naṭakī/ nartakī* | Actress, dancer | + | | + | + | | | | | |
| *nāpitamundarī* | Barber, shaver | + | | | | | | | | |
| *puṣpagranthinī/ mālinī* | Garland-maker | + | | | | | | + | + | |
| *pukkasī/śabarī/ cambojī* | Names of tribes | | + | + | | | | | + | + |
| *badhirā/ mauktikaguṃphikā* | Deaf and blind? | + | | | | | | + | | |
| *brāhmaṇī, kṣatrīṇī, vaiśyā, śūdrī* | Of all four caste | + | | + | + | | + | | | |
| *mātaṅgī* | Tribe | | + | | | | + | | + | |
| *yantrī* | Related to the *yantras*?, working with some machine? Sister of one's wife | | | | | | | + | | |
| *rañjakī* | Painter, dyer | + | + | | | | | | | |
| *rajakī* | Washer-woman | | + | | + | + | + | + | | |
| *rūpajīvikā* | Prostitute | | | | + | | | | | |
| *varuṭhī* | Wine seller | | | | | | | + | | |
| *vṛddhā* | Old woman, mendicant | | | | | | | + | | |
| *veśyā* | Prostitute | + | | + | | + | | | + | + |
| *vratasthā* | Performing *vratas* | + | + | | + | | | | | |
| *śastrajīvī* | Soldier, living by arms | | + | | | | | | | |
| *śilpī/ sairandhrī* | Artisan, craftsman; servant | + | + | | | | | | | |
| *śauṇḍikī* | Wine-seller | | + | + | | + | | | + | + |
| *śvapacī* | Dog-cooker, executer, working with dead bodies | | + | | | | | | + | |
| *sūtikā* | Woman who gave birth | + | | | | | | + | | |

## 3.6. Comparison of different kinds of religious practice performed by women

| ***Vratas*** | ***Tapas*** | ***Tantric* practice** |
|---|---|---|
| Intended for householders | Intended for renouncers, or for people before or after married life | For the people leading in most cases a normal family life (*Mantramārga*) |
| Easy, do not harm the practitioner's body | Difficult, the practitioner should stop any care of his/her body, bring it under control | The body becomes the center of practice, no *tapas* or limitation is required, the rules and limitations are in the domain of secrecy and regular execution of the transgressive practice |
| Result is small, but positive and predictable | Result is non-predictable, it is a miracle, there is a danger for life | The result is *siddhis* or achievement of practical result in a very short period of time |
| Performed to keep the social order unchanged | Performed to pass to a desired state, to overcome a transitional period | The result is not related to social order, it is anti-social fulfilment of personal desires, self-transformation |
| Does not change of identity, and if does – only after death | The result is given by external power and is valid until death of the one who performed *tapas* | Leads to the new identity, acquired directly, in the same body, the result is internal, it cannot be abolished with the death of the body |
| Takes a short time - days, years | Can take very long time in *purāṇas* | All can be achieved within a span of human life, counted in years, months, days |

## 3.7. Meanings of the term *yoginī* in *śaiva* textual contexts

| **Religious context** | **Textual context** | **Meanings of *yoginī*** |
|---|---|---|
| lay | *purāṇic* fights with demons | blood-thirsty creatures killing demons in the battlefields and devouring them. These *yoginīs* the same as *piśācas, rākṣasas* etc. |
| lay | encounter of unhappy wife with *yoginī* | witch, who knows herbs and amulets, able to break the will of a man (might also be the lowest kind of *yoginīs* as it is presented in the texts of 'insiders') |
| lay *śaiva* | Pārvatī/Satī | Pārvatī is *yoginī* because Śiva is great yogin |
| initiated *śaiva* | Bhairava surrounded by a | subordinary *śaiva tantric* deities, surrounding absolute and worshipping him |

| | | |
|---|---|---|
| | circle of *yoginīs* | (or her) |
| | practice in cremation ground at night in order to attract *yoginīs* | *yoginī* means a being or spirit that can transform in very short period of time a human into some kind of superhuman |
| | practice of union | human woman having particular qualities reflected also in the signs of her body, initiated |
| | special places | *yoginīs* are the goddesses/energies of power-places (*pīṭha, kṣetra)* |
| | *yoginīs* in the body | channels or particles of transformative energy; particles ascribed for protection or for tranfromation of human body into divine |
| | *mantras* | *yoginīs* as syllables constituting, if put together in correct order, a body of *mantra* of deity. (Deity=*mantra*) |
| both lay and initiated | possessive spirits | a kind of dangerous possessive spirits draining vital energy or blood, sometimes killing their victim |
| Initiated *śaiva* | *yoginī* practicing *yoga* | Female being who by a highly transgressive ritual (draining energy/blood or sacrificing a victim) changes her state: flies, gets *siddhis* |

## 3.8. *Śakti*

*Yoginīs* can act as symbols encoding the body-cosmos-ritual structures and in this sense they are very close to the term *śakti*. It is worth noting that the masculine figures can hardly play the same role, except probably *rudras*.[1] This *śakti-code* structure is represented in the most explicit way in *tantric* texts.[2]

*Purāṇas* provide many examples of playing with personal-impersonal aspects of *śakti*. Skanda is traditionally depicted as holding a *śakti*,[3] which is normally a kind of lance or spear, but we can never be sure: his spear can produce female power-beings:

> then infuriated Skanda hurled the terrible Śakti on them. When the miraculous Śakti missile was thrown by Skanda […] excessively terrible clusters of meteors fell on the earth. […]. A crore of *śaktis* fell out of it […] some (demons) were killed by the *śaktis* that had come out from the sparks of the *śakti* missile. […] others were killed by the attendants and the mothers.[4]

In the same chapter a goddess comes out from the head of Tāraka and goes to Skanda:

> with her refulgence, she illuminated him, up and down and all the quarters. […]. I am called Śakti, o Guha. I am always stationed on the earth. I have been acquired by this king of daityas by means of great penance. I stay in all *suras*. I stay in *brāhmaṇas* devoted to the subjects mentioned in scriptural texts. I stay in chaste women. But I never stay in a place devoid of good qualities. [5]

Only after she had left Tāraka, he could have been killed. Later Skanda installs his Śakti as goddess.

The other story showing the ambiguity of the term occurs when Pārvatī gives to Gaṇeśa two *śaktis* helping him in his fights with the *gaṇas* of Śiva. These *śaktis* in the middle of battle enter Gaṇeśa transferring him their power. Dealing with the term *śakti* one can never be sure if it is a being or an aspect of power.[6]

The other specificity of the *purāṇic* use of the term *śakti* is that it can be applied to masculine gods and creatures, especially when they are represented as the powers or the aspects of the absolute, Śiva in most of the cases. Thus Vāc, appearing together with Brahmā and becoming manifest in the forms of *vedas* and *mantras*, is called *śakti* of Brahmā.[7] Brāhmī, the *śakti* of creator, is called the sustainer of the world and equalled to *dharma*.[8] Viṣṇu many times represented as a *śakti* of Śiva:

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[1] They are the counterparts of the *yoginīs* in the passages dealing with various codes of *mantras*.

[2] My research cannot pretend to be exhaustive in the question of the meaning of *śakti*: I concentrated mostly at KP and ŚP, providing maximum information on the subject. VYP and MP do not pay a lot of attention on *śakti.* AP, LP, ŚP and SP are influenced by *tantric* material, so the information obtained from these sources cannot be considedred as properly *purāṇic*.

[3] KP.2.39.29.

[4] SP.1.2.32.80-85. Tr. AITM.

[5] Ibid., v. 162-165. Tr. AITM.

[6] ŚP.2.4.15.

[7] KP.1.2.27-30.

[8] KP.1.2.59, AITM, v. 61-62. Śaktis can belong to any god. AP.50.27cd mentiones Sumukhī and Viḍalakṣī as *śaktis* of Skanda, AP.51.8-9 gives long list of solar *śaktis*, some unusual *śaktis* belong to Gaṇeśa in AP.312.1-2.

sometimes as an aspect of power along with the other gods, (and by changing *śakti*, Rudra proceeds from creation to destruction),[1] sometimes even as wife.[2] The gods, even if depicted as *śaktis* of Śiva, might have their own *śaktis,* who are in fact countless.[3]

*Śakti* argument in *purāṇas* serves to eulogise a god as a supreme, possessing all *śaktis* or powers, like in Andhaka's hymn to Śiva.[4] *Ṛṣis* also praise Śiva as possessor or supporter of all *śaktis*.[5] Śiva explains his glory by saying that all goddesses (*śaktis*) act at his behest, and that the whole universe is a manifestation of his power (*śakti*).[6] Umā says about herself that is the possessor of all *śaktis* (here in the forms of the three main goddesses). She is creator, protector, destroyer and enchanter of the universe.[7]

Counting the *śakti/śaktis* is the way to put down the opponent: Vīrabhadra, sent by Śiva to restrain Nṛsiṃha, who tells about himself that he can turn all *śaktis* here and there as he wishes.[8] Vīrabhadra tells to the man-lion that he is endowed only with a particle of *śakti* of Śiva, that it is by the power of Śiva's *śakti* that all moves like a potter's wheel, and that the head of the *kurma* - the previous incarnation of Viṣṇu, still decorated the necklace of Śiva, and everything, from Nṛsiṃha to the blade of grass is (just) an expansion of Rudra's *śakti*.[9] *Śakti* can be received as blessing or one can be cursed to loose his *śakti*.[10]

The other aspect of *śakti* is that it is only by it that the gods can perform their functions.[11] *Śiva purāṇa* states that it is thanks to the *śakti* given to Brahmā by the goddess, that Brahmā could proceed with creation. Here *śaktis* can appear only from Śakti (main goddess), and no male god has the power to create a *śakti*.[12]

Yet *śakti* represents not only something belonging to the gods or their power or function; *śakti* is their very identity. The identity of Rāma and Lakṣmaṇa is constituted by the fact that they are both endowed with *viṣṇuśakti*, present as Sītā.[13]

*Śakti* is all this manifested at the behest of Śiva universe.[14] *Śakti* fills by herself the gap between Śiva and individual souls, being present at many cosmic or body levels and being also an essential passage from one level to another. *Śakti* is also a name of one of the *tattvas* in *śaiva* representation of the universe.[15]

These aspects, as well as the main role of *śakti* in the construction of the identity, are very important in *śaiva* initiation.[16] Briefly, neither purification, nor initiation itself, nor *siddhi* are possible without the descent of *śakti*.[17] Any transition and any achievement is marked with *śakti*-sign.

*Siddhis* are listed as *śaktis* in *Liṅga*, the chapter providing some sort of review of *pāśupata yoga*. The 64 forms of *rudras* achieved by combinations of the eight forms of *rudras* and the eight

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1 KP.2.44.23cd-35. See also KP.2.4.18cd-23.
2 KP.2.37.9, 19, 71-72, 82.
3 SP.1.3.2.24.42-45 *śaktis* of Maheśvara. AP.33.38-39 and AP.303.10cd-12 give lists of *śaktis* related to Viṣṇu. AP.71.3-5- lists the *śaktis* of Gaṇeśa. LP.2.19.5-26: Śiva in the cosmic *maṇḍala*, eight-armed and four faced; surrounded by attendants like Āditya, Bhāskara, Bhānu, Ravi - all are forms of Sun; and probably their *śaktis*: Vistārā, Uttarā, Bodhanī, Āpyāyanī or Adhyāyanī. they are four armes and have one face. Gods etc. surrond the white lotus, in the center of which is estabhished Śiva and around him Dīptā, Sūkṣmā, Jayā, Prabhā, Vibhūti, Vimalā, Amoghā, Vidyuit and Sarvatomukhī; planets and elements.
4 KP.1.15.96cd.
5 KP.2.5.16 and 39.
6 KP.2.6.31-34, 49-50a.
7 ŚP.5.49.28-34, esp. v. 32.
8 LP.1.96.28-32, *śakti* argument of Nṛsiṃha.
9 LP.1.96.43, 46, 53.
10 KP.1.5.83.
11 ŚP.7.1.13.vv.
12 ŚP.3.3.19. See also ŚP.7.1.15-16, the repetition of the story of bestowing of a *śakti* upon Brahmā by a 'superśakti' in order to continue the process of creation. See also SP.2.2.11.93-97.
13 KP.1.20.18-20.
14 ŚP.7.2.4.15.
15 ŚP.7.2.35.vv. 21-33: the evidence of another *śaiva* tradition which knows *unmanā* and many more *tattvas*: including *bindu*, *nāda*, *śakti* and the non-*tattva*.
16 See the chapters in AP adopted from SSP, dealing with *śaiva* initiation, and ŚP.7.2.15.vv the importance of *śakti* in initiation: without her the initiation is not effective: v. 6, 9-10, 12-16.
17 ŚP.7.2.18.54-55: a short list of *śaktis* in the context of initiation. ŚP.7.2.20.29.

*śaktis*, each of these *śaktis* is said to be endowed with eight qualities.[1] This is followed by the eight-fold list of *siddhis*.[2]

The word *śakti* taken in it's personal aspect can include all kinds of feminine beings, goddesses as well as demonesses. The term *śakti* is applied by Pārvatī to *rākṣasī* Darukā.[3] Not only male gods possess *śaktis*, goddesses also are surrounded by females called 'friends' (*sakhī)*, or servants, or *śaktis*, or mothers or *yoginīs*.[4] In many cases these females appear directly from the body of the goddess, or in some cases they achieve this high status by some kind of religious practice.[5]

Female *śaktis* are predominate in war-, transition- and king-related rituals: we find a lot of them in apparently *tantric rājābhiṣeka* in *Agni*; female goddesses or *śaktis* are invoked by transgressive means including offerings of human flesh and blood by king's priests at cremation ground;[6] the biggest list of *śaktis* in LP.2.27, including more than 1000 deities, most of whom are in feminine is also intended for the use of the king. Of course, no ritual, like installation of the statue or the preparation of the ground[7] of the future temple can go without addressing numerous *śaktis*.[8]

We can resume the countless forms *śakti* can take with the help of the *Liṅga*, explaining the nature of Śiva and the goddess: all feminine is her and all masculine is him. He thinks and she immediately assumes the form of the object he think about. *Śakti* can be anything.[9]

The question that deserves an independent study would be to find out from which period and in what kind of texts goddess and *śakti* started to be linked. It is important because the *śaiva yoginī* in the form as it can be found in *tantric* texts and in later *purāṇas* could not have appeared without this symbolic ambiguity of personal-impersonal aspect of *śakti*. In earlier *purāṇas* it is easy to find the goddesses who do not have yet this overcoded symbolic functions, they are just deities and are not called *śaktis*.

### 3.9. Viṣṇu and his relations with *yoginīs*

In order to prove that *yoginīs* is *śaiva* invention, I had to look at the passages reflecting other traditions, namely *vaiṣṇava*. I was not able to find any *yoginīs* stated as such surrounding Viṣṇu, but there are other important aspects.

Viṣṇu, especially in his Nārasiṃha form, is considered to be very effective against all kinds of bad spirits, including *ḍākinīs*.[10] Same appears in Viṣṇu-related *tantric* texts, that were probably more old than those of the *śaivas*.[11] *Padma purāṇa* provides a prayer to Viṣṇu, that is supposed to help against fevers, all others sorts of diseases,

> may he also destroy the imps, the deadly demons, so also demonesses *(śākinīs),* attending upon Durgā [śākta influence: *śākinīs* are linked to the goddess], […] mothers, like Revatī and Vṛddhirevatī, the imps called *vṛddhika* and *mātṛ* also.[12]

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[1] LP.1.88.2-6.
[2] LP.1.88.7-30.
[3] See 2.2.1.2.
[4] Even Lakṣmī has her own set of *śaktis* in AP.308.6-9ab. AP.319.9-10, explains a lotus arrangement related to Sarasvatī and her *śaktis*, one who worship it will be poet and proficient in *śāstras.*
[5] Look for example Cañculā's story in the first chapters of ŚP.
[6] Numerous examples are provided by LP.2.50ff and AP, chapters 125ff etc.
[7] AP.105.1-4.
[8] AP.96.98-101.
[9] LP.2.11.19-22 and 29-30.
[10] See AP.31, where Viṣṇu is invoked for purification and against all kinds of diseases and goblins. In AP.63.7cd-9, the disc of Viṣṇu (*sudarśana*) is invoked against evil incantations of the others, AP.306.18 the forms of Viṣṇu, esp. Narasiṃha are belived to be effective against all kinds of evil spirits and incantations, *kṣudragrahas* and elements: *sarvarakṣoghnāya sarvabhūtavināśāya sarvajvaravināśāya... kṣudragrahamārīviṣāmayān ... jalāgnistambhakṛdbhavet.* AP.269.5cd-12 is a hymn to Viṣṇu that destroys evil (AITM 270). SP.2.2.38.127-129- Viṣṇu tīrtha drives away all kinds of sins and bad spirits.
[11] Information provided by Alexis Sanderson: Viṣṇu is invoked for protection against the evil creatures in *Pādma saṃhitā* 28.1,7,4; *Jayākhyā saṃhitā* 26.8.
[12] *Padma purāṇa* 6.78.16-91. Tr. AITM. *Viṣṇu purāṇa* might well be very ancient, as I did not find there the references to the mothers or the *yoginīs*, and even *ḍākinīs* are not mentioned according to the index of this text.

Same text states that *ḍākinīs* and other malefic creatures perish in proximity of Viṣṇu and Tulasī.[1] The text knows also *śākinīs*, who along with planets, diseases, snakes and demons afflict those who are oppressed with their own deeds.[2]

Another aspect is that Viṣṇu and even Śrī are sometimes surrounded by secondary goddesses, probably following the *śaiva* prototype, but nothing proves that these secondary deities can be considered as *yoginīs*.[3]

*Padma* adds colourful details to the story from *Śiva purāṇa*, describing the dream of Vṛndā, the wife of Jālandhara, predicting his death:

> The queen saw a dream in the forth watch on the 14th (night of the month), which caused fear, and indicated the fear of widowhood. (She saw) the head of Jālandhara, which was dry, was smeared with white ash, the eyes of which were drawn out by a vulture, and the tips of the hair were loose. Kālī whose face was fierce, complexion was dark, garments were tawny, mouth was red, who had held a skull in her hand, was eating him.[4]

It is possible to state here the influence of *śaiva* cremation ground imagination on *vaiṣṇava* text. In the end of this battle the head of the Jālandhara was cut off, this trunk was dancing and innumerable demons appear from his blood. Śiva calls mothers to eat his flesh. The passage shows the further elaboration of the vision of the *śaiva yoginīs*, who are here already fully accepted in *purāṇic* tradition:

> Mahādeva said: Together you who are permitted by me, should quickly eat the heaps of the demon's flesh which resembles mountains. Brahmī, Māheśvarī and Kaumārī so also Vaiṣṇavī and Vārāhī, and Mahendrī, all this ordered by Śiva, and shining with their own attendants, looked at the heaps of flesh with a cruel eye, and in a moment they vanished. Then the weak body of Jālandhara was powerfully approached by *śaktis*. When his body was seized by them, from his body came out lustre; it reached Śiva and in a moment disappeared. That lustre resembling the sun's lustre, got merged into Śiva. Thus the enemy of gods met his destruction from Śiva. Maheśvara being pleased, said to them all "ask for a boon". Then those female attendants asked the lord of the world: "Those men in the mortal worlds, who desire enjoyments and salvation and boons, will always worship the group of your attendants (*the yoginīs*) in their house. Due to your favour al that is desired by them will come about. Mahādeva said: "I am the giver of a boon to him on the earth, whoever will everyday devoutly worship your group. To my devotee or that of Viṣṇu who hates the group of *yoginīs*, I shall be terrible and will take away his religious merit." Thus were boons given to the *yoginīs* in the battle. […]. To the *yoginīs* he said "drink the blood from the trunk of Jālandhara. Hearing that they were very much delighted. The *yoginīs*, after (eating and) drinking the flesh, marrow and blood danced with joy. Then seeing their sport, Śiva was pleased; taking up his Bhairava form, he drank it in the midst of them. the group of *yoginīs* were of sharp fangs and huge bodies. Even today at (this) time they are seizing the flesh.[5]

The attempt to include the *yoginī*-worship is visible in these passage, and it proves that *Padma* is a very late, probably of the same age as *Skanda*.
In *Padma*, mothers (but not *yoginīs*) can be found in course of battle of Śiva against Andhaka:

> Then the god of gods (Śiva) having seen that deceitful Andhaka, created mothers to drink his blood. Māheśvarī and Brahmī, Śaurī and Bāḍavī, Sauparṇī and Vāyavyā, Śaṃkhinī and Taittirī, Saurī and Saumyā, Śivadūtī, Cāmuṇḍā and Vāruṇī, Vārāhī, Nārasiṃhī, Vaiṣṇavī and Vibhāvarī, Śatānandā, Bhagānandā, Pichilā, Bhagamālinī, Bālā, Atibalā, Raktā, Surabhi, Mukhamaṇḍitā, Mātṛnandā, Sunandā, Biḍānī (sugg: /lī), and Śakunī, Revatī, Mahāpuṇyā and Śikhipaṭṭikā.[6]

*Padma* in *śaiva* manner links the mothers and *yoginīs* to the sacred place called Agnipāleśvara:

> On the northern bank of Sābhramatī (the holy place called) Agnitīrtha is known. The holy place Tīrthapāleśvara is situated not far away in the north-eastern direction from her, where Caṇḍī has settled. That seat of the *yogamātṛs* brings in complete welfare. There the great mothers have stayed with great effort favouring the world. A man of a firm vow, having stayed there for three nights, should go to that god Caṇḍikeśvara, the lord of gods. [...] having bathed in Sābhramatī near Mātṛtīrtha, he being fully concentrated, should go to *mātṛmaṇḍala*. A man obtains the fruit

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[1] PP.1.60.120-122. Tr. AITM.
[2] PP.2.81.41-67. Tr. AITM.
[3] AP.33.38-39 gives list of *śaktis* related to Viṣṇu, also AP.302.10cd-12 (AITM 303) as well as AP.307.21cd-22ab: Lakṣmī, Sarasvatī, Rati, Prīti, Jayā, Sitā, Kīrti, Kānti, TuṣṭI, Puṣṭi etc. SP.2.2.4.38-50 lists eight *śaktis* of Viṣṇu: Gaurī: Maṅgalā, Vimalā, Śaṅkhasya, Sarvamaṅgalā, Arddhāśinī, Kālarātrī, Marīcikā, Caṇḍarūpā,
[4] PP.6.14.33-38. Tr. AITM.
[5] PP.6.18.113-129. Tr. AITM.
[6] PP.1.46.77-81. Tr. AITM. See also PP.5.23.13-18. Here there are thirty-two mothers in total, most of them are from MP.179.

of the gift of a thousand cows after having bathed in Agnitīrtha and seen Cāmuṇḍā. For him there is no fear of demons, evil spirits and goblins...[1]

But in *Padma* the term *yoginī* also occurs in non-*śaiva* context. *Yoginī Ekāsaśī* is likely to be a personified astronomical junction:

O king, I shall tell you the best of vows, which destroys all sins and gives full salvation. In the dark half of *āṣāḍha* (falls) the *ekādaśī* called *yoginī.* O best king, it destroys great sins. Yoginī is an ancient boat for those plunged into the ocean of worldly existence and for (the good of ) those observing the vow of *yoginī* which has become the essence in the three worlds.[2]

This is a story about *yakṣa* sent in exile for excessive love for his wife, which is surely taken from *Meghadūta,* but *Padma* updates the story, afflicting the poor *yakṣa* with leprosy. The vow itself is not given, but we can guess that this *vrata*-like observance has nothing to do with *śaiva tantric yoginīs*.[3]

All examples of the occurrence of *yoginīs* in the sense of supernatural being in *Padma* are originally *śaiva.* Thus, we can conclude that the main *purāṇic* concurrent of Śiva in *purāṇas,* Viṣṇu, did not create anything similar to what is called *yoginī* in *śaiva* passages.

# 4. *Yoginīs* and other creatures

## 4.1. Lists of beings

| Text | Context | Number and kinds of beings |
|---|---|---|
| VYP | Surround Śiva, live in dangerous and inauspicious places | Śiva is with *bhūtas* and *gaṇas* of non-precise kind, *vināyakas* and mothers of unknown sort. The non-*śaiva* beings, created by Brahmā are not linked to him yet |
| USP | same, participate in battles and important *śaiva* events | same, plus the early mention of Kauśikī as surrounded by mothers |
| KP | same + participate in battles, attend important *śaiva* events | *Śaiva* and non-*śaiva* beings are still separate, but in some passages Śiva is linked to even non-*śaiva* beings. |
| MP | Participate in battles, attend important *śaiva* events | All kinds of ancient beings enter the retinue of Śiva, lists include *śaiva* and originally non-*śaiva* beings |
| LP | ancient stories are rewrote and they now include *tantric* beings | All possible kinds of beings now surround Śiva, *tantric* beings included |
| AP | Same, but the *tantric* beings do not appear anymore in narrative, only in the context of worship, taken from *tantric* texts | Same, though it is possible to distinguish earlier periods in various layers of this text. |
| ŚP | Like LP, even more ancient stories are ‘’śivanised’ and ‘tantricised’. | Same, more accent on *tantric* beings |
| SP | *śaiva tantric* beings pervade everything, even the stories where logically they should not be, like that of the churning of the ocean. | All kinds of creatures, general and local is mixed up, *tantric* being are perfectly integrated, they appear even on the first place |

Schema 'lists of beings' shows few examples of the lists of different kinds of spirits/beings given in *purāṇas.* We can see the historical development of these lists, including more and more tantric creatures, such as *yoginīs* etc.

[1] PP.6.139.1-7. Tr. AITM.
[2] PP.6.52.2-10. Tr. AITM.
[3] For astronomical meaning of *yoginīs* look White (2003), p. 63, *yoginīs* on birth charts.

| creatures | VP.2.8 | VP.2.11 | MP.259 | MP.153 | LP.1.103 | LP.1.82 | KP.1.25 | ŚP.2.3.40 | ŚP.7.2.30ff | ŚP.4.8. | ŚP.5.1. | ŚP.2.5.13.ff | AP.167 | SP.1.1.3.49 | SP.1.1.13 | SP.1.1.23ff | SP.1.2.62 | SP.2.4.19 | SP.4.2.72 | SP.5.1.45 | SP.5.1.47 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| *devīs, śaktis* | | | | | + | + | | + | + | | | | | + | | | | | + | + | + |
| *kūṣmaṇḍas* | | | | | | + | | | + | | | + | | + | | + | + | + | | | + |
| *caraṇas, khecaras* | | | | | | + | | | | + | | | | | | | | | | | |
| *siddhas* | | | | | | + | + | + | + | + | | | | | | + | | | | | + |
| *kinnaras* | | | + | + | + | + | | + | + | + | | | | | | | | | | | + |
| *guhyakas* | | | + | | | | | | | + | | | | + | | + | | | | | + |
| *pretas* | | | | | | + | | + | + | + | | | | | + | + | + | | + | | |
| *bhūtas* | | + | + | | | + | | + | + | | + | | | + | + | + | + | + | + | | + |
| *vetālas* | | | + | | | | | + | + | | | + | | | | + | | + | + | | + |
| *yoginīs* | | | | | | + | | + | + | | | + | | + | | + | + | + | | | |
| *bhairavas* | | | | | | + | | | + | + | | + | | + | | + | | + | + | + | + |
| *ḍākinīs* | | | | | | | | | + | | | + | | + | + | + | + | | + | | |
| *śākinīs* | | | | | | | | + | + | | | | | + | + | + | | | + | | |
| *jvaras* | | | | | | + | | | | | | | | | | | + | | + | | |
| *yatudhānas* | | | | | | | | + | | | | | | + | | + | | | | | |
| *gaṇas* | | | + | | + | + | | + | + | | + | + | | + | | + | | + | | | + |
| *pramathas* | | + | | | | | | + | + | | | | | + | + | + | | | | | |
| *vināyakas* | | + | | | | | | | | | | | | | | | | | | + | + |
| mothers | | + | | | | + | | | + | | + | | | | | + | | | | | |
| *loka-, dik-, kṣetrapālas* | | | + | | | + | | | + | | | | | | | + | | | | | + |
| *devas* | + | + | + | | + | + | | + | + | + | + | | + | | | + | | | | + | + |
| *gandharvas* | + | | + | | + | + | + | + | + | + | | | + | | | + | | | | + | |
| *deva/loka-mātaras* | + | | | | + | + | | + | | | | | + | | | | | | | + | + |
| *pitṛs* | | | | | | + | | | | + | | | | | | | | | | | + |
| *ṛṣis* | | | + | | | + | | | | + | | | + | | | | | | | | + |
| *apsarasas* | + | | + | | | + | + | + | + | | | | + | | | | | | | | + |
| *daityas, asuras, dānavas* | + | | | | | + | + | | + | | | + | + | | | | + | | | | |
| *rākṣasas* | + | | | + | | | | + | + | | | | + | | + | + | + | | + | | + |
| *piśācas* | + | | | + | | + | | + | + | + | | + | + | | | + | | + | + | | + |
| *yakṣas* | + | | | + | + | + | + | | + | | | | + | | + | + | + | | | | + |
| *vidyādharas* | | | + | | | | | | + | + | | | | | | | | | | | |
| serpents | + | | | | + | + | + | + | + | + | | | + | | | + | | | | | + |
| *garuḍas* | | | | | + | + | | | + | | | | | | | | | | | | |
| *grahas* | | | | | + | + | | | + | | | | | | | | + | | + | | |
| Time parts | | | | | + | | | | + | | | | | | | | | | | | |
| Geo. bodies | | | | | + | + | | | + | | | | | | | | | | | | |
| *Vedas, mantras* | | | | | + | | | | + | | | | | | | | | | | | |

## 4.2. *Grahās* from *Agni purāṇa 299*

| time | grahā | time | grahā | time | grahā | time | grahā |
|---|---|---|---|---|---|---|---|
| 1st day | **pāpinī** | 10th | **rodanī** | 9th | **kumbhakarṇyā** | 7th | **yamunā** |
| 2nd day | **bhīṣaṇī** | 1st month | **pūtanā** | 10th | **tāpasī** | 8th | **jātavedā** |
| 3rd | **ghaṇṭhālī** | 2nd | **mukuṭā** | 11th | **rākṣasī** | 9th | **kālā** |
| 4th | **kākolī** | 3rd | **gomukhī** | 12th | **cañcalā** | 10th | **kalahaṃsī** |
| 5th | **haṃsādhikā** | 4th | **piṅgalā** | 2nd year | **yātanā** | 11th | **devadūtī** |
| 6th | **phaṭkārī** | 5th | **lalanā** | 3rd | **rodanī** | 12th | **balikā** |
| 7th | **muktakeśyā** | 6th | **paṅkajā** | 4rth | **caṭakā** | 13th | **vāyavī** |
| 8th | **śrīdaṇḍī** | 7th | **nirāhārā** | 5th | **cañcalā** | 14th | **yakṣiṇī** |
| 9th | **ūrdhvagrāhī** | 8th | **yamunā** | 6th | **dhāvanī** | 15th | **muṇḍikā** |
| Days – **pūtanās, sukumārikāḥ** | | | | | | 16th | **vānarī** |
| | | | | | | 17th | **gandhavatī** |

## 4.3. Non-śaiva *yoginīs*

| | Class of *pitṛs* | Mental daughter in MP.13-15 | Names in other *purāṇas* | References |
|---|---|---|---|---|
| 1. | *Vairaja* | Menā | Menā, Dhāriṇī (sister of Mena), she is called Dhanyā in ŚP; +Kalāvatī (ŚP) | VYP.1.30; VYP.2.11; VYP.2.10; KP.1.12, ŚP.2.3.1 |
| 2. | *Agnisvātta* | Acchodā/Pīvarī | Kālī, Vāsavī, Gandhakālī, Satyavatī, Matsyagandha | VYP.1.1; VYP.2.11; VYP.2.15; LP.1.63; USP.19; SP.5.3.97; SP.2.9.7 |
| 3. | *Barhiṣadas* | Pīvarī/Acchodā | Pīvarī (Vaitaraṅi in KP, Vaidharinī in AP) | VYP.2.11; LP.1.63; KP.1.12; AP.20 |
| 4. | *Samurtimantas* | Go, Gauḥ, Kīrtimatī (daughter of Pīvarī), Kṛtvī in MP | | VYP.2.11.80; KP.1.12; VYP.2.11; LP.1.63; MP.15 |
| 5. | *Haviṣmānas/ upahūtas* | Yaśoda | Yaśodā | VYP.2.11 |
| 6. | *Ājyapas* | Virajā or Ekaṣṭakā | Virajā (from *Upahūta*) | VYP.2.11; LP.1.66 |
| 7. | *Somapās* | Narmadā | | VYP.2.11.90; MP.14 |
| 8. | *Kāvyas* | Yogopatti/ Ekaśṛṅgā | | |

## 4.4. Variants in the number and in names of the mothers

| text | Brahmāṇī | Māheśvarī | Kaumārī | Vaiṣṇavī | Vārāhī | Aindrī | Camuṇḍā | eighth | others |
|---|---|---|---|---|---|---|---|---|---|
| AP.135 | + | + | + | + | + | + | + | | |
| AP.143 | + | + | + | + | + | + | + | Caṇḍikā | |
| AP.144 and 146 | + | + | + | + | + | + | + | Mahālakṣmī | |
| TS.10 and 16 | + | + | + | + | + | + | + | | |
| TS.14 and 16 | + | + | + | + | + | + | Yogeśī | | |
| TS.13 | + | + | + | + | + | + | + | Aghorī | |
| NT.19 | + | + | + | + | + | + | + | | |
| SV.10 | + | + | + | + | + | + | + | | |
| SV.1 | + | + | + | + | + | + | + | Mahālakṣmī | |
| MP.261 | + | + | + | + | + | + | + | Yogeśī | |
| LP.1.76 | + | + | + | + | + | + | + | +varadā? | |
| LP.1.82 | + | + | + | + | + | + | + | Agneyīkā | |
| SSS.15 | + | + | + | + | + | + | + | Mahālakṣmī | |
| SYM.16 | + | + | + | + | + | + | Aghoreśī/ Karṇamotī | | |
| YSP.3-4 | + | + | + | + | + | + | Bhairavī | Bhairava | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| AP.315 | + | + | + | + | + | | | | Kuñjarī, Mañjarī, Vetālī, Kālī, Aghorā, Urvaśī, Jayānī, Yakṣiṇī |
| KJNN.8 | + | + | + | + | + | + | Aghorā and Yogeśī | | |
| NS.6.1-5 | + | + | + | + | + | | | | Dākinī, Kāmbojī, Caṇḍā |
| NS.14 | + | + | + | + | + | + | Caṇḍi-cāmuṇḍī | Umā devi | |
| BY.53.56ff | | + | + | + | + | | | | Yoganāyikā/Yogeśī, Vāyavī, Dhānādī, Pūtanā, Yāmajā/Yogajā, Śākinī, Māyā, Rudranāyikā/Rudrā, Raśmijā/Raśmivatī, Pancavaktrikā (non-repeated), Dharmākhya/Dharmajā, Śṛiṅkhalā, Kasmuli/Kaśmalī, Mananāyikā, Padminī, Vajramudrā. |
| MBH.9.45. 35-37 | + | + | + | + | + | + | | | Plus related to Yama, Kubera, Vāruṇa, Agni, Vāyu, Sura |
| USP.171 | + | + | + | + | + | + | Bahumāṃsā | | Plus Vāyavyā, Vāruṇī, Yāmyā, Kauberī, Mahākālī, Agneyī and others |
| Comm. to BS.58.56 | + | + | + | + | + | + | + | | Yāmyā, Vāruṇī, Kauberī, Nārasiṃhī Vaināyakī |
| DP.87.27ff | + | + | + | + | + | + | Śivā? | | Mahābhairavī, Vināyakī |
| PLSS.6 | + | + | + | + | + | + | + | | |
| ŚP.7.2.31 | + | + | + | + | + | + | + | | |
| SP.4.2.83 | + | + | + | + | + | + | + | Caṇḍikā | Nārasiṃhikā |

## 4.5. Functions of the mothers

| **Mothers:** | **Functions in YSP:** |
|---|---|
| Aindrī | Prosperity and any kind of growth (*puṣṭi*), freedom from sickness (*ārogya*), highest gift (*varam uttamam*), kingdom, ability to paralise (*stambhana*), the ability to go in the air *(ākāśagamanaṃ);* ability to change form (*rūpasya parivartanam*) |
| Kaumārī | Increasing of splendour and power (*tejobhivardhanam*), *mahājava* (great speed); *mahāvīryo* (great strength or virility); great power (*mahābalaparākramaḥ);* achievement (*avadhya*), immunity (*aprabadhya*); power not related to objects (*aprameyabalas*), destruction of the enemies, even if they are gods |
| Vārāhī | The *siddhis* related to the will power or any desired siddhis; killing by words (*vācayā mārayaty (p)āśu*); to drink up the soul by words (*jīvāpayati vācayā);* some abilities related to trees (*vṛkṣāṃ);* paralisation of *pāśus* also by speech; destruction (*majjayā*) and dashing together the bones (?) (*cāsthisaṃghātaṃ?);* attraction just by mental concentration |
| Bhairavī | The ability to perform everything; ability to climb the huge trees *(āruhya śakaṭaṃ vṛkṣaṃ);* and go there as one wills *(yatreṣṭaṃ tatra gacchati);* can go the distance of 100 yojanas and come back in a moment; can see all kinds of creatures; causing shame to gods and *dānavas* (*avadyo daityadānavān)* |
| Brahmāṇī | Get *yogic siddhis*, eight famous *siddhis, aṇimā* etc. |
| Vaiṣṇavī | Can cheat with *indrajāla* or the Arm of illusion *(mahendrajālakuhakān*), paralisation of the enemies, their destruction and attraction of blood; changing of the form |
| Maheśvarī | Can playfully destroy the three worlds, destroy the enemies, fly to choisest mountains, stop even oceans, fly and go according to one's own will; go on the top of big trees? |
| Bhairava | All kinds of actions and accomplishments. All arrangement brings victory |

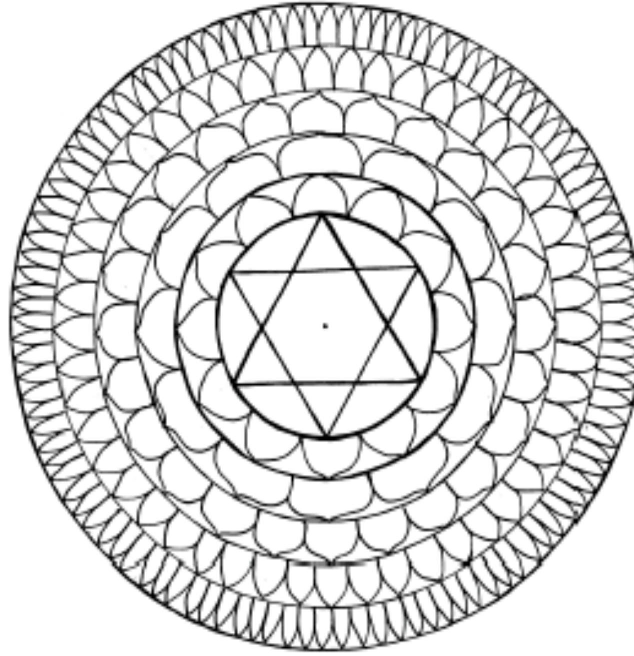
| **Mother** | ***Matottara tantra*[1]** | ***Srītattvanidhi*[2]** |
|---|---|---|
| Brāhmī | male child | *saubhāgya* and youth |
| Maheśvarī | magical powers | glory and prosperity |
| Kaumārī | Destruction of enemies | satisfaction |
| Vaiṣṇavī | gives kingdom | prosperity in grains |
| Vārāhī | success of army | pleasure |
| Indrāṇī | territorial gain | valour |
| Cāmuṇḍā | banish all fears | destruction of demons |
| Mahālakṣmī | Brings back kingdom and destroys enemies. | - |

[1] Donaldson (2002), p. 637
[2] Ibid., p. 408, 410.

# 5. *Yoginīs* in *Tantrasadbhāva 16*

## 5.1. Cosmic *yoginīs*

All structure, explained by Bhairava in v. 1-49, can be presented by the following *cakra*, if we suppose that it should be 6-12-12-24-48-108 *yoginīs* on each level (void, ether, air, fire, water, earth):

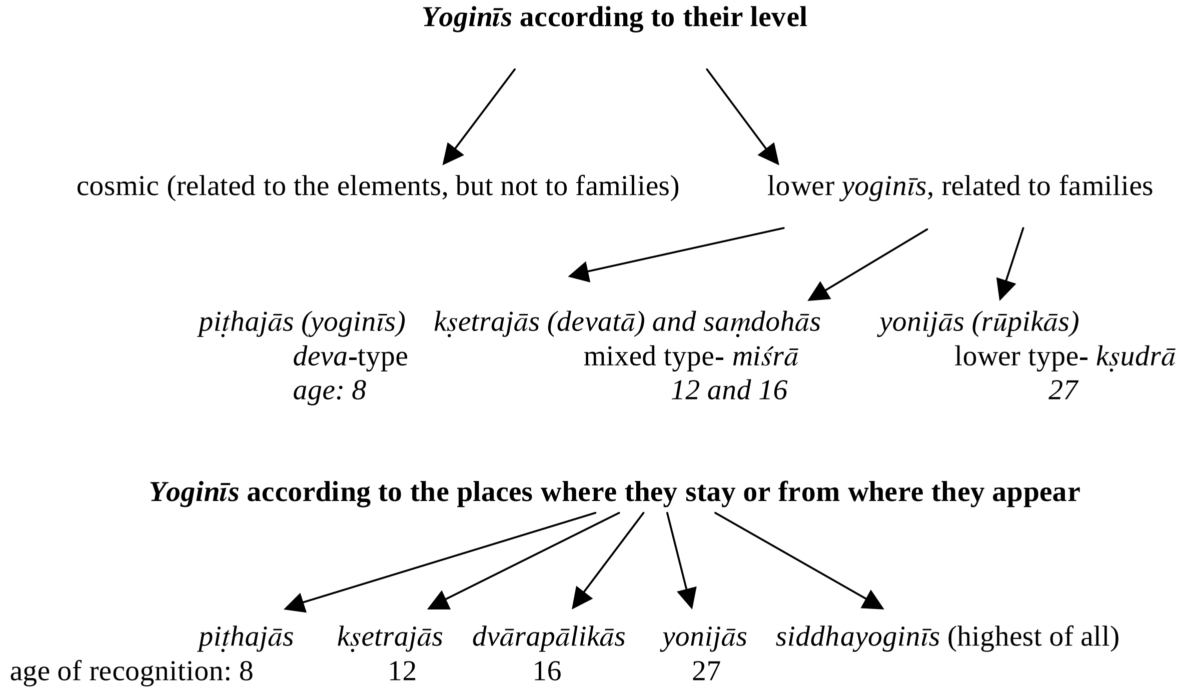


## 5.2. Mothers and their lunar days

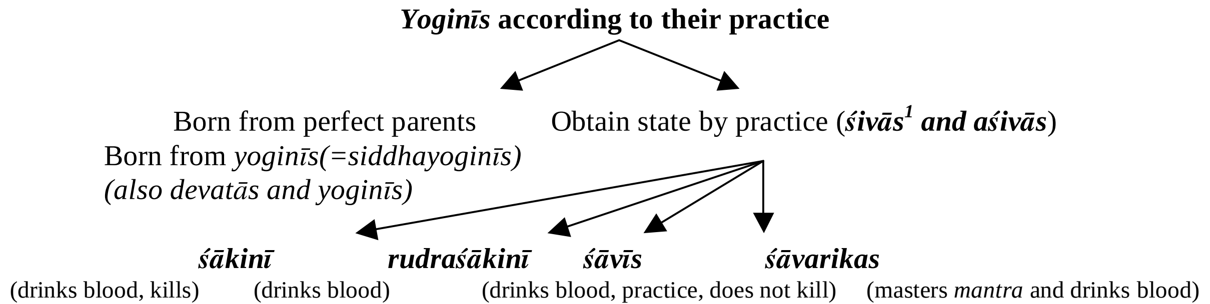
The variations of the names of the *mātṛs*, together with their *guṇas* and natures, according to TS.16.123a-124a and their lunar days:

| **Mātṛs** | **Variants** | **Guṇa** | **Nature** | **Lunar days v. 291-294** | **Lunar days v. 247-282** |
|---|---|---|---|---|---|
| Brahmāṇī | Brahmī | *sattva* | *deva* | *paurṇamāsya*, *amāvāsya*, 14th | *amāvāsya* |
| Indraṇī | Aindrī/Mahendrī | *sattva* | *deva* | 5th, 13th | 11th |
| Kaumarī | Viśākhī | *rajas* | *yakṣa* | 3rd, 6th | 6th |
| Vaiṣṇavī | | *rajas* | *yakṣa* | 12th, 4th | |
| Vārāhī | Yamī | *tamas* | *rakṣa* | 9th, 11th | |
| Cāmuṇḍā | Caṇḍī | *tamas* | *rakṣa* | 8th, 2nd | |
| Rudranī | Raudrī, Maheśvarī, Īśanī, Aiśanī | *tamas* | *rakṣa* | 7th, 14th, black and new moon | 8th |
| Yogeśī | | - | - | 8th, 10th | - |

## 5.3. Classification of the non-cosmic *yoginīs*




## 5.4. Different kinds of the *yoginīs* according to their practice




All of them can be called *śivās* and they move instantly at will, change form, know past, present and future, have eight *siddhis*. They do practice and achieve desired state by four kinds of means, which should probably suit to the four described kinds: *yoga (rudraśākinī)*, ascetic practice (*śāvīs*), *mantra* practice (*śāvarikas*), sacrifice of a being who have been born definite number of times (*śākinī*).

| | |
|---|---|
| ***śivās* (auspicious?)** (171b-180a). | Seven kinds of them are described without names; they are probably related to seven mothers. They are of two kinds: higher - *śākinīs* and lower – meat-eaters, born in outcaste families. |
| ***aśivās* (unauspicious?),** clearly related to seven mothers (v. 181-218ff); there 18 sub-sorts of them. they all perform transgressive practice in order to achieve lowest level of *siddhis* – the ability to change form. The whole group again is subdivided into the higher - *śākinīs* and lower – terrible mothers. | **Cūṣikās** (Kaumārī) (3 kinds: pārśvavartī, tuṇḍamotī, atandritā ?) |
| | **Cumbikās** (Cāmuṇḍā) (2 kinds: karālī, danturā) |
| | **Patralehikās** (Vaiṣṇavī) (3 kinds: kekarā, nalinī, tāntrī?) |
| | **Ucchuṣmīs** (Vārāhī) (3 kinds: uccāriktā, trimūtrā, piśitāsanā) |
| | **Nakracūṣīs** (Māheśvarī) (2 kinds: nidrikā, cūṣikā) |
| | **Ūrddhvaniśvasikās** (Mahendrī**)** (2 kinds: ūrddhvakeśī, ūrddhvapādī) |
| | **Adhoniśvasikās** (Brāhmī) (3 kinds: mūlaharī, vyāghrī, pecikā) |

[1] The use of this term is ambiguous: it signifies a particular group of *yoginīs* according to their practice; a group opposed to *aśivās;* a group including *śākinīs* and terrible *yoginīs* as opposed to them.

## 5.5. 77 *yoginīs*

The list of 77 *yoginīs* is repeated in TS.16 3 times: v.71-82, v. 86-108, v. 108-122:

| Names in the 1st list | Names in the 2nd and 3rd lists (order is different) | Location | *Aṃśa* |
|---|---|---|---|
| 1. Bhaṭṭāyogī | - | samuddiṣṭā sthāne | Cāmuṇḍā |
| 2. Citrākṣī | - | ālakāpure | Raudrī |
| 3. Viśālā | - | jayantī | Kaumārī |
| 4. Dāmoṭī | - | tāmaliptyāṃ | Vaiṣṇavī |
| 5. Kahlāṭī[1] | - | vāraṇāpure | Raudrī |
| 6. Daṃṣṭriṇī | - | kaśmīre | Vārāhī |
| 7. Piṅgalā | - | kāmarūpe | Raudrī |
| 8. Mūlā | - | vāṭavyadeśe | Brahmī |
| 9. Mūlatarā | - | dakṣiṇāpathe | Brahmī |
| 10. Patrā | - | cīnadeśe | Aindrī |
| 11. Mūlaghātikā | - | nagare | Brahmī |
| 12. Mūlakārī | - | ?grāvāṇī vasate? | Brahmī |
| 13. Prāṇahārikā | Prāṇahārī | mālave | Vārāhī |
| 14. Dhṛtis | - | (the same) | Vaiṣṇavī |
| 15. Chucchundarī | - | saurāṣṭre | Vārāhī |
| 16. Raktākṣī | - | kalaśāpure | Cāmuṇḍā |
| 17. Rākṣasī | - | ujjainyāṃ | Cāmuṇḍā |
| 18. Ghorā | - | gaṅgadvāre | Cāmuṇḍā |
| 19. Sūkarī | - | campāyāṃ | Vārāhī |
| 20. Balotkaṭā | - | carmaraṅge | Aindrī |
| 21. Piśācā | Piśācinī | magadhāyāṃ | Cāmuṇḍā |
| 22. Nṛtyanā | - | kurukṣetre | Raudrī |
| 23. Pīḍā | Pīḍanā | laṅkāyāṃ | Aindrī |
| 24. Vyāghrī | - | draviḍe | Vaiṣṇavī |
| 25. Siṃhī | -/ā | like n. 27. | Vaiṣṇavī |
| 26. Halāyudhā | - | koṅkaṇe | Vaiṣṇavī |
| 27. Hasanī | - | śyāmātīre | Kaumārī |
| 28. Grasanī | - | pārase | Kaumārī |
| 29. Mohanā | - | darade | Vaiṣṇavī |
| 30. Priyadarśanā | - | lampākaviṣaye | Kaumārī |
| 31. Trāsanī | - | śaphule | Aindrī |
| 32. Virūpākṣā | - | like n. 18 | Cāmuṇḍā |
| 33. Vikaṭā | - | citrakūṭe | Cāmuṇḍā |
| 34. Saindhavā | - | kanyakubjake | Cāmuṇḍā |
| 35. Sulocanā | - | ḍāhalāyāṃ | Cāmuṇḍā |
| 36. Mahālakṣmī | - | kollagiryāṃ | Cāmuṇḍā |
| 37. Mahātejā | - | kauśale | Cāmuṇḍā |
| 38. Sumukhā | - | turuṣke | Cāmuṇḍā |
| 39. Campakā | - | oḍradeśe | Aindrī |
| 40. Vimalā | - | bhillamāle | Aindrī |
| 41. Karaṅkiṇī | - | like n.16. | Aindrī |
| 42. Suvarṇabhā | Suvarṇābhā/kṣā | aṭṭahāsake | Aindrī |
| 43. Viḍambā | viḍambikā | vardhamāne | Aindrī |
| 44. Viṣalākṣī | - | jālandhare | Aindrī |
| 45. Ḍiṇḍimā | - | oḍḍiyāne | Aindrī |
| 46. Kampā | mahākampā/campā | pūrikāyāṃ | Aindrī |
| 47. Nayikā | vīranāyikā | āyodhyāṃ | Aindrī |
| 48. Maṇḍanā | - | saṃjāne | Vārāhī |
| 49. Trilocanā | - | kaliṅge | Vārāhī |
| 50. Sukeśī | - | rāṣṭāyāṃ | Vārāhī |
| 51. Lambakarṇā | - | nāsike | Vārāhī |
| 52. Utphullā | - | khaḍalle | Vārāhī |
| 53. Diṇḍikāparā | ḍiṇḍikā/ḍiṇḍipṛṣṭhakā | eḍikāṃ | Vārāhī |

[1] Thakur Umakanth mentions Kahloḍi tīrtha on the north bank of Revā. *Purāṇa*. vol. 20. Jan. 1978, p. 109.

| | | | |
|---|---|---|---|
| 54. Mahāpṛṣṭhā | - | pratiṣṭhāne | Vaiṣṇavī? |
| 55. Ākarṣā | - | elāpure | Vārāhī |
| 56. Vidhṛtis | - | malaye | Vaiṣṇavī? |
| 57. Kūṣmāṇḍī | - | vatsagulme | Vaiṣṇavī |
| 58. Mohanī | mohanā | bhogavardhane | Vaiṣṇavī |
| 59. Mahāvaktrā | - | mahendre | Vaiṣṇavī |
| 60. Sanātanā | - | pūrṇagiryāṃ | Vaiṣṇavī |
| 61. Sunāsā | - | mādrīpure | Kaumārī |
| 62. Siddhikārī | siddhidā matā | śrīpīṭhe | Kaumārī |
| 63. Siṃhavaktrā | - | siṃhale | Kaumārī |
| 64. Ānandā | - | karohaṇe | Kaumārī |
| 65. Vāmanā | - | kośavardhanye | Kaumārī |
| 66. Vilambikā | - | mātṛharme | Kaumārī |
| 67. Svasthā | -/svacchā | nāgapure | Kaumārī |
| 68. Śāśvatā | śāśvatī | dharāpure | Kaumārī |
| 69. Saṃtoṣā | - | bhallukyāṃ | Kaumārī? |
| 70. Āmbinī | -/aśvinī | bhṛgukacche | Raudrī? |
| 71. Māninī | - | ārbude | Raudrī |
| 72. Citramakhī | - | vindhye | Raudrī |
| 73. Saṃvarā | - | morakhaṇḍike | Raudrī |
| 74. Śatodaryā | - | sahye | Raudrī |
| 75. Subodhā | -/saṃbodhā | badarīkacche | Brahmī |
| 76. Padminī | - | capalyāṃ | Brahmī |
| 77. Bībhatsinī | bībhatsī | samudrānte | Brahmī |

## 5.6. Geographical places and kinds of *yoginīs* linked to them

| **Place (v. 61c-63, 65-69a)** | **Kind of *yoginīs*** |
|---|---|
| 1. kulūtāya | *ṣaḍ yoginyaḥ* |
| 2. araṇyeśa | *mātarāḥ* |
| 3. sindhudeśa | *bhaginīs* |
| 4. nageśvara | *kulanāyikāḥ* |
| 5. samudrakukṣya | *kāmpilīs* |
| 6. saurāṣṭra | *gṛhadevatāḥ* |
| 7. pretapuri | *mahākālīs* |
| 8. himālaya | *rūpiṇīs* |
| 9. kāñci | *ambāḥ* |
| 10. lampākaviṣaya | *amṛtāḥ* |
| 11. kaliṅga | *vratadhāriṇyaḥ* |
| 12. +kauśale | *piśitāśanāḥ* (place is absent in the first list) |
| 13. sthale | *cakravākīs* |
| 14. triśaṅkuni | *āmarās* |
| 15. auḍra | 2nd list stops |
| 16. kāmarūpa | |
| 17. mālava | |
| 18. devīkoṭṭi | |
| 19. sudhārāma | |
| 20. godāvarī | |
| 21. arbuda | |
| 22. other places | *śākinīs, ghoramātarāḥ* |

After the *āmarās* in the second list we find an ambigious note that in two locations (*deśadvaye*?) there are *śākinīs* Nāyikā and Vīranāyikā. (v. 69a.)

# 6. *Yoginīs* on the borders

## 6.1. Borders of the *brahmanic* and *tantric* cultures

| ***Brahmanic*** | ***Tantric*** |
|---|---|
| Purity: no polluting or intoxicating substances,<br>No outcaste, no women in their menstrual period,<br>No possession, no impure *mantras* | Impurity: all these are retranscribed as the sacred, without them it is not possible to progress |
| celibacy | Bliss-oriented rituals |
| Pure, vegetarian food | Flesh, wine, even products of the body |
| Caste order | Caste disorder, hierachy is based only upon initiation |
| Day | night |
| Brahmanical India, center | Particular attention to the borders |
| Village, “culture”, habitable territory | Wild places, out of the civilised world, cremation ground |
| No *yoginīs* | *yoginīs* as a sort of quintessence of all these various transgressions |

## 6.2. Sounds

The noise made by the creatures surrounding Śiva can also be approached in the context of *yoga*. *Śiva purāṇa* 5.25 and 26 are the chapters dealing with the time of death, they mention *navātmaka* mantra, their style is closer to that of *tantras* than of *purāṇas*.[1] Ch. 26 gives an explanation of nine-fold mystical sound heard by *yogins*, which corresponds to the gradual progress in mastering of the *cakras* and of the elements. Every sound corresponds to a special set of magic acts that one can perform.[2] Here is the schema of the relevant passage of *Śiva purāṇa*:

| **Sound** | ***Siddhis*** | ***Yoginī* from Index** |
|---|---|---|
| *ghoṣa* (soft consonant) | *śuddhi, vaśyākarṣaṇa* | ghoṣaṇī, ghoṣadevī, ghoṣā, ghoṣiṇī |
| *kāṃsya* (cymbal ?) | *stambhana* | - |
| *śṛṅga* (horn) | *abhcāra, uccāṭana, māraṇa* | śṛṅkhalā, śṛṅgāṭā |
| *ghaṇṭā* (bell) | *ākarṣa* | ghaṇṭākarṇī , ghaṇṭakarṇā, ghaṇṭāravā, ghaṇṭā, ghaṇṭikā, ghaṇṭeśvarī, ghaṇṭhālī |
| *vīṇā* (lute) | *dūrāsarśana* | vīnā/vīṇā |
| *vaṃśa* (flute) | Understanding of all principles | vaṁśakarī , vaṁśahāriṇī, vaṁśinī |
| *dundubhi* (drum) | freedom from death and old age | dundubhī |
| *śaṅkha* (conch) | *kāmarūpa* | śaṅkhā, śaṅkhakumbhasvanā, śaṅkhikā, śaṅkhinī, śāṅḥinī, śaṅkīnī |
| *meghanāda* (thunder) | Highest accomplishment | meghanādā, megharavā, meghasvanā |

Similar idea can be found in *Svacchandatantra*, but there the sound is eight-fold.[3] We should note that all these sounds are integrated in the names and the attributes of noisy *yoginīs*. All these musical instruments and noises of listed kinds are proper to *yoginīs* and *gaṇas*. The most ancient name for *yoginīs* is probably *ghoṣinī (Atharvaveda)*;[4] *yoginīs* are often depicted with bells (power of attraction) and musical instruments.[5]

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[1] Similar idea about the ascending with the sound, knowledge of the time of death with the help of visualisation of one's own reflections, or knowing it through dreams can be traced also in TS and JY(YSP). Most probably the source is more ancient: it might be SV. See *Vātulānātha sūtra* for the correspondence between sounds, levels of speech, states of consciousness and states of the manifestation of the universe.

[2] ŚP.5.26.44-51, esp. 48, *ghaṇṭa* is able to attract even the semi-divine girls for the pleasure of yogin.

[3] See Somadeva (2004), p. 274ff where he collated the evidences about the sound in yoga from different *śaiva* texts. Thus, BY, cited by Jayaratha, proposes a structure of 10 sounds, other texts also know already 10-fold structure, which, even if includes the sounds given in *Śiva purāṇa*, differs in order. The structure of *Śiva purāṇa*, however, finds some correspondence in sounds and even in their order in SV.4.370-394, see in Somadeva, p. 340 (schema)

[4] Padoux (1994), p. 57, AV.XI.2.31.

[5] In VYP.1.30.208, in the hymn to Śiva we find such words: “obeisance to the one who is worshipped with 5 garlands, obeisance to Paśupata, Caṇḍa, Ghaṇṭa and one who has consumed the vitals with his bell (I was not able to trace it in Nag edition of VP). (*ghaṇṭayā jagdharandhriṇe*?)”(AITM): Obeisance to one having a hundred thousand belles, one fond of a garland of bells, to the restrainer of *prāṇa*, the renunciation, and to hilahila=sport.

*Yoginīs* with music-names participate in creation.[1] *Skanda* explains *praṇayama* which supposed to lead to *kuṇḍalinī*-experience, when *prāṇa* reaches the firmament (*brahmarandhra)*, there appears the sounds of bells and other musical instruments.[2] Already in the most ancient of chosen sources the appearance of non-human beings, such as mothers, *gaṇas, yoginīs* is always accompanied by particular sound: if in war context it would be terrible noise composed of the sounds of war-drums and terrible *mantras*, in the context of conscious invocation (for example in cremation ground or similar places) the approaching of *yoginīs* can be recognised by the indistinct sound (*kilakila, kolakola* etc.) that accompany them.

The worship of Śiva is linked to the sounds and rhythms.[3] We find 36 *rāgās* as wives of Śrī-rāga and other *rāgas* and their arrangement in principal *cakras*, the *rāgas* of musical compositions are said to be sons of Hara. Śiva is worshipped by all gods and other beings playing different instruments and dancing.[4]

This question deserves serious study because the list of different kind of music and noise produced by śaiva *gaṇas* is very similar to that heard by *yogins*; the manifestations of *yoginīs* and other similar creatures (like *yakṣiṇī* Śṛṅgotpādinī in KSS) is often accompanied by very loud, or, the contrary, slight and indistinct sound; and all this can be analysed in the light of modified state of consciousness achieved by the sounds.

## 6.3. Geographical places

I included here only few lists linking the goddesses and places (no individual goddesses). My aim was to find the intertextual relations between the *purāṇic* and *tantric* texts, but the evidence is rather negative: except some similarities between USP.68 and TS.16, each text invents its own structure. As for the texts of the initiated, lists of NS.4-5 and 12 perfectly correspond to KMT.21 and to TS.16 and 19.

| **Place** | **Goddess/*yoginī*** | **Source** |
|---|---|---|
| **acchode** | śivakāriṇī /śaktidhāriṇī | MP.13 and SP.5.3.198 |
| **aṭṭahāsake** | saumyamukhī;<br>saumyā/vajradhariṇī;<br>suvarṇabhā/suvarṇābhā/kṣā | NS.4, 12;<br>KMT.21;<br>TS.16 |
| **amalaparvata** | rambhā | SP.5.3.198 |
| **amarakaṇṭaka** | caṇḍikā | SP.5.3.198 |
| **amratikeśvare** | pūtanā | KMT.21 |
| **āmbare/apara** | viśvakāyā | MP.13 and SP.5.3.198 |
| **araṇyeśa** | mātarāḥ | TS.16 |
| **arbuda/ārbude** | māninī | TS.16 |
| **aśvatthe** | vandanīyā /vandinīkā | MP.13 and SP.5.3.198 |
| **ābhīreṣu** | śivā<br>siṃhinī | USP.68<br>NS.4,12 |
| **āyodhyāṃ** | nayikā/ vīranāyikā | TS.16 |
| **ālakāpure** | citrākṣī | TS.16 |
| **ujjainyāṃ** | ujjanī;<br>mahāmāyā, 8 yoginīs;<br>mahāmāyā;<br>rākṣasī | DP.38-39;<br>NS.4,12;<br>KMT.21;<br>TS.16 |
| **uttarakurau** | oṣadhī | MP.13 and SP.5.3.198 |
| **utpalāvartake** | lolā | MP.13 and SP.5.3.198 |
| **uṣṇatīrtha** | abhayā | MP.13 or SP.5.3.198 |
| **ekāmbhake/ekāmrake** | kīrtimatī | MP.13 and SP.5.3.198 |
| **eḍikāṃ** | diṇḍikāparā/ḍiṇḍikā/ḍiṇḍipṛṣṭhakā | TS.16 |
| **elāpure** | kharānanā;<br>kharāsyā;<br>ākarṣā; | NS.4, 12;<br>KMT.21;<br>TS.16 |

[1] YSP.2.7-8 and YSP.8.16.
[2] SP.4.1.41.69f, esp. 97.
[3] SP.6.254.27ff
[4] SP.6.254. from v. 47. See also SP.7.1.3.4-9 and 20-22.

| | | |
|---|---|---|
| **airuḍi** | agnimukhī;<br>agnivaktrā | NS.4, 12;<br>KMT.21 |
| **oḍḍiyāṇe** | diṇḍimā | TS.16 |
| **auḍra/ oḍradeśe** | campakā | TS.16 |
| **kāñci** | ambāḥ | TS.16 |
| **kapālamocane** | śuddhi | MP.13 and SP.5.3.198 |
| **kamalākṣe** | mahotpalā | MP.13 |
| **kamalālaye** | kāmalā | MP.13 and SP.5.3.198 |
| **karavīre** | mahālakṣmī | MP.13 and SP.5.3.198 |
| **karohaṇe** | ānandā | TS.16 |
| **kaliṅgeṣu** | prabhāvatī;<br>trilocanā;<br>vratadhāriṇyas | USP.68;<br>TS.16;<br>TS.16 |
| **kānyakubje** | saindhavā;<br>gaurī | TS.16;<br>MP.13 and SP.5.3.198 |
| **kāmarūpa** | piṅgalā | NS.4, 12; TS.16 |
| **kāyāvarohaṇe** | mātā | MP.13 and SP.5.3.198 |
| **kārttikeye** | yaśaskarī /śaṅkarī | MP.13 and SP.5.3.198 |
| **kālañjare girau** | kālī | MP.13 and SP.5.3.198 |
| **kalaśāpure** | raktākṣī and karaṅkiṇī | TS.16 |
| **kāśmīreṣu/**<br>**kāśmīramaṇḍale/ kaśmīre** | medhā;<br>draṣṭinī;<br>ṣaṣṭhī;<br>daṃṣṭriṇī | MP.13 and SP.5.3.198;<br>NS.4,12;<br>USP.68;<br>TS.16 |
| **kāśmarī** | gokarṇā | KMT.21 |
| **kiṣkindhaparvate** | bhairavī, kāmākhyā;<br>tārā | DP.38-39;<br>MP.13 and SP.5.3.198 |
| **kumuda** | satyavādinī | MP.13 and SP.5.3.198 |
| **kurukṣetre** | jayantī, nandā;<br>nṛtyā;<br>nṛtyanā | DP.38-39;<br>KMT.21;<br>TS.16 |
| **kulūtāya** | ṣaḍ yoginyaḥ | TS.16 |
| **kuśadvīpe** | rudrāṇī;<br>kuśodakā | DP.38-39;<br>MP.13 and SP.5.3.198 |
| **kuhudyāṃ** | mahābalā | KMT.21 |
| **kṛtaśauce** | siṃhikā | MP.13 and SP.5.3.198 |
| **kṛṣṇatīrtheṣu** | abhayā | MP.13 |
| **kedāre** | mārgadāyinī | MP.13 and SP.5.3.198 |
| **koṅkaṇe** | halāyudhā | NS.4,12 and TS.16 |
| **koṭitīrthe** | koṭavī | MP.13 and SP.5.3.198 |
| **koṭīvarṣe** | karṇamoṭī;<br>bahumāṃsā | NS.4,12;<br>USP.68 |
| **kolāgirau/**<br>**kollagiryāṃ** | mahālakṣmī;<br>lakṣmī | DP.38-39, KMT.21, TS.16;<br>USP.68 |
| **kośavardhanye** | vāmanā | TS.16 |
| **kauśaleṣu** | lambikā;<br>mahātejā; piśitāśanāḥ | USP.68;<br>TS.16 |
| **kṣirīke** | lokamātā | NS.4,12; KMT.21 |
| **khaḍalle** | utphullā | TS.16 |
| **gaṅgāyāṃ** | maṅgalā | MP.13 and SP.5.3.198 |
| **gaṅgādvāre** | ghorā and virūpākṣā;<br>ratipriyā | TS.16;<br>MP.13 and SP.5.3.198 |
| **gandhamādane** | ambā;<br>kāmākṣī /kāmukā, sugandhā | DP.38-39;<br>MP.13 and SP.5.3.198 |
| **gayā** | vimalā | MP.13 |
| **gokarṇe** | gokarṇī;<br>revatī;<br>bhadrakarṇikā | NS.4,12;<br>USP.68;<br>MP.13 and SP.5.3.198 |
| **godāśrame/godvāśrama** | trisandhyā | MP.13 and SP.5.3.198 |
| **gomante** | gomatī | MP.13 and SP.5.3.198 |
| **?grāvāṇī vasate?** | mūlakārī | TS.16 |
| **candrabhāgāyām** | kālā | MP.13 and SP.5.3.198 |
| **capalyāṃ** | padminī | TS.16 |

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|---|---|---|
| **campāyāṃ** | śūkarī | KMT.21, TS.16 |
| **caritrā** | kṛṣṇatuṇḍā<br>kṛṣṇā | NS.4,12;<br>KMT.21 |
| **carmaraṅge** | balotkaṭā | TS.16 |
| **citrakūṭe** | vikaṭā;<br>sītā | TS.16;<br>MP.13 and SP.5.3.198 |
| **citte/citre** | brahmakalā | MP.13 and SP.5.3.198 |
| **cīnadeśe** | patrā | TS.16 |
| **caitrarathe** | madotkaṭā | MP.13 and SP.5.3.198 |
| **chāgalāṇḍe/chāgaliṅge** | pracaṇḍā | MP.13 and SP.5.3.198 |
| **chopare/sopare** | agnimukhī | NS.4,12; KMT.21 |
| **jayantī** | jvālāmukhī;<br>citrā;<br>viśālā | NS.4 and KMT.21;<br>NS.12;<br>TS.16 |
| **jālaṃdhare/ jālandhare** | bhadrakālī;<br>viṣalākṣī;<br>viśvamukhī | DP.38-39;<br>TS.16;<br>MP.13 and SP.5.3.198 |
| **ḍāhale/ḍāhalāyāṃ** | sulocanā | TS.16 |
| **tāmaliptyāṃ** | dāmoṭī | KMT.21 and TS.16 |
| **tukhāreṣu** | pracaṇḍā | USP.68 |
| **turuṣke** | sumukhā | TS.16 |
| **trikūṭa** | bhadrasundarī | MP.13 and SP.5.3.198 |
| **triśaṅkuni** | āmarās | TS.16 |
| **dakṣiṇāpathe** | mūlatarā | TS.16 |
| **darade** | mohanā | TS.16 |
| **devadāruvane** | puṣṭi | MP.13 and SP.5.3.198 |
| **devaloke** | indrāṇī | MP.13 and SP.5.3.198 |
| **devikātaṇe/devikātaṭe** | nandinī | MP.13 and SP.5.3.198 |
| **devīkoṭṭi** | bhaṭṭayogī | NS.4,12 |
| **draviḍe/dramiḍe** | vyāghrī | NS.4,12; TS.16 |
| **dvāravatyāṃ** | rukmiṇī | MP.13 and SP.5.3.198 |
| **dharāpure** | śāśvatī | TS.16 |
| **nagare** | vetravāsinī; kulaghātā;<br>halāyudhā;<br>mūlaghātikā | NS.4,12; NS.12;<br>KMT.21;<br>TS.16 |
| **nageśvara** | kulanāyikāḥ | TS.16 |
| **nāgapure** | svasthā/ svacchā | TS.16 |
| **nāgasāhvaye** | jayantī | USP.68 |
| **nāsike** | lambakarṇā | TS.16 |
| **naimiṣe** | liṅgadhāriṇī | MP.13 and SP.5.3.198 |
| **payoṣṇyāṃ** | piṅgaleśvarī | MP.13 and SP.5.3.198 |
| **parastire** | raktā? | NS.4,12 |
| **pāṇḍyeṣu** | mukhamaṇḍikā | USP.68 |
| **pātāle** | parameśvarī | MP.13 and SP.5.3.198 |
| **pāraśīkeṣu/ pārase** | upakā;<br>grasanī | USP.68;<br>TS.16 |
| **pārāvārataṇe** | matā | MP.13 and SP.5.3.198 |
| **pārā** | pārā | MP.13 and SP.5.3.198 |
| **parśve** | hasinī, grāminī | NS.4,12 |
| **piṇḍārake** | dhṛti | MP.13 and SP.5.3.198 |
| **piṣṭapure** | mṛtyu | USP.68 |
| **puṇḍravardhane** | cāmuṇḍā;<br>pāṭalā | NS.4,12 and KMT.21;<br>MP.13 and SP.5.3.198 |
| **puṣkare** | devī;<br>puruhūtā | DP.38-39;<br>MP.13 and SP.5.3.198 |
| **puruṣottame** | vimalā /maṅgalā | MP.13 and SP.5.3.198 |
| **pūrikāyāṃ** | mahākampā/campā/ kampā | TS.16 |
| **pūrṇagiryāṃ** | sanātanā | TS.16 |
| **pṛṣṭhapure** | vidyunmukhī | NS.4,12 and KMT.21 |
| **pauṇḍreṣu** | kaṭapūtanā | USP.68 |
| **pratiṣṭhāne** | mahāpṛṣṭhā | TS.16 |
| **prabhāse** | puṣkarāvatī | MP.13 and SP.5.3.198 |
| **prayāge** | vāyuvegā; | NS.4,12 and KMT.21; |

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|---|---|---|
| | lalitā devī | MP.13 and SP.5.3.198 |
| **pretapuri** | mahākālīs | TS.16 |
| **badaryām/ badarīkacche** | subodhā/ saṃbodhā;<br>urvaśī | TS.16;<br>MP.13 and SP.5.3.198 |
| **barbareṣu** | kiṃnarī | USP.68 |
| **bilvale** | bilvapattrikā | MP.13 and SP.5.3.198 |
| **brahmāsyeṣu** | sarasvatī | MP.13 and SP.5.3.198 |
| **bhadreśvare** | bhadrā | MP.13 and SP.5.3.198 |
| **bharatāśrame** | lakṣmī; aṅganā /taraṅgā | MP.13 and SP.5.3.198 |
| **bhallukyāṃ** | saṃtoṣā | TS.16 |
| **bhillamāle** | vimalā | TS.16 |
| **bhṛgukṣetre/ bhṛgu / bhṛgukacche** | āmbinī/ aśvinī;<br>śūleśvarī/saubhāgyasundarī | TS.16;<br>MP.13 and SP.5.3.198 |
| **bhogavardhane** | mohanī | TS.16 |
| **makarandake** | caṇḍikā | MP.13 and SP.5.3.198 |
| **makoṭa** | mukuteśvarī | MP.13 and SP.5.3.198 |
| **magadhāyāṃ** | piśācī/ piśācā | NS.4,12; TS.16 |
| **mathurāyāṃ** | devakī | MP.13 and SP.5.3.198 |
| **madhyadeśe** | aspṛṣṭā | USP.68 |
| **mandare** | kāmacāriṇī | MP.13 and SP.5.3.198 |
| **marudeśa/marukeśvare** | kramaṇī | NS.4,12, KMT.21 |
| **markoṭe (karkoṭe?)** | mukuṭeśvarī | MP.13 or SP.5.3.198 |
| **malayeṣu** | saramā;<br>vidhṛti | USP.68;<br>TS.16 |
| **malayācale/ pārvate** | maṅgalā;<br>kalyāṇī /rambhā | DP.38-39;<br>MP.13 and SP.5.3.198 |
| **mahālaye** | mahābhāgā | MP.13 and SP.5.3.198 |
| **mahāliṅge** | kapilā | MP.13 and SP.5.3.198 |
| **mahākale** | mahākālī;<br>maheśvarī | USP.68;<br>MP.13 and SP.5.3.198 |
| **mahendre** | mahāvaktrā | TS.16 |
| **māṇḍavye** | māṇḍavī | MP.13 and SP.5.3.198 |
| **mātṛṇāṃ** | vaiṣṇavī matā | MP.13 and SP.5.3.198 |
| **mātṛharme** | vilambikā | TS.16 |
| **mādrīpure** | sunāsā | TS.16 |
| **mādhave vane** | sugandhā | MP.13 and SP.5.3.198 |
| **mānase** | kumudā | MP.13 and SP.5.3.198 |
| **māyāpuryāṃ** | kumārī;<br>bhīmavaktā;<br>kampiṇī | MP.13 and SP.5.3.198;<br>NS.4,12;<br>KMT.21 |
| **mālava** | praṇahārī;<br>prāṇahārikā and dhṛti | NS.4,12;<br>TS.16 |
| **māheśvare pure** | svāhā | MP.13 and SP.5.3.198 |
| **mukuṭe** | satyavādinī | MP.13 and SP.5.3.198 |
| **morakhaṇḍike** | saṃvarā | TS.16 |
| **yamunāyāṃ** | mṛgāvatī | MP.13 and SP.5.3.198 |
| **yavaneṣu** | vāyasī | USP.68 |
| **rājagṛhe** | cipiṭanāsī; bhagnanāsā | NS.4,12; KMT.21 |
| **rāmāsu** | tilottamā | MP.13 and SP.5.3.198 |
| **rāmatīrthe** | ramaṇā | MP.13 and SP.5.3.198 |
| **rāṣṭāyāṃ** | sukeśī | TS.16 |
| **rudrakoṭyāṃ** | rudrāṇī /kalyāṇī | MP.13 and SP.5.3.198 |
| **laṅkāyāṃ** | pīḍā;<br>bahuputrā , pralambā;<br>pīḍanā | NS.4,12;<br>USP.68;<br>TS.16 |
| **lampākaviṣaya** | priyadarśanā;<br>amṛtāḥ | NS.4,12 and TS.16;<br>TS.16 |
| **vatsagulme** | prabhā;<br>kūṣmāṇḍī | USP.68;<br>TS.16 |
| **varaṇātaṭe** | śānti | USP.68 |
| **vasantadvīpa** | mohanā | NS.4,12 |
| **varāhaśaile** | jayā | MP.13 and SP.5.3.198 |
| **vardhamāne** | viḍambā | TS.16 |

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|---|---|---|
| **vāṭavyadeśe** | mūlā | TS.16 |
| **vārāṇasyāṃ** | maheśvarī;<br>śāṅkarī, kahloṭṭi, mūlakārīyai;<br>citraghaṇṭā, kauśikī, nirāyāsā;<br>kahlāṭī;<br>viśālākṣī | DP.38-39;<br>NS.4,12 and KMT.21;<br>USP.68;<br>TS.16;<br>MP.13 and SP.5.3.198 |
| **vālaṅkare** | patrākṣī | NS.4,12 |
| **vikūṭe** | bhadrasundarī | MP.13 and SP.5.3.198 |
| **vināyake** | umā devī /rūpādevī | MP.13 and SP.5.3.198 |
| **vindhyā** | vindhyādhivāsinī;<br>citramukhī | MP.13 and SP.5.3.198;<br>TS.16 |
| **vindhyakandare** | āmṛtā / mṛgī | MP.13 and SP.5.3.198 |
| **vipāśāyām** | amoghākṣī | MP.13 and SP.5.3.198 |
| **vipule** | vipulā | MP.13 and SP.5.3.198 |
| **virajāya** | ambikā | NS.4,12 and KMT.21 |
| **viśveśvare/ vastreśvara** | viśvā / puṣṭi | MP.13 and SP.5.3.198 |
| **vṛndāvane vane** | rādhā | MP.13 and SP.5.3.198 |
| **veṇāyām** | amṛtā | MP.13 and SP.5.3.198 |
| **vedavadane** | gāyatrī | MP.13 and SP.5.3.198 |
| **vaidyanāthe** | arogā | MP.13 and SP.5.3.198 |
| **vaiśravaṇālaye** | nidhi | MP.13 and SP.5.3.198 |
| **śaṅkhoddhāre** | dhvani | MP.13 and SP.5.3.198 |
| **śaphule** | trāsanī | TS.16 |
| **śabareṣu** | vānarī | USP.68 |
| **śālagrāme/śāligrāme** | mahādevī | MP.13 and SP.5.3.198 |
| **śivakuṇḍe/śivacaṇḍe** | śivānandā /sabhānandā | MP.13 and SP.5.3.198 |
| **śivaliṅge** | jalapriyā | MP.13 and SP.5.3.198 |
| **śivasaṃnidhau** | pārvatī | MP.13 and SP.5.3.198 |
| **śyāmātīre** | hasinī, balotkaṭā;<br>hasanī and siṃhī | NS.4,12;<br>TS.16 |
| **śrīkoṇe** | karṇamoṭī | KMT.21 |
| **śrīpīṭhe** | siddhikārī/ siddhidā matā | TS.16 |
| **śrīśaile** | mādhavī | MP.13 and SP.5.3.198 |
| **śoṣasaṃgame/śoṇa..** | subhadrā | MP.13 and SP.5.3.198 |
| **saṃjāne** | maṇḍanā | TS.16 |
| **saṅtāne** | lalitā | MP.13 and SP.5.3.198 |
| **satīnāṃ** | arundhatī | MP.13 and SP.5.3.198 |
| **samuddiṣṭā sthāne** | bhaṭṭāyogī | TS.16 |
| **samudrakukṣya** | kāmpilīs | TS.16 |
| **samudrānte** | bībhatsinī | TS.16 |
| **sarasvatyāṃ** | devamātā /vedamātā | MP.13 and SP.5.3.198 |
| **sarvaśarīriṇām** | śaktiḥ | MP.13 and SP.5.3.198 |
| **sahasrākṣe** | utpalākṣī | MP.13 and SP.5.3.198 |
| **sahyādrau/ sahye** | ekavīrā;<br>śatodaryā;<br>kālarātrī | MP.13 and SP.5.3.198;<br>TS.16;<br>DP.38-39 |
| **siddhapure/ siddhavaṭa** | mātā / lakṣmī | MP.13 and SP.5.3.198 |
| **sindhudeśa** | bhaginīs | TS.16 |
| **simhale** | pattrāsinī;<br>lambauṣṭhī, vṛṣadaṃśā, kimnarī;<br>siṃhavaktrā | NS.4,12;<br>USP.68;<br>TS.16 |
| **supārśve** | nārāyaṇī | MP.13 and SP.5.3.198 |
| **suvīreṣu** | pūtanā | USP.68 |
| **sūryabimbe** | prabhā | MP.13 and SP.5.3.198 |
| **someśvare** | varārohā | MP.13 and SP.5.3.198 |
| **saurāṣṭra** | cchucchundarī, raktākṣī, rākṣasī,<br>ghora; chucchundarī;<br>gṛhadevatās | NS.4,12;<br>TS.16;<br>TS.16 |
| **sthāneśvare** | bhavānī | MP.13 and SP.5.3.198 |
| **sthale** | cakravākīs | TS.16 |
| **svapure ?** | jaya, vijayā | USP.68 |
| **hariścandre** | candrikā /caṇḍikā | MP.13 and SP.5.3.198 |
| **hastināpure/hatapure** | jayantī /hayantī; | MP.13 and SP.5.3.198; |

| | | |
|---|---|---|
| | piṅgalākṣī;<br>piṅgākṣī | NS.4,12;<br>KMT.21 |
| **himādrau** | bhīmādevī;<br>nandā | MP.13 and SP.5.3.198;<br>DP.38-39 |
| **himavataṃ pṛṣṭhe** | nandā | MP.13 and SP.5.3.198 |
| **hiraṇyākṣa** | mahotpalā | MP.13 and SP.5.3.198 |
| **himālaya** | rūpiṇīs | TS.16 |
| **hemakūṭe** | manmathā | MP.13 and SP.5.3.198 |

## 6.4. Dangerous places

Schema shows the types of places where one is likely to encounter *yoginīs* etc., according to *purāṇic* and *tantric* texts:

| **Text and context** | ***śmaśāna*** | **temple** | **Constructions, parks, especially abandoned** | ***tīrtha/pīṭha,* place of worship** | **roads and crossroads** | **places marked by animals and trees**[1] | **mountains, rivers, caves and other natural wild places** |
|---|---|---|---|---|---|---|---|
| **SYM.6.2-3 (**installation of initiation *maṇḍala***)** | + | *ekaliṅge, mātṛ-gṛhe* | *udyāna* | | | Forest, lonely tree | all |
| **SYM.6.51-52 (**rules after initiation: one should not leave his impurities at**)** | + | *yataneṣu* | | *kṣetra* | road | Lonely tree | |
| **SYM.8.4-5**<br>**(**places where to obtain *siddhis***)** | + | *mātr-veśma* | | | | Lonely tree | all |
| **NS. p. 3-4**<br>**(**places where to give bali to spirits**)** | | *śivālaye, mātṛ-sthāne* | *kuhare* | | Meeting of many roads | Lonely tree, inausp. tree | all |
| **NS. p. 21 (**places to which resort particular *yoginīs***)** | + | | | | | *ekavṛkṣe, vaṭe* | Terrible forest |
| **NS. p. 30. v. 55-67 (**places of worship of particular *yoginīs: kṣetras, upakṣetras* etc.**)** | + | *ekaliṅge, śūnya-sthāne,* | *śūnyāgāre,* borders and doors of village, house | | *tripathe, catvarreti* | *ekavṛkṣe,* | *all* |
| **NS, p. 31, v. 68-125**<br>**(**esoteric interpretation of all these places as being inside the body**)** | | | =empty organs and consciousness | | crossing of channels | tree = model of central channel and its centers | mountains = centers, meru = navel, rivers = channels |
| **ŚP.7.2.31.156-163**<br>**(**Worship of śaiva beings**)** | + | *yatanāni* | *gṛhādīni* | *tīrtha* | | *kṣetrārāma* | Rivers, mountains |
| **SP.7.1.167.112-114, same SP.1.2.47**<br>**(**dangerous places for human because of *yoginīs* etc.**)** | | *caitya* | Empty houses, doors | *tīrtha* | roads and crossr. | trees | |
| **KSS.7.38vv**<br>**(**place where *yakṣinī* lives, night**)** | | empty *śaiva* temple | | | | | |
| **KSS.18.123 (**protection by *yoginīs* got at night/evening in the**)** | | *mātṛ-gṛhe* | | | | | |
| **RT.2.98-108 (**place where *yoginīs'* circle restored a man to life at night**)** | + | | | | | | |
| **AP.293.21-24**<br>**(**places where serpent bites are more dangerous**)** | + | *devālaye* | *śūnyagṛhe,* household constr., parks | | Roads and crossr. | Ant-hills and inausp. trees | Rivers, ocean, mountains, islands |
| **MP.154. 538-541**<br>**(**where *gaṇas* live**)** | | | household constr., | *kṣetreṣu,* | roads | | |
| **VP.1.9.86-89 (**dangerous places where one should recite the names of the goddess**)** | + | | Cities and houses | | | | forests |
| **MBH.9.45.38= SP.1.2.30.62-71 and** | + | | | | Cross- | trees | Caves, forests, |

[1] KT.11.66-68. *kula yoginīs* live on kula-trees. Their list is given.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| **USP (**mothers and *gaṇas* live at**)** | | | | | roads | | mountains |
| **AP.299.4-6 (**places where *grahas* can get possess human**)** | | | *śūnyagṛhe* | | | *ekavṛkṣake* | Rivers, forests, mountains |
| **AP.300(**possession of newly born child ) | | | 'birth-house' | | | | |
| **SP.6.144 (**place where a girl became *yoginī* by meeting Śiva and his retinue) | | | empty *śaiva* temple | *pīṭha* | | | |
| **SP.7.1.60.13, same SP.7.1.62.2-4 (**goddess wanders surrounded by *bhūtas***)** | | | Household constr. | *kṣetra s* | *pathi, carvareṣu* | | |
| **TS.16.164 (***śākinī* at night**)** | + | | | | | | wild places |
| **Mmadh (**dangerous places because of spirits and strange practices) | + | temple of Cā-muṇḍā | | | | | |
| **SP.1.2.47.78-80 (**goddesses=*yoginīs* will protect from the assalts of spirits in... | | | | | Roads, crossr. | | |
| **SP.1.2.62 (**place of *tantric* worship**)** | + | | | | | banyan tree | |
| **TS.16.328-372 (**tantric invocations of *yoginīs***)** | + | | | | | | |
| **AP.125,133-135, AP.143** (invoke goddesses for victory) | + | | | *tīrtha, pīthas* | | | |
| **VP.1.11.32-34, same KP.2.11.47-49. Also LP.1.7.79-81 (**places where one **should not** practice yoga**)** | + | *caitya* | *jīrṇagoṣṭhe* | | 4 roads meet | dry trees, ant-hills | Near rivers, in the forest |
| **DP.10.5.1-2 (**where one shouls practice yoga**)** | + | *devatāy aneṣu* | *śūnyāgāre*, cow-house | | *catuṣpath e* | *vṛkṣamūle* | Near rivers |
| **MP.268.26-31(**offerings to demons on the limits of the city**)** | | | doors of the city | | | | |
| **RT.1.122 (**Īśānā devī installes *mātṛcakras* on the gates of Kashmir**)** | | | *dvārādiṣu* | | | | |
| **LP.2.6. (**Alakṣmī is attracted by**)** | | | | | | inausp. trees | |
| **LP.1.106 20-21 (**Śiva assumes form of a child, to pacify Kālī**)** | + | | | | | | |
| **LP.2.50.15 (**killing the enemies with Aghoramantra at night**)** | + | *mātṛ-sthāne* | | | | | |
| **AP.50 (**8 mothers with untypical names live or born in**)** | + | | | | | | |
| **SP:3.1.8.81-92 (**child transformed into *vetāla***)** | + | | | | | | |
| **SP.3.1.9.22 (**meeting a woman who is in fact a *rākṣasī*, noisy place, full of spirits at evening junction**)** | + | | | | | | |
| **JY (**worship of the goddess and her retinue**)** | + | | | | | | |

## 6.5. *Nyāsa*

Examples of *nyāsa* from earlier texts show that different kinds of assignments served rather to represent the all-including qualities of the body of the god, not of a human. This is visible in, for example, VP.2.42, where all kinds of sacred places constitute the body of Śiva and in LP.1.17.70-81a representing the deity in the body of *mantras*. The body of Śiva as consisting of the syllables representing is an ancient variety of the future assignments. The aim of such an arrangement is to represent the deity as a totality of the sacred knowledge, places, other deities.

MP permits to infer on the question of the femininity. This text is full of rituals where devotee should assign different gods and goddesses (=aspects) to the body of the main deity, Śiva or Viṣṇu. MP.54 gives *vaiṣṇava nyāsa*; MP.55 and 57 deals with a mixed *śaiva nyāsa*; MP.60.18-26 describes a *nyāsa* of the Lord and goddess. The following goddesses mentioned from feet to head: Pātalā, Jayā, Bhavānī, Rudreśvarī, Vijayā, Varadā, Īśā, Koṭavī, Maṅgalā, Īśānī, Rudraṇī, Anantā, Kālānalapriyā, Svahā and Svadhā, Aśokamadhuvāsinī, Candramukhapriyā, Asitāṅgī, Lalitā, Vāsavī, Śrīkaṇṭhī, Bhimograsarūpiṇī. Logic is the following: the body of Śiva is filled with male gods, the body of goddess consists of goddesses, the male and female names for the same bodily part do not correspond.

MP.62.11-19 lists 16 goddesses from feet to head of the Goddess: Varadā, Śrī, Aśokā, Pārvatī, Maṅgalā, Vāmadevī, Padmodarā, Kāmaśrī, Saubhāgyadāyinī, Darpaṇavāsinī, Smaradā, Gaurī, Utpalā,

Tuṣṭi, Kātyāyanī. Gaurī is equalled in *mantra* with Dhiṣṇā, Kāntī, Śrī, Rambhā, Lalitā, Vāsudevī. The lists of goddesses to be assigned are not stable and the differ from chapter to chapter within one *purāṇa*. MP.63.4-11 also deals with the worship of the goddess and prescribes *nyāsa* on her body consisting exclusively of smaller goddesses. This arrangement related to the goddess is just a calque of the male and does not have any particular function, although it might have played a role in the creation of more developed *mālinī*-arrangement.

It is not before the developed *tantric* traditions that the assignment of the goddesses-*yoginīs* with particular function is to be done to body of the worshipper himself. The examples of such arrangements can be found in later lay texts like LP.2, AP, SP and in early texts of insiders.

### 6.6. *Pañjara*

SP.4.2.72.55-66 is the assignment of 57 goddesses for protection. Among them we find those who protect the **main directions**: Triśakti – North-West, Maheśī - North, Mṛtyuñjayā - North-East, Mṛḍānī - East, Trinayanā - South-East, Bhavānī - South, Tripurā - South-West, Tripurātāpanī -West; set of goddesses protecting **bodily parts**: Amalā - hair, Kātyāyanī -whole face, Śaśīkalabhṛt - forehead, Umā - eyebrows, Tryākṣī - nose, Jayā - upper lip, Śrutiravā - ears, Śrī - teeth, Caṇḍī - cheeks, Vāṇī - tongue, Vijayā - lower lip, Jayamaṅgalā - chin, Nīlakaṇṭhī - neck, Bhūdāraśakti - nape of neck, Kaurmī - shoulders, Tamoghnī - armpit, Sthalacarī - chest, Aindrī - arm, Dharitrī - heart, Padmā - hand, Kṣaṇadācaraghnī - both sides, Kamalajā - fingers, Jagadīśvarī - stomach, Virajā - nails, Nabhogati - navel, Ajā - back, Vikaṭā - waist, Paramā - buttocks, Guhāraṇī - private parts, Apāyahantrī - anus, Vipulā - thighs, Lalitā - knees, Javā - calves, Kaṭhoratarā - ankles, Rasātalacarā - feet, Ugrā - toes, Cāndrī - nails, Talavāsinī - soles; goddesses of **abstract qualities** and those protecting in concrete situations: Brahmāṇī - devotees, Vaiṣṇavī - family, Lakṣmī - house, Kṣemakarī - fields, Priyakarī - sons, Sanātanī - life, Mahādevī - fame, Dhanurdhārī - virtue, Kuladevī - family, Sadgatipradā - goal of the good, Śarvāṇī - in battle, palace, gambling, danger, house, forest, water etc.

### 6.7. 32 goddesses

| **AP.125** | **KMT.9, 16, 24** |
|---|---|
| caṇḍaghaṇṭā | caṇḍā |
| karālī | ghaṇṭā |
| | mahānāsā |
| sumukhī | sumukhī |
| durmukhī | durmukhī |
| | balā |
| revatī | revatī |
| prathamā | prathamā |
| ghorā | ghorā |
| saumyā | saumyā/bhaumyā |
| bhīṣaṇī devī | bhīmā |
| | mahābalā |
| jayā | jayā |
| vijayā | vijayā |
| ajitā | ajitā |
| āparājitā | āparājitā |
| mahākoṭī | mahotkaṭā |
| raudrayā | virūpākṣī |
| śuṣkakāyā | śuṣkā |
| prāṇaharā | |
| virūpākṣī | |
| parā divyās | |
| ākāśamātaraḥ | ākāśamātarā |
| saṃhārī | sehārī |
| jātahārī | jātahārī |
| daṃṣṭrālā | daṃṣṭrālī |
| śuṣkarevatī | śuṣkarevatī |
| pipīlikā | pipīlikā |
| puṣṭiharā | puṣpahāṛī |
| mahāpuṣṭi | aśanī |
| pravardhanā ? | sasyahārikā |
| bhadrakālī | bhadrakālī |
| subhadrā | subhadrā |
| bhadrabhīmā | bhadrabhīmā |
| subhadrikā | subhadrikā |
| sthirā | |
| niṣṭhurā divyā | |
| niṣkampā | |
| gadinī | |

## 6.8. *Mālinīs*

This schema representing *nādiphānta* arrangement used for *nyāsa* and coding and decoding of *mantras* in *Mālinīvijayottara*, *Ṣaṭsāhasrasaṃhitā*, *Kubjikāmata tantra*, *Agni purāṇa*:

| Syllables from MVT.3.36 | KMT. 17.94-108 | SSS, syll. | SSS, goddess | Body-part from SSS | AP.145-syllable | AP.145-goddess | Body-part from AP.145 |
|---|---|---|---|---|---|---|---|
| 1. na | nādinī | na | nādinī | crest | ? | nādinī | śikhā |
| | grasanī | tha | grasanī | head | ? | agrasenī | śirasi |
| 2. ṛ | nivṛtti | | nivṛtti | | | | |
| 3. ṝ | adi | | pratiṣṭhā | head-band | | | |
| 4. ḷ | adi | | vidyā | | | | |
| 5. ḹ | śānti | | śanti | | ṭa | śānti | śiro bhūyāc |
| 6. tha | | | | | | | |
| 7. ca | cāmuṇḍā | | cāmuṇḍā | 3rd eye | ca | cāmuṇḍā | trinetragā |
| 8. dha | priyadarśanī | | priyadarśanī | eyes | tha | priyadarṣanī | dvinetre |
| 9. ī | guhyaśakti | | guhyaśakti | nose | ī | guhyaśakti | nāsāgā |
| 10. ṇa | nārāyaṇī | | nārāyaṇī | ears | na | nārāyaṇī | dvikarṇe |
| 11. u | mohanī | | mohanī | orn. r.ear | u | mohana | dakṣakarṇe |
| 12. ū | prajñā | | prajñā | orn. l. ear | ja | prajñā | vāmakarnasthā |
| 13. ba | vajriṇī | ba | vajriṇī | mouth | ? | vajriṇī | vaktre |
| 14. ka | kaṅkaṭā | | karālinyā | l.r.teeth | ka | karālī | dakṣadaṃṣṭrā |
| 15. kha | ?kālikā? | | (kapālinyā) | l.l. teeth | kha | kapālinī | vāmāṃsā |
| 16. ga | śivā | | śivā | u.r.teeth | ga | śivā | ūrdhvadaṃṣṭrā |
| 17. gha | ghoraghoṣā | | ghoraghoṣā | u.r. teeth | gha | ghorā | vāmadaṃṣṭrikā |
| 18. ṅa | ?mukhivīrā?/ khirvirā | | khirvarā | front teeth | u? | śikhā | dantavinyāsā |
| 19. da | māyā devī | i | māyā devī | tongue | ī | māyā | jihvayā |
| 20. a | vāgeśvarī | | vāgeśvarī | speech | a | nāgeśvarī | vāci |
| 21. va | śikhivāhinī | | śikhivāhinī | throat | va | śikhivāhinī | kaṇṭhe |
| 22. bha | bhīṣaṇā/ bhīṣaṇyā | | bhīmā | r.shoulder | bha | bhīṣaṇī | dakṣaskandhe |
| 23. ya | vāyuvegā | | vāyuvegā | l.shoulder | ma? | vāyuvegā | vāmake |
| 24. ḍa | lāmā | ḍha | lāmā | r.arm | ḍa | nāmā ? | dakṣabāhau |
| 25. ḍha | vināyakī | ḍa | vināyakī | l.arm | ḍha | vināyakā | vāme |
| 26. ṭha | paurṇimā | | pūrṇimā | palms | pa? | pūrṇimā | dvihaste |
| 27. jha | jhaṅkarī | | jhaṅkarī | fingers r.h. | o? | ? | aṅgulīyake |
| (-na) | kurdanī | ña | kurdanī | fingers l.h. | aṃ ? | darśanī | vāmāṅgulya |
| | icchāśakti | aḥ | sañjīvanī | back of the hands | aḥ | sañjīvanī | kare |
| | kapālinyā | ṭa | kapālinyā | skull in l.h. | ṭa | kapālinī | kapālaṃ |
| 28. ja | dīpanī | ra | dīpanyā | shaft of trident | ta? | dīpanī | śūladaṇḍe |
| 29. ra | jayantī | ja | jayantya | point of trident | ja | jayantī | triśūle |
| 30. ṭa | | | | | ? | sādhanī | vṛddhiryaṃ? |
| 31. pa | pāvanī | | pāvanyā | heart | | | |
| | ? | sa | paramātmā | self | śa | paramākhyā | jīve |
| | ambikā | ha | ambikā | breath | ha | āmbikā | prāṇe |
| 32. cha | chagalī/chagalaṇḍā | | chagalī | r.breast | cha | śarīrā | dakṣastane |
| 33. la | pūtanā | | pūtanā | l. breast | na? | pūtanā | vāme stane |
| 34. ā | amoṭī | | amoṭī | milk | a? | āmoṭī | stanakṣīrā |
| 35. sa | | | | | | | |
| 36. ha | | | | | | | |
| 37. ṣa | lambikā/lambanodara | | laṃbodaryā | belly | ca tha? | lambodary | udare |
| 38. kṣa | saṃhārī | | saṃhāryā | navel | kṣa | saṃhārikā | nābhau |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 39. ma | mahākālī | | mahākālī | buttocks | ma | mahākālī | nitamba |
| 40. śa | kusumāyudhā/ kusumākhyā | | kusumāyudhā | private parts | sa? | kusumamālā | guhye |
| 41. ta | | | | | | | |
| 42. aṃ | śukradevikā | | krūrādevī | ovarian fluid | ṭa? | śukradevikā | śukre |
| | tārā | | tārā | tights | ta | tārā | urudvaye |
| 43. e | jñānaśakti | | jñānaśakti | right knee | ? | jñānā | dakṣajānuni |
| 44. ai | kriyā | | kriyā | left knee | au? | kriyāśakti | vāme |
| 45. o | gāyatrī | | gāyatrī | r.shank | o | gāyatrī | jaṅgha |
| 46. au | sāvitrī | | sāvitrī | l. shank | o? | sāvitrī | vāmajaṅghā |
| 47. da | dahanī | | dahanyā | r.foot | do? | dohanī | dakṣe pade |
| 48. pha | phetkārikā | | phetkāryā | l.foot | pha | phetkārī | vāmapāde |

## 6.9. *Tantrasāra*

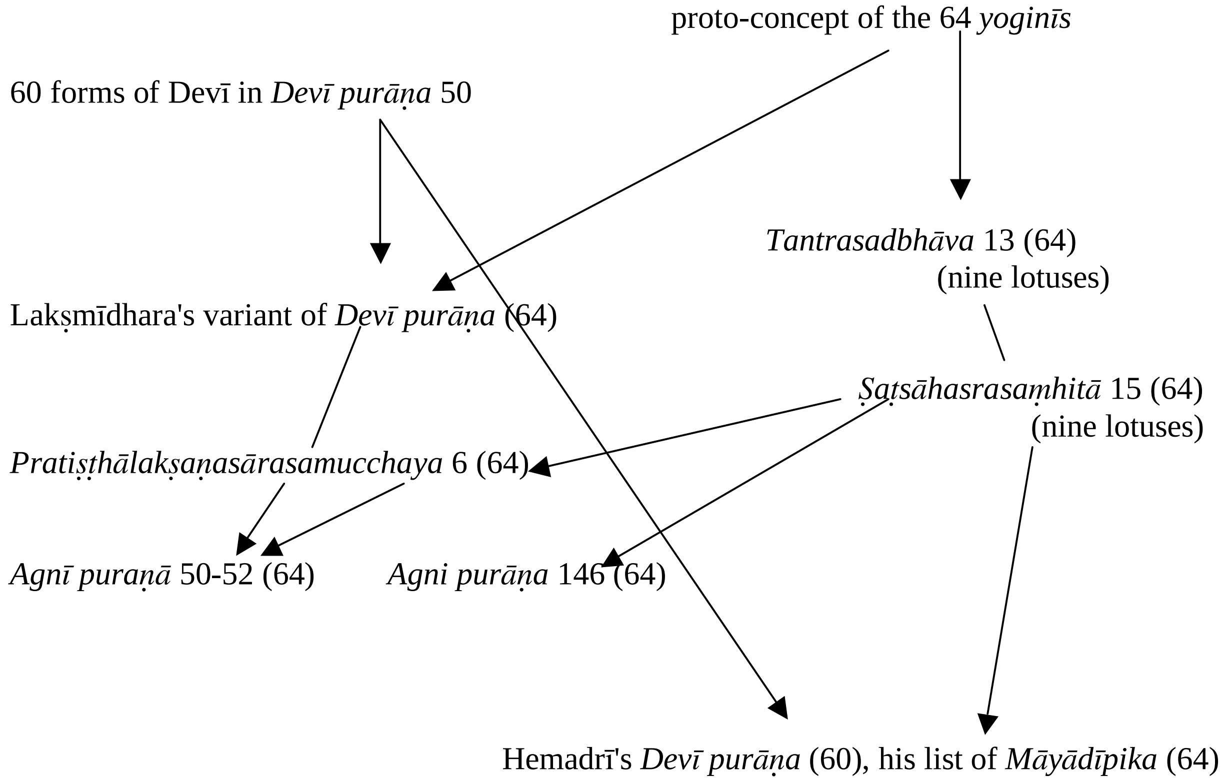
This late texts (XVI-XVIIth century), gives an example of the total correspondance of *pīṭhas*, mothers, letters and limbs in the body. See Pal, (1981), p. 147-148.

| | **letter** | **pīṭha** | **mother** | **limb** |
|---|---|---|---|---|
| 1. | a | kāmarūpa | tripurā | head |
| 2. | ā | vārāṇasī | mālinī | face |
| 3. | i | nepāla | madanā | Right eye |
| 4. | ī | pauṇḍravardhana | unmādinī | Left eye |
| 5. | u | kāśmīra | drāviṇī | Right ear |
| 6. | ū | kānyakubja | khecarī | Left ear |
| 7. | ṛ | purasthita | jhaṭikā | Right nostril |
| 8. | ṛṛ | carasthita | kalāvatī | Left nostril |
| 9. | ḷ | purṇaśaila | kledinī | Right neck |
| 10. | ḷḷ | arbuda | śivadūtī | Left neck |
| 11. | E | āmratakeśvara | subhaga | Upper lip |
| 12. | ai | ekamra | bhagavahā | Lower lip |
| 13. | o | trisrotaḥ | vidyeśvarī | Upper teeth |
| 14. | au | kāmakoṭṭa | mahālakṣmī | Lower teeth |
| 15. | ṃ | kailāsa | kaulinī | throat |
| 16. | ḥ | bhṛgu | kāleśvarī | mouth |
| 17. | Ka | kedāra | kulamālinī | Right armpit |
| 18. | kha | candrapura | vyāpinī | Right elbow |
| 19. | ga | śrīpīṭha | bhagā | Right wrist |
| 20. | gha | oṃkāra | vāgīśvarī | Right finger base |
| 21. | ṅ | jālandhara | kālikā | Right finger tip |
| 22. | ca | mānava | piṅgala | Right finger |
| 23. | cha | kūpāntaka | bhagasarpinī | Right finger |
| 24. | ja | devikoṭṭa | sundarī | Right finger |
| 25. | jha | gokarṇa | nīlapatākā | Right thumb |
| 26. | ñ | māruteśvara | siddheśvarī | Left armpit |
| 27. | ṭa | aṭṭahāsa | mahāsiddheśvarī | Base of right foot |
| 28. | ṭha | vijaya | aghorā | Right knee |
| 29. | ḍa | rājagṛha | ratnamālā | Right heel |
| 30. | ḍha | kolvagiri | maṅgalā | Base of right toe |
| 31. | ṇa | elāpura | bhagamālinī | Tip of right toe |
| 32. | ta | kāmeśvara | raudrī | Base of left foot |
| 33. | tha | jayantī | yogeśvarī | Left knee |
| 34. | da | ujjayinī | ambikā | Left heel |
| 35. | dha | kṣīrīkā | aṭṭahāsā | Base of left toe |
| 36. | na | hastināpura | vyomarūpiṇī | Tip of the left toe |
| 37. | pa | uḍḍiśa | vajreśvarī | Right side |
| 38. | pha | prayāga | kṣobhiṇī | Left side |
| 39. | ba | vindhya | śākambharī | back |
| 40. | bha | māyāpura | anaṅga | navel |
| 41. | ma | jaleśvara | lokeśvarī | stomach |
| 42. | ya | malava | raktā | heart |

| | | | | |
|---|---|---|---|---|
| 43. | ra | śrīśaila | susthā | Right shoulder |
| 44. | la | meru | śukrā | Hump on the back |
| 45. | va | giri | aparājitā | Left shoulder |
| 46. | śa | mahendra | saṃvartā | Right hand |
| 47. | ṣa? | vāmana | vimalā | Left hand |
| 48. | sa? | hiraṇyapura | aghorā | Left foot |
| 49. | ha | mahālakṣmīpura | bhairavī | Left foot |
| 50. | ḷa | uḍḍiyāna | amoghā | belly |
| 51. | kṣa | chāyāchatrapura | sarvākarṣiṇī | mouth |

# 7. The 64 *yoginīs*

## 7.1. Sources on the iconography of the 64 *yoginīs*

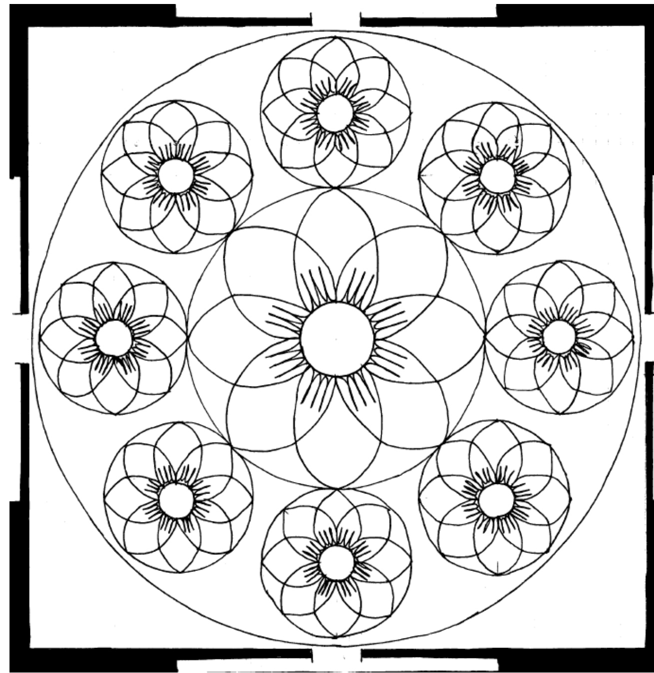



## 7.2. *Tantrasadbhāva 13*

| **list of *rudras*, TS.13.34ff** | **list of *yoginīs*, TS.13.71ff** |
|---|---|
| *nāmasteṣāṃ pravakṣyāmi yathāvadanupūrvaśaḥ /*<br>*catuḥṣaṣṭi samākhyātā mantrāmnāyaprapālakāḥ //33*<br>*prathamo-mardataś caiva nandataś vīravāhakaḥ /*<br>***śibiko** yamaghaṇṭaś ca kālarātras tathā paraḥ //34*<br>*yamadūtaś ca deveśa (g: -sa)*<br>*caṃpako hariṇas tathā / kutukaś cāṭṭahāsaś ca caitraś ca parikīrtitaḥ (g: pa * * * *?) //35 jayantaś cairudraś(eruḍa) caiva tathā cānto(oḍra?) nigadyate /*<br><br><br>*krodhano vidyujihva ca ulkāpāto'tha garjanaḥ //36*<br>*varṣaṇaḥ (g: -ṇas) sūryacandraś ca nakṣatro'tha grahas tathā /*<br><br><br>*unmano **mananāmaś** ca (g: nātaśca) unmatta sumanis tathā //37 heruko ḍākinaś caiva ḍāmaro gajanāyakaḥ /* | <br>*prathamā-(ā)rdinī caiva nandinī vīravāhinī //71*<br>***ciṃciṭī** (g: cici *?) yamaghaṇṭā ca kālarātrī tathā parā /*<br>*yamadūtī ca deveśī **catuṣpīṭhavimardinī** //72*<br>*brahmaṇyāṃ śāstrato jñeyā yoginyo baladarpitāḥ /*<br>*campikā hariṇī caiva kulutī ca viśeṣataḥ //73*<br>*aṭṭahāsī ca caitrī ca jayantī cairuḍī tathā /*<br>***oḍrī ca yoginī raudrī sarvapīṭhavimardanī** //74*<br>*māheśvarī kulodbhūtā sarvasiddhipradāyikāḥ /*<br>*kurvanti sādhakādeśaṃ tadā jñāyā na saṃśayaḥ //75*<br>*krodhanī vidyujjihvā ca ulkāpātī ca garjanī /*<br>*varṣiṇī sūryacandrī ca nakṣatrīś ca (serb)grahī (g: -sagrah**ī**)*<br>*tathā //76 etāścaivograyoginyo yoginīkulanāyikā /*<br>*kaumārīkulasaṃbhūtāḥ (g: -bhuutās)*<br>*sarvasiddhyarthadāyikāḥ //77*<br>*unmanī **mananābhī** ca unmattā sumanī tathā /*<br>*herukī ḍākinī caiva ḍāmarī gajanāyikā //78 vaiṣṇavīkulajā* |

| | |
|---|---|
| <br>*aśani tālujihvaś ca harṣaṇo bhīṣaṇas tathā //38*<br>*mārjāraś caiva siṃhaśca vānaro mūṣakas tathā /*<br><br><br>*rauravaś caiva* ***jhaṃkāraḥ kāla mathana*** *ḍohalaḥ//39*<br>*harikeśa piṅgalaś ca tathānyo vaḍavānalaḥ /*<br><br>*jhaṃkāro jhaṃkino ghoraḥ (g: -ras) sarvatokṣi*<br>*sukhāṇḍakaḥ //40 bhairavo jharjharaś caiva picuvaktras*<br>*tathā paraḥ /*<br>*bhadrako bhadrakālaś ca haridrā'modaras tathā //41*<br>*vāma cakradharaś caiva daṃṣṭrālo'tha surānanaḥ /*<br>*ete vīrāḥ (k: vīrā) samākhyātā mahābalabalīyasaḥ //42* | *hyetāḥ (g: -tās) sādhake siddhidāyikāḥ /*<br>*aśanī (g: asanī) tālujihvā ca harṣaṇī bhīṣaṇī tathā //79*<br>*mārjārī siṃhavaktrā ca vānarī mūṣakī tathā / vārāhyaṃśā*<br>*samākhyātāḥ (g: -tās) sarvasiddhyartha-dāyikāḥ //80*<br>*kurvanti sādhakodeśaṃ dadanti carumuttamam /*<br>*rauravī* ***śaṃkarī*** *(g: -saṃkarī)* ***kālī mathanī*** *ḍohalī tathā*<br>*//81 harikeśī piṅgalā ca vaḍavānalikā parā /*<br>*aindrāṇīkulasaṃbhūtā yoginyastu mahābalāḥ //82*<br>*jhaṃkārī jhaṅkinī ghorā sarvatokṣī ?sukhāṇḍakī (conj.*<br>*Serb) / bhairavī jharjharī caiva picuvaktrā tathā parāḥ //83*<br>***cāmuṇḍā*** *sā smṛtā hy etāḥ (g: -tās) sādhakādeśakārikāḥ /*<br>*bhadrakī bhadrakālī ca harid(r)ā+amodarī tathā //84*<br>*vāmanī cakriṇī caiva daṃṣṭrālī ca surānanī (corr. Serb.) /*<br>***aghoryaṃ*** *sā mahādevi yoginyo baladarpitāḥ //85*<br>*kurvanti sādhakādeśaṃ jñānacakre pradīpitāḥ /* |

Tentative reconstruction (it is not clear how many doors should be there: may be 8 as stated in v. 21, and it's also probable that the doors shoud be around every lotus):



## 7.3. Comparison of the lists of the 64 *yoginīs*

| **Mother:** | **AP.146.12-22** | **SSS.15.100-165**[1] | **List from Hemādri, citing *Mayadīpika*,[2] the variants are in () are from AP.52** |
|---|---|---|---|
| Brahmāṇī | 1. akṣodyā | akṣobhyā | akṣobhyā |
| b | 2. ṛkṣakarṇī | = | ṛkṣakarṇī |
| b | 3. rākṣasī | = | rākṣasī |
| b | 4. kṣapaṇā | =ī | kṣapaṇā (kṛpaṇākṣayā) |
| b | 5. kṣayā | = | kṣayā (inversed order 6 and 7) |
| b | 6. piṅgākṣī | = | piṅgākṣī |
| b | 7. akṣayā | = | akṣayā (kṣemā) |
| b | 8. kṣemā | = | ? |
| Maheśvarī | 9. ilā | = | vālā/balā |
| m | 10. līlāvatī | līlā | līlāvatī |

[1] Accroding to Heilijgers-Seelen (1994), Appendix 4.

[2] *Caturvargacintāmaṇi of Śrī Hemādri*. Vol. 2, *Vratakhaṇḍa*, Part 1. Ed. by Bharatacandra Śiromaṇi, Varanasi: Chaukhambha Sanskrit Sansthan, (1978 and 1985), p. 92-102.

| | | | |
|---|---|---|---|
| m | 11. nīlā | layā | layā |
| m | 12. laṅk(g?)ā | laṅkā | līlā ?/lolā ? (AP.52 apts for Lolā) |
| m | 13. laṅkeśvarī | = | laṅkā (laṅkā) |
| m | 14. lālasā | = | laṅkeśvarī (balākeśī) (In AP.52 the *yoginīs* corr. to n. 9-15 are as follows: ilā, līlā, layā, lolā, laktā, balākeśī) |
| m | 15. vimalā | = | lālasā |
| m | 16. (a)mālā /lolā | absent | vimalā |
| Kaumārī | 17. hutāśanā | = | hutāśanā |
| k | 18. viśālākṣī | = | viśālākṣī |
| k | 19. hrūṅkārī | huṃkārī | huṃkārā |
| k | 20. vaḍavāmukhī | = | vaḍavāmukhī |
| k | 21. hāhāravā | mahāravā | hāhārāvā (absent in AP.52, but we have later in the list mahānanā) |
| k | 22. krūrā | lolupā | mahākrūrā |
| k | 23. krodhā | krodhanā | krodhanā |
| k | 24. bālā | bhayānanā | bhayānanā (bhayaṅkarī) |
| k | 25. kharānanā | absent | sarvajñā |
| Vaiṣṇavī | 26. sarvajñā | = | taralā |
| v | 27. taralā | = | tārā |
| v | 28. tārā | = | kṛṣṇā?(ṛgvedā) |
| v | 29. ṛgvedā | = | hayānanā |
| v | 30. hayānanā | = | sārā (sārākhyā) |
| v | 31. sārā | = | rasasaṅgrāhī (rudraśaṅgrāhī) |
| v | 32. sārasvayaṅgrāhā | rasasaṃgrahī | śabarā (sambarā) |
| v | 33. śāśvatī /sattvikī | - | tālujihvikā (tālajaṅghikā) |
| Vārāhī | 34. tālujihvā | tālajaṅghikā | raktākṣī (between raktākṣī and vidyuj. we find suprasiddhā in AP.52) |
| v | 35. raktākṣī | = | vidyujjihvā |
| v | 36. vidyujjihvā | = | karaṅkinī |
| v | 37. karaṅkiṇī | = | meghanādā |
| v | 38. meghanādā | = | pracaṇḍogrā |
| v | 39. pracaṇḍogrā | = | kālakarṇī |
| v | 40. kālakarṇī | = | varadā (varapradā) |
| v | 41. kalipriyā | gajānanā | candrahāsā (candrā) |
| Indrāṇī | 42. campā | candrā? | candravalī |
| i | 43. campāvatī | = | prapañcikā |
| i | 44. pracampā | viśvaprapañcikā | vānarānanā (pralayāntikā) |
| i | 45. jvalitānanā | pralayāntikā | picuvaktrā (śiśuvaktrā) |
| i | 46. piśācī | picuvaktrā | piśācī |
| i | 47. picuvaktrā | piśācī | piśitāśā |
| i | 48. lolupā | = | lolupā |
| Cāmuṇḍā | 49. pāvanī | = | vamanī (dhamanī) |
| c | 50. yācanī | vāmanā | tapanī (tāpanī) |
| c | 51. vāmanī | tapanī | vāmanī (rāgiṇī) |
| c | 52. damanī | vamanī | vikṛtānanā |
| c | 53. vinduvelā | vikṛtānanā | vāyuvegikā |
| c | 54. vṛhatkukṣī | bṛhatkukṣī | vṛhatkukṣī |
| c | 55. vidyutā | vikṛtā | vikṛtā |
| c | 56. viśvarūpiṇī | = | viśvarūpikā |
| Mahālakṣmī | 57. yamajihvā | = | yamajihvā |
| l | 58. jayantī | = | jayantī |
| l | 59. durjayā | = | durjayā |
| l | 60. yamāntikā/jayantī | yamāntikā | yamangikā+ yamāntikā (jayāntikā) |
| l | 61. viḍālī | = | viḍālī |
| l | 62. revatī | tevatī | revatī |
| l | 63. jayā | pretanā | pūtanā |
| l | 64. vijayā | = | vijayantikā (vijayāntikā) |

Conclusion: these texts give one and the same list of *yoginīs* with minor corruptions. The origin of this list should be *Ṣaṭsāhasrasaṃhitā* 15.100-165. The list cannot be traced in *Kubjikāmata* and even separately the names of most of these goddesses cannot be found.

## 7.4. *Agni purāṇa* 52 and 146

Possible arrangement of 64 *yoginīs* in AP.52 can be represented by the following schema:[1]

| | | |
|---|---|---|
| candrā, candrāvalī, prapañcā, pralayāntikā, śiśuvaktrā, piśācī, piśitāśā, lolupā | dhamanī, tāpanī, rāgiṇī, vikṛtānanā, vāyuvegā, bṛhatkukṣī, vikṛtā viśvarūpikā | yamajihvā, jayantī, durjayā, jayāntikā, viḍālī, revatī, pūtanā, vijayāntikā |
| raktākṣī, suprasiddhā, vidyujjihvā, karaṅkiṇī, meghanādā, pracaṇḍogrā, kālakarṇī, varapradā | bhairava | akṣobhyā, rūkṣakarṇī, rākṣasī, kṛpaṇā, ākṣayā, piṅgākṣī, kṣayā kṣemā |
| taralā, tārā, ṛgvedā, hayānanā, sārākhyā, rudraśaṅgrāhī, sambarā, tālajaṅghikā | viśālākṣī, huṅkārā, vaḍavāmukhī, mahākrūrā, krodhanā, bhayaṅkarī, mahānanā, sarvajñā | Ilā, līlālayā, lolā, laktā, balākeśī, lālasā, vimalā, hutāśā |

AP.146 gives the following structure:

| | | |
|---|---|---|
| **Aindrī** (campā, campāvatī, pracampā, jvalitānanā, piśācī, picuvaktrā, lolupā) | **Cāmuṇḍā** (pāvanī, yācanī, vāmanī, damanī, vinduvelā, v/bṛhatkukṣī, vidyutā, viśvarūpiṇī) | **Mahālakṣmī** (yamajihvā, jayantī, durjayā, yamāntikā/jayantikā, viḍālī, revatī, jayā, vijayā) |
| **Varāhī** (tālu(a)jihvā, raktākṣī, vidyujjihvā, karaṅkiṇī, meghanādā, pracaṇḍogrā, kālakarṇī, kalipriyā) | ? | **Brahmī** (akṣobhyā, ṛkṣakarṇī, rākṣasī, kṣapaṇā, kṣayā, piṇgākṣī, akṣayā, kṣemā) |
| **Vaiṣṇavī** (sarvajñā, taralā, tārā, ṛgvedā, hayānanā, sārā, sārasvayaṅgrāhā, śāśvatī/sattvikī) | **Kaumarī** (hutāśanā, viśālākṣī, h(r)ūṃkārī, vaḍavāmukhī, m/hāhāravā, krūrā, krodhā, bālā, kharānanā) | **Maheśvarī** (Ilā, līlāvatī, nīlā, laṅkā, laṅkeśvarī, lālasā, vimalā, mālā/lolā) |

## 7.5. Iconography of the 60 forms of Devī reflected in *Devīpurāṇa* 50 and in works of Hemādri and Lakṣmīdhara

| Number acc. to DP.50.10-17; nature; p. and no. of the image from Buhnemann (2003) | **L and H**[1] | **text DP.50** |
|---|---|---|
| Maṅgalā (1); S; 126: 2*<br><br>(follows Vijayā in the list of Buhnemann and is desc. in DP.50.84f)<br><br>S=*sattva;* R=*rajas;* T=*tamas* – acc. to DP.50.10-70 | *H: siṃhāsanasthitā devī jaṭāmukuṭamaṇḍitā //29*<br>*śulākṣasūtradharā ca varadā bhayacāpadhṛk //30*<br>*darpaṇaṃ śarakheṭañ ca khaḍgacandradharā śivā //*<br>*surūpā lakṣaṇopetā sustanī cārubhāṣiṇī //32*<br>*sarvābharaṇabhūṣāṅgī sarvaśobhāsamanvitā //33*<br><br>*L:**maṅgalāṃ** pūjayed devīṃ sarvasiddhipradāyikām /*<br>*siṃhapadmāsanāṃ saumyāṃ jaṭāmukuṭadhāriṇīm //*<br>*śūlākṣasūtrā varadāmabhayaṃ dakṣiṇe kare //5-7* | *siṃhāsanasthitā devī jaṭāmukuṭamaṇḍitā //27*<br>*śulākṣasūtradhārā ca varadābhaya cāpadhṛk /*<br>*darpaṇaṃ śarakheṭañ ca khaḍgamudgaradharā **śivā***<br>*//28 **surūpā** lakṣaṇopetā sustanī cārubhāṣitā /*<br>*sarvabharaṇa bhūṣāṅgī sarvaśobhā samanvitā //29*<br>*netratrayakṛtadyotā sūryaṃ somahutāśānāḥ /*<br>*evaṃ vidhā **mahādevī** gṛhe saptāṅgulā vare //30*<br>*nava dvādaśa mānā vā dvādaśārddhaṃ na pūjayet /*<br>*prāsāde karamānā sā yāvat pañca daśā karā //31*<br>*kanyāsāṃ sadhyamāṃ viddhi dviguṇā triguṇā vare /*<br>*homā rājata tāmrā vā mahārdhamaṇi carccitā //32*<br>*hemotthā sā sadā kāryyā sarvvakāma prasādhikā /*<br>*rājatā āyurārogyaṃ tāmrā saubhāgyavarddhanī //33*<br>*citrasūtra citā devī gaṇagandharvaṃ pūjitā /*<br>*samasta ratnakhacitā sarvaśobhāsamujjvalā //34*<br>*bhāva kāryyānurupeṇa prabhave sthāpayet sadā /*<br>*evaṃ kṛtvā śubhāṃ devīṃ pratiṣṭhāṃ kārayet tataḥ //35* |

[1] AP.52.1-8. PLSS.6.327-406 provides very close list of the 64 *yoginīs.* According to the printed ed. provided by Buhnemann (2003), p. 163-167. The reference to BY in v. 328cd is puzzling. In the BY manuscript known to Alexis Sanderson, there is no list of 64 *yoginīs.*

[1] *Caturvargacintāmaṇi of Śrī Hemādri.* Vol. 2, *Vratakhaṇḍa, Part 1.* Ed. by Bharatacandra Śiromaṇi, Varanasi: Chaukhambha Sanskrit Sansthan, (1978 and 1985), p. 92-102. (H); *Kṛtyakalpataru* of Bhaṭṭa Lakṣmīdhara Vol. IX, *Pratiṣṭhākāṇḍa*. Ed. by K.V. Rangaswami Aiyangar. Baroda: Oriental Institute, (1979), p. 202-215 (L). The pictures are from Buhnemann (2003), p. 126-141.

| | | |
|---|---|---|
| Vijayā (2); S; 126:1* | H: jayāñ ca vijayāṅ kuryāt śulapadmākṣadhariṇīṃ //34 varodyatāñ ca siṃhasthāṃ sarvakarmaprasādhinīṃ //35<br>L: mahābhāgya viśeṣeṇa dānarghamasamanvitam / pūjayed vijayāṃ devīṃ śūlapustākṣadhāriṇīṃ (?) varadodyatāṃ siṃhasthāṃ sarvasiddhipradāyakām // 2-4 | vibhave **vijayāṃ** devīṃ śulapadmākṣadhāriṇīm / varadodyata siṃhasthāṃ sarvakāmaprasādhanīm //85 kṛtvā homādilābhena pūjayed yastu bhārgava/ sarvadā sarvvakāmān sa pūrvoktāṃ llabhate mune //86 |
| Bhadrā (3); S; 126:3* | H: bhadrā subhadrā karttavyā bhadrāsanavyavasthitā //27 nīlotpalaphalahastā śulasūtrākṣadhariṇī //28<br><br>L: bhadrā tu pūjayed devī bhadrāsanasamavasthitām//<br>nīlotpalakarāṃ devīṃ śūlākṣasūtradhāriṇīm //8-9 | **bhadrāṃ** śukle same kuryād bhadrāsana vyavasthiām / nīlotpala**kala**hastāṃ śūlasūtrākṣadhāriṇīm //87 puṣparāga kṛtā śobhāṃ pūrvokta vividinā nutām / kṣīrāśī pūjayed yastu ṣaḍaṅgena subhāvitaḥ //88 sarvapīṭhopahārena sugandha kusumādibhiḥ / homaṃ kṣīraghṛtaiḥ kuryāl lakṣaikan tu mahāmune //89 sarvakāmānavāpnoti muncyate brahmahatyayā / rāṣṭrasyāsya nṛpāṇāñ ca jāyate vṛddhiruttamā //90 |
| Śivā (4); S; 127: 6* | L: śivā vṛṣāsanā kāryā trinetrā varapāṇīkā // ḍamarūragadhātrī ca triśūla nirbhayabhadrā // jaṭāmukuṭamarddhendu vāsukīkṛtakaṅkaṇam //14-16<br><br>H: śivā vṛṣāsanā kāryā trinetrā varapāṇikā //1 ḍamarūragādhārī ca triśūlā'bhayadāyikā//2 | **śivā** vṛṣāsanā kāryā trinetrā varaśālinī / ḍamarūragadhārī ca saśūlā vatsarānvitā //91 jaṭāmukuṭa cārdhaindu vāsukī kṛtakaṅkaṇā/ sthāpitā pūrvavidhinā śivāṅgaiḥ pūjitā mune //92 padma vilva dadhi sarpasthalahomā varapradā / bhavet yajamānasya deśasya ca nṛpatya ca //93 |
| Śānti (5); S; 127:5* | L: śāntiḥ śāntipradā kāryā padma sanavyavasthitā / akṣasūtradharā devī varado dyatapāṇikā //12-13<br><br>H- absent | **śāntiḥ** prajāpatau kāryā padmāsanavyavasthitā/ akṣasūtrakarā devī varadodyata pāṇinī //94 pūjitā sitagandhādi kṣīrāhārāratair muneḥ / āśu kāmapradā devī bhavate nṛpaśāntidā //95 |
| Dhṛti (6); S; 126:4* | L: dhṛti tu pūjayed devī (caṇḍāsana/padma-SO)vyavasthitām / padmadarpaṇādhāriṇīṃ sarvābharaṇabhūṣitām //10-11<br>H - absent | **dhṛtir a**ṅgirase kāryā daṇḍāsana vyavasthitā / padmadarpaṇadhārī ca sarvābharaṇa bhūṣitā //96 sthāpitā pūrvavidhinā vamadevādipujitā/ madhukṣirādi homāc ca sarvakāmaprasādhikā //97 |
| Kṣamā (7); S; 127:7* | H: kṣamā tu sumukhī kāryā yogapaṭṭottariyakā //12 padmāsana kṛtādhārā varadodyatapāṇikā //13 śūlamekhala saṃyuktā praśāntā yoga saṃsthitā //14<br>L- absent ??? | **kṣamā** tu śrīmukhe kāryā yogapaṭṭottariyakā / padmāsana kṛtādhārā varadodyatapāṇinī //98 śūlamekhalasaṃyuktā praśāntā yogasaṃsthitā/ sitapuṣpopahāreṇa sitahomena siddhidā //99 |
| Siddhi?/ Ṛddhi (8); S; 128:8* | L: padmā padmāsanasthā tu pratihāropaśobhitā //17<br><br>H:siddhidevī prakarttavyā siddhārthakavarapradā //6 sitacandranagandhā yā sitapaṅkajabhūṣitā //7 sitāsanasthitā devī pratihāropaśobhitā //8 | daṇḍāsanasthitā devī pratihāryyopaśobhitā / ghṛta śrī phalahomena āyurārogya rājyadā //106 |
| TuṣṭI (12); S; 128:9* | L: tuṣṭiṃ sampūjayed devīṃ kalaśoparī saṃsthitām/ pāśāṅkuśakarāṃ saumyāṃ padmasvastikadhāriṇīm //18-19 | bahudhānye sadā **tuṣṭiḥ** kalasopari saṃstitā / pāśāṅkuśakarā devī padmasvastikadhāriṇī //107 |
| Umā (15); S; 128:10* | L: **umā** padmāsanā kāryā mṛgasiṃha parivṛtā // yogapaṭṭottarāsaṅgā kamaṇḍalukarā śubhā // varadodyataśūlākṣajayādyaiḥ parivāritāḥ / grahamālā virājantī patrakuṇḍaladhāriṇī //20-24 śivarcanaratā devī | vṛṣe **umā** prakartavyā padmoparivyavasthitā / yogapaṭṭottarā saṅga mṛgasiṃhaparīvṛtā //113 dhyānadhāraṇaṃ santāna niruddha niyame sthitā / kamaṇḍaluś ca sūtrākṣavaradodyata pāṇinī //114 grahamālā virājantī jayādyaiḥ parivāritā / padmakuṇḍaladhārīṃ ca śivārccanaratā sadā //115 gandhamālyopahareṇa candāguru dhūpitā / karpūrāguruhomena sarvvakāma phalapradā //116 |
| Puṣṭi (12); S; 128:11* | L: puṣṭiḥ kāryā yathā śṛṇu // 24 khaḍgahastā mahārūpā carmamudgaradhāriṇī / aśvarūpā (?) surūpa ca puṣṭir evaṃvidhā bhavet // 25-26<br>H: (some lines are lost): madirodanagandhā yā mahārghamaṇibhūṣaṇā //tuṣṭi 5 | madiraudana gandhāḍhvā mahārdhamaṇi bhūṣitā / sarvapītopahāreṇa ghṛtahomena siddhidā //108 pramāthinī same **puṣṭir** navayauvanagarvvitā/ khaḍgahastā mahārūpā carmmamudgaradhāriṇī //109 īśvara aśvārūḍhā **mahādevī** kāśmīrāguru carccitā / vanamālyopahareṇa madhu homena siddhidā //110 |
| Śriyā (14); S; 129:12* | L: śivā padmāsanā kāryā padmaśrīphaladhāriṇī //27 gajair gṛhītakalaśaiḥ snāpyamānā suśobhanā //28 | vikrame tu **śriyā** kāryyā padmāsana vyavasthitā / padmaśrī phaladhārī ca kariṇaiḥ kalasānvitaiḥ //111 snāpyamānā mahādevī sarvābharaṇa bhūṣitā / kuṅkumāguru homena sarvabhogavarapradā //112 |
| Siddhi/ ṛddhi/ Vṛddhi (9); S; 129:13** | H: sundarīṅ kārayed ṛddhiṃ paryaṅkāsanasaṃsthitāṃ //9 darpaṇālokakasumanāṃ tilakālakabhūṣitām //10 mālācāmaraśobhāḍyāṃ veṇuvīṇāsadāpriyāṃ // ṛddhī11 | **Like in DP.50.105 (here it is a second goddess with the same name)**<br>bhārākhye kārayed diptaṃ paryaṅkāsana saṃsthitām / bhava darpaṇāloka sumanāṃ tilakālaka bhūṣitām //100 mālācāmaraśobhāḍhyāṃ veṇuvīṇāsadāpriyām / |

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| | ***L*- completely different:**<br>*rddhiṃ pūjayet padmasthā varadā'bhayapāṇikām //29*<br>*dānodyatakarāṃ devīṃ vyāharanti śubhāni ca//30* | *sarvaraktopahareṇa sarvakāma phalapradā //101* |
| Rati/Unnatī(10); S; 129:14* | *L: ...ghanasthānakartavyā sarvābharaṇabhūṣitā // vīṇāvādanaśīlā ca vījyamānā suśobhanā //70-71 or*<br><br>*L: vīṇāvādinī padmasthā ratiḥ kāryā suśobhanā // 31* | *dhātākhye* ***unnatiṃ*** *kuryāt sarvalakṣaṇa lakṣitām / vahana?vīṇāvādana śilāñ ca sarvābharaṇa bhūṣitām //104 kuṅkumāguru karpūra gandha puṣpa supujitām / sita candana gandhādyāṃ sita paṅkaja bhūṣitām //105* |
| Diptā (16) ?; 129:15* | *L: dīptīḥ kha..samā kāryā ki...dhāriṇī (corrupt) siṃhāsanasthitā vā'pi //31-32*<br><br>*H: tejodhikā prakarttavyā dīptiś candrāsanasthitā //21* | *citrabhānau same* ***dīptiś*** *candrāsana vyavasthitā / kiraṇojjvaladhārī ca siṃhāsanavyavasthitā // rakta gandhopahareṇa sarvadā bhāvapūjitā //117 rakta candana homena ghṛtamiśreṇa siddhidā /* |
| Kānti (17); S; 130:16* | *L: padmahastā soshobhanā nīlotpalasthitā* ***kāntiḥ*** *kalaśotpaladhāriṇī /?*<br>*H: sumadhyāṅgārayaet kīrtti nīlotpalavyavasthitām //3*<br>*sarvābharaṇabhūṣāṅgī kalaśotpaladhāriṇī //4* | *subhānau kārayet* ***kānti*** *nilotpala vyavasthitām //118 sarvābharaṇa bhuṣaṅgī kapālotpala dhārinīm / jātī puṣpa mālādharīṃ mahākarpūracarccitām //119 pūjitāṃ bhāva yogena jātī homā varapradām /* |
| Yaśā (18); S; 130:17* | *L: paryaṅkodarasaṃsthā tu padmā kāyā suśobhanā / śaṅkhapustakadhārī tu sraṅmālābharaṇojjvalā //36-37* | ***yaśo tāraṇanāme*** *tu śaṅkhapustakadhāriṇī //120 paryaṅkodarasaṃsthā tu pītavarṇā sucarccitā / parijātaka puṣpādyā yajña gandhānulepanā //121 nāgakeśara homena yatheṣṭa phaladāyikā /* |
| Lakṣmī (19); S; 130:18* | *L:* ***lakṣmī*** *padmasthitā kāryā padmaśrīphaladhāriṇī / 38* | *pārthive kāraye* ***lakṣmīṃ*** *padmagarbhavyavasthitām //122 padam pūraka hastāñ ca mahārghamaṇī bhūṣitām / śyāmāṅgī gandha puṣpāḍhyāṃ kastūryādibhiś carccitām //123*<br>*pūjitām upahāreṇa dhṛta homa varapradām/* |
| Īśvarī (20); S; 130:19* | *L:* ***īśvarī*** *vṛṣasaṃsthā tu jaya(ṭa, SO)mukuṭadhāriṇī // candrārddhaśekharā devī triśūloragadhāriṇī // 39-40* | *vay****eśvarī*** *prakarttavyā vṛṣayugma vyavasthitā //124 vyaya jaṭāmukuṭabhālendu triśuloragabhūṣaṇā / maṇimauktikaśobhādyā sitacandana carccitā //125 pūjitā kusumair hṛdyaiḥ sarva kāmaphalapradā//* |
| Vṛddhi (11?); S; 131:20* | *L: kapālasaṃsthā (SO: kalaśa-) bhaved* ***vṛddhir*** *bījapūrakadhāriṇī //41*<br>*yogapaṭṭottarāsaṅgā ratnamālādharā śubhā //42* | ***vṛddhiṃ*** *mudhāhvaye kuryat yadvoparivyavasthitām / yuvan ratnamālādharāṃ devī vījaṃpūra varapradām //102 mahāvibhava sāreṇa ganghapuṣpapavitrakaih // pūjitā saṃstutā vatsa phalahomā varapradā //103* |
| Śakrī (23); R; 131:21* | *L: śākrī gajāsanā kāryā vajrahastā suśobhanā //43*<br><br>*H: aindrī suravarādhyakṣā gajarājoparisthitā //17 vajrāṅkuśarā devī hārakeyūrabhūṣitā //18* | ***śākrī*** *virodhināme ca vajrahastā gaje sthitā //141 surupāṅkuśahastā ca hārakeyūrabhūṣitā / gaṇagandharvasaṃyuktā siddhacāraṇasevitā //142 mahāvibhava sāreṇa pūjanīyā nṛpottamaiḥ / vastrālaṅkār gandhādyaiḥ puṣpadhūpapavitrakān //143 dadyād raktopahāran tu sarva kṣatra vivṛddhaye / gajāṅkaguggulaṃ homaṃ kṣīra sarpiḥ pariplutam //144 lakṣaikaṃ havamānasya sarvakāmān pratyacchati / āyurārogyam aiśvaryaṃ dadāti tridaśeśvarī //145* |
| Jayāvatī (22); R; 131:22* | *L:* ***jayāvatī*** *siṃhasaṃsthā śaraśṛṅgadharī śubhā //44* | ***jayāvatī*** *prakartavyā sarvadhārī tu vatsare //139 śaraśārṅgavarā devī sarvābharaṇabhūṣitā / raktagandhānuliptāṅgī sarvaśatrunivarhaṇī //140 yastu pūjayate bhaktyā sa labhatepsitaṃ phalam /* |
| Brāhmī (21); R; 131:23* | *L: haṃsānānā (āsana?SO) bhaved brāhmī muñjamekhalabhūṣitā //*<br>*caturvaktrā surūpādya daṇḍakāṣṭhakamaṇḍaluḥ // akṣasūtrāṃ ca bibhrāṇā sruvahastākṣadhāriṇī // yogapaṭṭavaddhāṅgī savedodgiraṇānanā //45-48* | ***brāhmī*** *haṃsāsanā kāryā muñjamekhalabhūṣitā / caturvākyā sakurvāṇā daṇḍakāṣṭhakamaṇḍalu //131 akṣasūtradharā devī sruvahastā ca dhāriṇī / yogapaṭṭakadaṇḍāṅgī vedodgīrira ānanā //132 (kṛtvā pratiṣṭhayed yastu sarvajid varṣake śubhe / pūrvoktena vidhānena sarvvamaṅgala sthāpane//133 ye vidhir vihitastāta so'pya traiva prakīrttitā / homa jāpyar bāla gandha śāli ṣaṣṭika kṛṣṇaśaḥ//134 pāyasaṃ dadhi bhaktañ ca laḍḍukān pūpakāṃs tathā / dhvaja mālyopahārañ ca kuṃkumāgururocanāḥ //135 maṇimauktika dāmāni kṛtvā devī niveśayet / sarvakāmān avāpnoti mucyate sarvapātakaiḥ //136 āśvamedhasamaṃ puṇyaṃ labhet hy avicāraṇāt / kṣemārogyaṃ subhikṣañ ca tasmin deśe prajāyate //137 yatreyaṃ kriyate pūjā brāhmīm udidaśya mānavāḥ // tuṣṭaṃ yugaṃ prakarttavyaṃ sūryarūpaṃ sutejasam //* |

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| | | go brāhmaṇa nṛpāṇāñ ca yajamāna sukhāvaham/) |
| Jayanti (26);<br>R; 132: 24* | H: **jayantī** sundarī kāryā kuntaśulāsidhāriṇī //38<br>kheṭakavyagrahastā ca pūjanīyā subhānvitaiḥ //39<br>L: **jayanti** kuṇḍasaṃsthā tu kuntaśūlakarā śubhā<br>//49-50 khaḍgakheṭakarā kāryā<br>varadā'bhayapāṇikā// | **jayantī** nandane kāryā kuntaśūlāsidhāriṇī /<br>kheṭakakhaḍgahastā ca pūjanīyā suvāsitaiḥ //152<br>elākuṃkuma karpūrā gandhalaḍḍu karpūrakaiḥ /<br>prayacchati śubhān kāmāṃs turagoragahomanaḥ //153 |
| Aparājitā<br>(25); R;<br>132:25* | H:aparājitā ca karttavyā siṃhārūḍhā mahābalā //45<br>pinākeṣukarā caiva khaḍgakheṭakadhāriṇī //46<br>trinetrendujaṭābhārā kṛtavāsukikaṅkaṇā //47<br><br>L:aparājitā tu kartavyā siṃhāruḍhā mahābalā //<br>pinākaśārṅgahastā tu khaḍgakheṭadhāriṇī //<br>trinetrā sujaṭājūṭā vāsukikṛtabhūṣaṇā //51-53 | khare**'parājitā** devī siṃhāruḍhā mahābalā /<br>pinākeṣukarā kāryā khaḍgakheṭakadhāriṇī //148<br>trinetrā jaṭābhārendu vāsukīkṛtabhūṣaṇā /<br>kṛtvā sarvopahārantu pratiṣṭhā vidhi coditām //149<br>sthāpanaṃ kārayet tāta tataḥ pūjā purātanī /<br>mahāvibhava bhāvene homa candana kumkumam //150<br>dadhi bhataṃ ghṛtaṃ kṣīraṃ naivedyaṃ dvija<br>tarpaṇam /<br>kanyā bhojana pūjā ca sarvakāmaphalapradā //151 |
| Ajitā (24); R;<br>132:26* | L: pāśāṅkuśadharā devī ajitā makarāsanā //54 | **ajitā** vikṛte kāryāṃ makarāsanasaṃsthitā /<br>pāśāṅkuśadharā devī surūpā vibhvānvitā //146<br>jātīkāśokapuṣpaiś ca pūjanīyā subhāvitaiḥ /<br>homa elātvacaṃ kuṣṭhaṃ payohārasya siddhidā //147 |
| Mānasī (27);<br>R; 132:27* | L: rathasthā **mānasī** kāryā ghaṇṭāmudgaradhāriṇī //<br>vajrāṅkuśadharā devī sarvābharaṇabhūṣitā //55-56 | vijaye **mānasī** kāryā syandane saṃvyavasthitā /<br>ghaṇṭāmudgaradhārī ca vajrāṅkuśakarodyatā //154<br>sarvābharaṇa bhūṣāṅgī sarvadevanamaskṛtā /<br>campakośīra punnāga pūjānāt sarvakāmadā //155 |
| Śvetā (30); R;<br>133:28* | H: daṇḍākṣasūtradharā ca vratasthā yogasaṃsthitā<br>//25 śvetā pūrṇendusaṭṭaśā śvetapaṅkajasaṃsthitā // | **śvetāṃ** durmmukha varṣārddhe ?<br>vṛṣarūdhā ?śvetapaṅkaja bhūṣitā //161a<br>daṇḍākṣasūtradhārī ca vratasthā yogāmāshtitā //161<br>japahimārccanaṃ dānaṃ gandha kṣīra bali priyāṃ /<br>rasa niryāsa homena sevyā tu śubhadāyikā //162 |
| Diti (29); R;<br>133:29* | H: **ditiṃ** daityanutā devī yadā pūjyā mahāmune //40<br>daṇḍāsananisthitā bhadrā sarvābharaṇabhūṣitā //41<br>phalanīlotpalakarā cotsaṅga śiśubhūṣitā //42<br>L: phalanīlotpalakarā utsaṅge bālakānvitā //57 | **ditiṃ** daityanutāṃ devī manmathe pūjayen mune /<br>daṇḍāsanasaṃsthitāṃ bhadrāṃ sarvābharaṇabhūṣitām<br>//159 phalanīlotpalakarām utsaṅgaśiśubhūṣitām /<br>phalagandhopahāreṇa havanāc ca śubhapradām //160 |
| Māyā (28); R;<br>133:30* | L: **māyā** pāśāṅkuśā kāryā māy(/l)ācāmaradhāriṇī<br>//58 | **māyā** jaye prakartayā **bahurūpā suśobhanā /**<br>pāśāṅkuśadharā devī mālācāmaradhāriṇī //156<br>śyāmavarṇa surūpādyā pītavastraparicchadā /<br>sahakāra kṛtā pīḍā madakumkumacarccitā //157<br>homa ratnamaṇivajra pūjitā vidhinā mune /<br>kṣīra pāyasa dānena sarva homā ca siddhidā //158 |
| Vimohinī<br>(31); R;<br>132:24* | L: **mohinī** mṛgaṛūḍhā dhvajaśulākṣadhāriṇī /<br>veṇuhastā surāpātrā hārakeyūrabhūṣitā // 60-61 | **vimohanī** hemalaṃbe pītavarṇā mṛgāsanā /<br>dhvajaśūlākṣadhārī ca veṇuhastā dhvanipriyā //163<br>surūpā yauvanasthā ca hārakeyūrabhūṣitā/<br>madhupāyasa homena pūjayā ca śubhapradā //164 |
| (Rati)-Lālasā<br>(37); R;<br>136:41* | L: lālasā gajasaṃsthā (?)tu varadarpaṇadhāriṇī //?<br>62 | śubhak**ṛl lālasā** kāryā kariṇīpṛṣṭhasaṃsthitā //175<br>vajradarpaṇahastā ca sitacandanacarccitā/<br>hārakeyūraśobhāḍhyā suraktavasanojjvalā //176<br>parparaudana pūjāyāṃ jalahomena siddhidā/ |
| Vimalā (35);<br>R; 136:42* | L: nāvā śakaṭamārūḍh**ā** (corrupted) **vimalā**<br>harṣavarcasā / akṣasūtradhārī ca kamaṇḍalukarā<br>śubhā //63-64 | plavākhye **vimalā** kāryā śuddha hārendu varccasā /<br>muktākṣasūtradhārī ca kamaṇḍalukarā varā //171<br>narāmanasamārūḍhāṃ śveta mālyāmbara priyā /<br>dadhi kṣīraudanāhārā karpūramadacarccitā //172<br>sitapaṅkajahomena rāṣṭrāyuḥ nṛpavarddhanī / |
| Gaurī (34); R;<br>136:43* | L**: gaurī** padmāsanasthā tu varadā'bhayapāṇik ā//<br>(?)akṣasūtrākarā devī kamaṇḍalukarā śubhā //65-66 | **gaurī** śankhendu varṇābhāṃ śarvarī abhidhe bhavet /<br>vṛṣapadmāsanāsīnāṃ sākṣasūtrakamaṇḍaluḥ //169<br>varadodyara rupādyāṃ sarvamālya phalapriyām /<br>tagarāguruhomena kumkumena śubhapradām //170 |
| Śaraṇyā/<br>Hiraṇyā (32);<br>R; 137:44* | L: **hiraṇyā** siṃhamāsīnā varadā'bhayapāṇikā//67 | vilambe kārayed devīṃ **śaraṇyāṃ** varadābhayām /<br>siṃhāsanasamāsīnā mātapatravibhūṣitām //165<br>śyāma candakośīracarccitāṃ sitavāsasām /<br>kumkumāguruhomena cintitārthaprasādhinīm //166 |
| Kauśikī(33);<br>R; 137:45* | L: **kauśikī** kauśikārūḍhā triśūlamuṇḍadhāriṇī //<br>kapālakarttikāhastā ghorarūpā mahābalā //68-69 | **kauṣikīṃ** kauśikārūḍhāṃ kṛṣṇavarṇā kapālinīm /<br>vikāri karttṛkāṃ muṇḍahastāṃ ca triśūla<br>karabhāsvarām//167<br>bali māṃsodanāhārāṃ kṛṣṇa gandhasraja priyām /<br>turuṣkāguruhomena vikāri bhayanāśinīm //168 |
| Rati/Mati | L: vīṇāvādinī padmastha ratiḥ kāryā suśobhanā //31 | śobhakṛdati karttavyā vasantejjvalabhūṣaṇā //173 |

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| (36); R; 137:46* | *H: kamanīyā ratiḥ kāryā vasantojvalabhūṣaṇā //22 nṛtyamānā śubhā devī samastābharaṇair yutā //23 vīṇāvadanaśīlā ca madakarpūracarccitā //24* | *nṛtyamānā **śubhā** devī samastā bharaṇair yutā // vīṇāvādanaśīlā ca madakarpūra carccitā //174 aśokasrajahomena sarvvakāmaphalapradā/* Buhnemann decided that it is absent in DP.50 |
| Durgā(40); R; 137:47* | *L**:** **durgā**digāmattārī pṛṣṭagā tripurasundarī// pinākaśārṅgacarmāsi dhāriṇī mahiṣāsanā //(?) tacchīrṣastha mahiṣaiḥ subhaṭaiḥ parivāritā // ratnakhaḍgavartreṇa naitraiś ca tarjitā mahābalaiḥ// veṣṭitā nāgapāśena kecid bhinnā gatāsavaḥ / devī śūlagatā kāryā sarve te sammukhānanāḥ // pādāpadmāsane caivamakaṃ siṃhanaveśitam // evaṃ vidhena rūpeṇa durgā kāryā na cānyāthā //72-79* | ***durgā** diggaja mattāli pṛṣṭhagā arisūdanī //181 parābhava carmmāsiśarapinākadhāriṇī mahiṣāpahā / tacchirottha mahākāyais tadmaṭaiḥ parivāritā //182 rakta sragakta netraiś ca kṣīrapāyasabhojanaiḥ / veṣṭitā nāgapāśena kecid mannā gatāsavaḥ //183 devī śūlahastāḥ kāryā sarve te saṃmukhānānāḥ / pādopsāsane caika eko hari viveśitaḥ //184 evaṃ vidhena rupeṇa paravasu samekṛtām / pūjayet satataṃ yastu gandhadhūpasragādibhiḥ //185 hamarājatapatraiś ca kṣīrapāyasabhojanaiḥ/ sa labhetepsitām kāmāṃs triguṇā jīvate samāḥ //186 anuktānāntu devīnāṃ homaṃ kṣīraghṛtaṃ matam/ āyudhaṃ khaḍga śulañ ca naivedyaṃ ghṛtapāyasam //187* |
| Kriyā(39); R; 134:32* | *L: padmopari samāsīnā kriyā kāryā suśobhanā //80 puṣpamālā virājantī prabhāmaṇḍalabhūṣitā / śrutamekhaladhārī ca sarvamīha samanvitā//80-81* | *viśvāvasau **kriyā** kāryā yajñāṅgakṛtabhūṣaṇā //179 sruvamekhalādhārī ca śuklaraktasitojjvalā / padmoparisamāsīnāṃ pūjayet yastu bhāvitaḥ //180 campakośīrapunnāgaiḥ sa labhetepsitān mune //* |
| Arundhatī (38); R; 134:33* | *L: vratasthārundhatī kāryā puṣpodaka karā śubhā //83*<br><br>*H: akrodharūndhatī devī sitavāstrā vratisthitā //43 patrapuṣpodakakarā candanena sucarccitām //44* | *krodhiny **arūndhatī** devī sitavāsāṃ vṛte sthitām //177 patrapuṣpodakakarāṃ candanena sucarccitām / homādhyayana śīlā ca phalakandāśāna priyām //178 uṣīrāguru homena saṃvatsaraṃ bhayāpahā /* |
| Mahāmāyā (?) ?; 133:31* | *L: śūkarasthā mahāmāyā mohāyanti carācaram //59 ??* | Absent in DP.50 |
| Ghaṇṭā(karṇā)(44); T; 134:34* | *L: paṭṭe tu pūjayed devīṃ ghaṇṭāhastāṃ triśūlinīm // 84 varṇā surūpā kartavyā **lambakarṇā** suśobhanā //85 H: **ghaṇṭākarṇī** prakarttavyā ghaṇṭātriśuladhāriṇī //37* | *sādhāraṇe saghaṇṭā tu **ghaṇṭākarṇā** triśūlinī/ rakta kṛṣṇopahāreṇa sarvakāmān prayacchati //191* |
| Karṇā (?) ?: 134:35* | | Absent in DP.50 note of Buhnemann (2003) p. 58: DP.50.191b combines 2: Ghaṇṭā(karṇā) |
| Raudrī(42); T; 135:36* | *L: (kapālinī sadā kāryā kapālaśūladhāriṇī //86*, see also next goddess) *rudrarūpā tathā raudrī vṛṣasaṃsthā suśobhanā //87 jaṭāmukuṭasārddhendu vāsukīkṛta kaṅkaṇā //88* | ***raudrī** tu kīlake kāryā muṇḍakarttṛkadhāriṇī / raktagandhopahāreṇa pūjitā śubhadāyikā //189* |
| Kalinī/Kālī (41) ?; 135:37* | *L: (kapālinī sadā kāryā kapālaśūladhāriṇī//86) Or rathasthāṃ ? pūjayet kālīṃ kapālaśūladhāriṇīm //89* | Absent in DP.50, might be v. 190 *saumye **kapālinī** kāryā triśūlāvaradhāriṇī/ pītaraktopahāreṇa homena ca varapradā //190* |
| Mayūrikā (45); T; 135: 38* | *L: māyurīśikhisaṃsthā tu pāśaśaktidharā śubhā // 90 trinetrā vārakte kartavyā sarvābharaṇabhūṣitā //91* | *virodha kṛn **mayūrākhyā** mayūrāsana saṃshtitā / rodhakṛt pāśaśaktikarā devī trinetrā alalojjvalā //192 gandhapuṣpopahāreṇa candanāgurucarccitā/ pūjitā bhāva homena sarvaṃkāmān prayacchati //193* |
| Raudrī/ bahurūpā? (46); T; 135:39* | | Absent in DP.50, but very similar to previous Raudrī |
| Surūpā (47); T; 138:48* | *L: cadrāsanā (?)samārūḍhā padmasvastikadhāriṇī //92 **surūpāṃ** pūjayed devīṃ* | *pramāthine **surūpāṃ** tu hārakeyūrabhūṣitām / pramādin daṇḍāsana samārūḍhāṃ padmasvastikadhāriṇīm //196 madhumālā srajā pīḍā sarvagandhopacarccitā/ bali mālyopahāreṇa havanena śubhapradā //197* |
| Trinetrā/ Śivarūpiṇī (48); T; 138:49* | *L: śūlapattiśadhāriṇīm //(?) jatoragaśiraścandrabhūṣitāṃ śivarūpiṇīm //93-94* | *ānandākhye **trinetrā** tu śūlapaddiśadhāriṇī / jaṭoruragaśaraccandabhūṣitā śivarūpiṇī //198 gandhamālyopahāreṇa pūjitā sitapaṅkajaiḥ / prayacchati śubhānkāmān japahoma parāyaṇā //199* |
| Ripuhā (49): T; 138:50* | *L: vipulā śakranāśārthaṃ vajracakradhanurdharā //95 aśvarūḍhā(?) sadā pūjyā sarvābharaṇa bhūṣitā //96* | ***ripuhā** rākṣase kāryā vajracakradhanurdharā / pūjitā gandhamālyaiś ca vali homena siddhidā //200* |
| Ambikā (50); T; 138:51* | *L: (sarvābharaṇabhūṣitā //) ambikāṃ śulasūtrākṣadhāriṇīṃ pūjyet tadā //96-97* | *anale **ambikā** devī śūlasūtrākṣadhāriṇī / raktabalyupahāreṇa pūjanāhavanā śubhā //201* |

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| | *padmāsanasthāṃ devendra...* | |
| Carccikā (60); T; 139:52* | *L: **carccikāṃ** sāmprataṃ śṛṇu // pretārūḍhāṃ mahādevīṃ nāmā(/nāgaSO)bharaṇabhūṣitām // urddhvakeśīṃ karālāṃ tu muṇḍakarttikadhāriṇīm //98-100* | *kṣaye tu **carccitā (kā?)** kāryā pretāruḍhā mahabhujā // ūrddhakeśotkaṭā **kṣemā** nirmāṃsa snāyu bandhanā / nāgābharaṇabhūṣāṅgī karālavadanojjvalā //222 khaḍga khaṭvāṅgadhārī ca kārttṛkā muṇḍadhāriṇī / mātṛṇāṃ pravarā devī sarvadeva namaskṛtā //223 homā vā ratnavārkṣā vā śailā cāvitrajāpi vā / sthāpyā pūrva vidhānena sarvakāmaprasādhinī //224* |
| Surapūjitā (54); T; 139:53* | *L: surapūjitā tu kartavyā gajārūḍhā mahābalā / vajrāṅkuśadharā devī //102* | *raudre suravarādhyakṣā gajarājopari sthitā //207 vajrāṅkuśadharā devī hārakeyūrabhūṣitā / pītagandhopahāreṇa valimālyanivedanaiḥ //208 kumkumāguru karpūra havanena varapradā /* |
| Vaivasvatī (55); T; 139:54* | *L:…. tathā vaivasvatī śṛṇu// kapāladaṇḍahastā tu sūkarathā yamāsaṇā //102-103 H: vaivasvatī prakartavyā durdharā mahiṣopari //19 śukarāsyā kapāle'sṛkpivantī daṇḍa dhāriṇī //yāmyā20* | ***vaivasvatī** prakartavyā durmmatau mahiṣopari //209 śūlarāsyā kapālena pivantī daṇḍadhāriṇī / raktamālyakṛtā pīḍā gandhāsava supūjitā //210 vali homājya dānena sarvakāmaphalapradā /* |
| Kumārī (52); T; 139: 55* | *H: **kaumārī** caiva karttavyā mayūrāsanaśaktibhṛt //48 triḍaṇḍī kālarūpā ca raktamālyā sakukkuṭā/49 L**: kaumārī** pūjyate śakra mayūrāsana śaktibhṛt // triḍaṇḍī bālarūpā ca raktamālyā sakukkutā //104-105* | *kālayukte **kumārī** tu mayūrāsana śaktibhṛt //203 tridaṇḍī vālarūpā ca raktamālya samujjvalā / raktavāsā baligandhā kṣaudra māṃsāsavapriyā //204 pūjitā vidhivad devī havanāt turaṅgamā śibhā /* |
| Māheśvarī (51); T; 140:56* | *L: māheśvarī vṛṣārūḍhā trinetrā śūladhāriṇī // vīṇāvādanaśīlā ca hārakeyūrabhūṣitā //106-107* | ***māheśvarī** vṛṣārūḍhā trinetrā śūladhāriṇī / piṅgala vīṇāvādanaśīlā ca hārakeyūrabhūṣitā //202 candanāguru digdhāṅgī jāti campaka pūjitā /* |
| Vaiṣṇavī (53); T; 140:57* | *H: sisiddhā **vaiṣṇavī** kāryā khaṅkha(śaṅkha)cakragadāmbujā //15 vanamālākṛtāpīḍā pītavastrā suśibhitā//16 L: śaṅkhacakradharā pūjyā **vaiṣṇavī** garuḍāsanā //108 vanamālādharāṃ devīṃ ...* | *siddhayarthe **vaiṣṇavī** kāryā śaṅkhacakragarutmagā //205 siddhārtha vanamālā kṛtāpīḍā vanamālā suśobhanā / pūjitā gandhapuṣpādyai jātīcandanacampakaiḥ //206 baliladukādānena sarpaṣā havanā śubhā /* |
| Mahālakṣmī? T; 140:58* | *L: **mahālakṣmīṃ** tathā śṛṇu // gandhārā śivaśūlā ca nṛtyamānā kapālinī // 110 saumyānanā susampūrṇā trinetrā muṇḍabhūṣitā //* | ***mahālakṣmīḥ prakarttavyā nṛtyamānā kapālinī //238** karttṛkāmuṇḍakhaṭvāṅgī nṛpalāmbaradhāriṇī // kiṣmāṇḍāṇāṃ pretasthā danturā varvvarā girau //239 pūjitā navamāse tu sarvvakāma pradāyikā //240* Buhnemann did not find this goddess in DP.50 |
| Kārttiki?? ?; 140:59* | *L: tasyās tu mukhagā kāryā kārttikā vrata(SO preta)saṃsthitā // vāmadakṣiṇakau kāryā śulotpalakarau narau //113* | Absent in DP.50 |
| Kauśikī ?; 141:60* | *L: suśobhanā kapālinī sadā kāryā kapālaśūladhāriṇī //86 ???* Might be also v. 115: *L: siṃhapadmāsanā devī vṛṣapretāsanā tathā /114 kauśikī haṃsayānena kapālaśūladhāriṇī //115* | This second time appearing goddess is absent in DP.50 (might be also corr. to v. 190) |
| Śivadūtī ?; 141:61* | Might be v. 116: *śivadūtī prakartavyā yauvanā"bharaṇojjvalā //116 śiva* | Absent in DP.50 |
| Śivā ?; 141:62* | *L: śivā vaktr(SO vajr-)āṅkuśadharā nirmāṃsā koṭarekṣaṇā //117 pravālasadṛśau causṭau vikāsā nāyakabandhanā //118???* | Differs from Śivā from DP.50.91-92 |
| Cāmuṇḍā ?; 141:63* | *L: (cāmuṇḍā pūjyate devī urddhvakeśi bhayānanā //121 pretāsanasthā nirmāṃsā) kṣāmā khaṭvaṅgadhāriṇī //122 kapālaśūlahastā* | Absent in DP.50 |
| Karṇikā ?; 141:64* | *L:karṇikā bharaṇojvalā //123???* | Absent in DP.50 |
| Kālī (absent in L and PLSS) | *H: **kālī** karālarūpā ca ca(/da)ṇḍapāśodyatā bhavet //36* | ***kālī** plavaṅganāme tu daṇḍapāśodyatā bhavet / kṛṣṇa gandhopahāreṇa pūjitā śubhadāyikā //188* |

**The following descriptions do not correspond to each other and the images from PLSS.6**

| L | DP.50 |
|---|---|
| *L: (siṃhāsanasthitā vā'pi )padmahastā suśobhanā //32-33 sragmālābhūṣitā devī sarvabharaṇacarccitā //34-35?? ...ghanasthānakartavyā sarvābharaṇabhūṣitā //70 vīṇāvādanaśilā ca vījyamānā suśobhanā ?//71* | *saumye **kapālinī** kāryyā triśūlā vara dhāriṇī / pītaraktopahāreṇa homena ca varapradā //190 … parivādyāṃ yajed devī **bahurūpā** narāsanām / paridhāvin śūlakhaḍgadharīṃ vatsa sarvābharaṇabhūṣitām //194* |

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| …<br>*L: siṃhapadmāsanā devī vṛṣapretāsanā tathā //114*<br>*kauśikī / haṃsayānena kapālaśūladhāriṇī //115*<br>*śuvadūtī prakartavyā yauvanā''bharaṇojjvalā //116*<br>*śiva*<br>…<br>*mudrālaṅkṛtakarṇā ca vāmoru karasaṃsthitā //119*<br>*pīthasaṃsthena yānena tathā ca vikṛtānanā //120*<br>…<br>*L: śivā vajrāṅkuśamudrāṃ vastrai ca lambodara saṃsthitā //124 gajacarmāmbara raudrā nānābharaṇabhūṣitā //125*<br><br>The goddesses from DP.50 named Ghorā(56), Kapālī(43), Karālī(57), Vikatā(58), Ditiḥ?(59), do not find direct correspondence in L variant. | *śuklaraktāsitāpītair gandhadhūpa pavitrakaiḥ/*<br>*pūjitā bhāvahomena vali dānena tuṣṭidā //195*<br>…<br>*dundubhākhye* ***aghorā*** *tu karāla vadanojjvalā //211*<br>*siṃhacarmadharā devī kṛṣṇacarmmaparicchadā /*<br>*muṇḍamālākapālañ ca śūlahastā vali priyā //212*<br>*sarvagandhopahāreṇa purahomena śāntidā /*<br>***karālī*** *rudhirodgārī ūrddhakeśī bhayānanā //213*<br>*muṇḍamālādharā devī karttṛkā piśitānanā /*<br>*sarvakṛṣṇopahāreṇa māṃsāsavaprapūjanā //214*<br>*vilvāguru ghṛta kṣaudra havanā śubhadāyikā /*<br>*raktākṣ**a vikaṭā** kāryā uṣṭrārūḍhā mahābhujā //215*<br>*pāśādaṇḍa karākākhyā sarvasattve bhayaṅkarā /*<br>*kṛṣṇagandhānuliptāṇgī vṛścikaśalabhānvitā //216*<br>*rasonāsavamatsyādau javākusuma carccitā /*<br>*tenādyuktā mahākālā sārdrā māṃsa valipriyā //217*<br>*japahomārccanā devī sarvagandhabali priyā /*<br>*kridhane tu* ***diti*** *kāryā devamātā bahuprajā //218*<br>*bhadrāsana samārūḍhā gītibhir vālakair vṛtā //*<br>*phalapuṣpopahastā ca śiśupālana krodhanā //219*<br>*caturvarṇadharā devī kṣīrāhārasya siddhidā /*<br>*pūjitā paṅkajośīraiś candranāgurū carccitā //220*<br>*phala kakkola homā ca ghṛta kṣīrāsane śubhā /*<br>…<br>*mātṛcakro gataḥ kāryo vīṇāhastaḥ sureśvaraḥ /*<br>*tumburu bhairavo nātha ante vidhneśvaro bhavet //225*<br>*gajavaktro mahākāyo lambodara vṛkodarau //*<br>*paraśurmodakaṃ vāme vare yāmye'kṣa sūtrakam //226*<br>*varadaṃ daṇḍamatsyaṃ vā vamārddhe yugati yuvā /*<br>***surupā śobhanā kāryyā rati nāmnī gajānane //227***<br>*sarvābharaṇa śobhādi ubhayorapi kārayet /*<br>*vidyeśo garjjamānan tu upavītaṃ mahorāgām //228*<br>*devī paṭṭāṃśu saṃvītā manikaṅkaṇa carccitā /*<br>*hārakeyūraśobhābhis tilakālakabhūṣitā //229*<br>*kṛtvā tṛtīya varṇena ṣaḍbhedena ceśvaram /*<br>***vahninā bhavate devī auṅkārā nama caṇḍikā //230***<br>*ete'rccanajapa homa pratiṣṭhā yajña karmmaṇi /*<br>*mantrā devāya devyāyāḥ savahānte homane mune //231*<br>*yāsāṃ vāhana homejyā bali svāyudhakalpanā /*<br>*noditā vatsa devīnāṃ tāsāṃ śṛṇu yathāvidhi //232*<br>***vṛṣāsanā prakarttavyā triśūlāyudha dhāriṇī /***<br>*dadhyodanaṃ prakartavyaṃ valigandhaṃ sitaṃ matam //233*<br>*homaṃ kṣīraṃ ghṛtaṃ kṣaudraṃ tilā yāva phalāni ca /*<br>*sāmānyānāṃ samastānāṃ vidyāṣṭaka samudrakam //234*<br>*ṛtuṣaṭka prakartavyaṃ vasantādi yathāvidhi /*<br>*bālā yuvāna madhyāvat kṛṣṇānanabhavojjvalā //235*<br>***raudrī vṛddhā śiśuś ceti strīyugmā ṛtavo matāḥ /***<br>*ekādaśa prakartavyāḥ sarve rudrās triśūlinaḥ //236*<br>*jaṭābharendu varmmāṅgā vāsukīkṛtakaṅkaṇāḥ /*<br>*trinetrāḥ sitavarṇābhāḥ sarvadevanamaskṛtāḥ //237*<br>*pūjitāḥ saṃstutā vāpi sarvakāma phalapradā/* |

## 7.6. Iconography of the 64 *yoginīs* according to *Ṣaṭsāhasrasaṃhitā* 15, *Mayadīpika* cited by Hemadri, and *Pratiṣṭhālakṣaṇasārasamucchaya 6*

| Name, p. and no. of image in Buhne-mann (2003) | ***Yoginīs*** **from SSS.15.100-165**[1] | ***Yoginīs*** **from SSS.15.100-165 as provisory edited by Alexis Sanderson** | **Text cited by Hemādri** | ***Yoginīs*** **from PLSS.6.336-406** |
|---|---|---|---|---|
| 1. Akṣobhyā; 109:190 | *vajrābhayākarā devī khaḍgakheṭakarāvṛtā (bhṛt) hemabhūṣaṇa-sobhāḍhyā akṣobhyā karisaṃsthitā //100* | *vajrābhayākarā devī khaḍgakheṭakarāvṛtā / (bhṛt) hemabhūṣaṇa-sobhāḍhyā akṣobhyā karisaṃsthitā //100* | *H: vajrasthābhayabhṛd yāme kārayet kheṭakabhṛt tataḥ / hemabhūṣaṇabhūṣā syad akṣobhyā kariṣamsthitā //1* | *vajrāsyabhayabhṛd yāmye kaṃkheṭaphalabhṛt tataḥ / hemābhā bhūṣaṇāḍhyā syād* ***akṣobhyā*** *karisaṃsthitā //336* |
| 2. Ṛkṣakarṇī; 110:191 | *riktakarṇṇī ca gaurāṃgī kambu-vāṇābhayākarā / dhaṇuḥkapāvṛt saumyā ūkasthā tarjanīyutā //101* | ***ṛkṣakarṇī*** *ca gaurāṅgī kambubāṇābhayānvitā / dhaṇuḥkapālabhṛt saumyolūkasthā tarjanīyutā //101* | *H: akṣakarṇī tu gaurāṅgī kambuvāṇabhayāvahā / dhanuḥkapālabhṛt saumye ṛkṣasthā tarjjanīsthitā //2* | *ṛkṣaka(r)ṇy atigaurā ca kambubāṇābhayāgha(va?)hā / dhanuḥkapābhṛt saumye ṛkṣasthā tarjanīyutā //337* |
| 3. Rākṣasī; 110:192 | *karābhyāṃ mastakād ūrddhaṃ pretadhṛ karapādayoḥ / pretasthā rākṣasī gaurī kārddhakarttarikānvitā //102* | *karābhyāṃ mastakād ūrddhaṃ pretadhṛk karapādayoḥ / pretasthā* ***rākṣasī*** *gaurī kārddhakarttarikānvitā //102* | *H: rākṣasī hemavarṇā syāc cārugātrī vṛṣasthitā / kuṭhārāśanibhṛd yāmye vāme pāśāṅkuśānvitā //3* | *karābhyāṃ mastakasyordhvaṃ pretabhṛd hastapādayoḥ / pretasthā rā??sī gaurī kārdhakatarikānvitā //338* |
| 4. Kṣapaṇī; 110:193 | *kṣ(a)paṇī ca pakāsthā yā dakṣiṇe mudgarāṃkuśaṃ / kapālaṃ ca phalaṃ saumye dhante kubjinṛsaṃsthitā //103* | ***kṣapaṇī*** *campakacchāyā yā dakṣiṇe mudgarāṃkuśaṃ / kapālaṃ ca phalaṃ saumye dhante kubjinṛsaṃsthitā //103* | *H: kṣapaṇā campakacchāyā dakṣiṇe mudgarāṅkuśā / kapālañ ca phalaṃ savye dhatte kuñjāsthisaṃsthitā //4* | *kṣapaṇā campakābhā ca dakṣiṇe mudgarāṅkuśam / kapālaṃ ca phalaṃ saumye dhatte kubjanṛsaṃsthitā //339* |
| 5. Kṣayā; 110:194 | *kṣayā kūrmmasthitā gaurī jāpamālāghaṭānvitā / vāme kapālapicchadhṛk sarvālaṃkārabhūṣitā //104* | ***kṣayā*** *kūrmmasthitā gaurī jāpamālāghaṭānvitā / vāme kapālapicchadhṛk sarvālaṃkārabhūṣitā //104* | *H: kṣaya kūrmmastitā gaurī japasthā sā ghaṭānvitā / vāme kapālapiṇḍābhṛt sarvvālaṅkārabhūṣitā //5* | *kṣayā kūrmasthitā gaurī tv akṣasūtraghaṭānvitā / vāme kapālapicchībhṛt sarvālaṅkāramaṇḍitā //340* |
| 6. Piṅgākṣī; 111:195 | *piṃgākṣī piṃgalakeśī babhruvarṇṇā hayasthitā //104 kauśeyapāśabhṛd yāme vāme tv aṃkuśak(h)eṭiṇī //105* | ***piṅgākṣī*** *piṅgalakeśī ca babhruvarṇā hayasthitā //104 kauśeyapāśabhṛd yāme vāme tv aṅkuśakheṭiṇī //105* | *H: piṅgākṣī syād vabhruvarṇā trinetrā ca hayasthitā / kauśeyapāsabhṛd yāmye vāme vāṅkuśakheṭinī /6* | *piṅgākṣī piṅgakeśī syād bhruvarṇā hayasthitā / kauśeyapāśabhṛd yāmye vāme cāṅkuśakheṭinī //341* |
| 7. Akṣayā; 111:196 | *akṣayā hemavarṇṇā syā cārugātrī vṛkasthitā / kuṭhārāsanibhṛd yāme pāśāṃkuśasamanvitā //106* | ***akṣayā*** *hemavarṇā syāc cārugātrī vṛkasthitā / kuṭhārāśanibhṛd yāmye pāśāṃkuśasamanvitā //106* | *H: akṣayā hemavarṇā syāc cārugātrī vṛkasthitā / kuṭhārakhaḍgabhṛd yāmye vāme pāśāṅkuśānvitā //7* | *vṛkāruḍhā la?varṇā ca cārūgatrākṣayā bhavet / kuṭhārāśanibhṛd yāmye saumye pāśāṅkuśāṃnvitā //342* |
| 8. Kṣemā/ kṣamā; 111:197 | *kṣemā tu śacagā pītā śaktihastā dhanurddharā / yāmye ḍamarus(ś)ūlesu saṃyukta(ā) muṃḍabhṛnn astrasaṃyutā //107* | ***kṣemā*** *tu śavagā pītā śaktihastā dhanurddharā / yāmye ḍamaruśūlesumuṃḍabhṛn mṛgasaṃsthitā //107* | *kṣayā tu śavagā pītā śaktibhindidhanuḥkarā/ yāmye ḍamaruśūleṣu vastabhṛt mṛgaṅsaṃsthitā //8* | *śavasthā nṛtyatī pītā śaktibhakadhanuṣkarā / yāmye ḍamaruśūleṣumasta-hasta akṣayā matā //343* |
| 9. Īlā; 111:198 | *śaktikhad(ḍ)gadharā tryakṣā khaḍ(ṭ)vāṃgaṃ ca kapālinī / raktā barhishit****ā******īlā*** *krīḍan()ti dhanakyati //109* | *śaktikhaḍgadharā tryakṣā khaṭvāṃgaṃ-ca kapālinī / raktā barhisthitā bālā krīḍanti +dahanaiḥ saha+//109* | *H: śakti khaḍgadharā tryākṣā kheṭapāśakapālinī / raktā bahiḥsthitā vālā krīḍanti dahanaiḥ saha //9* | *śaktikhadgadharā tryakṣā vāme kheṭakapālinī / raktā barhisthitā tv īlā kriḍanti dahanaiḥ saha //344* |
| 10. Līlā; 112:199 | *līlā līlāvati raktā ākhusthā ca jaṭānvitā / bibhrāṇā padūi saṃpāsaṃ vāmahaste kuśāṃbujaṃ* | *līlā līlāvati raktā ākhusthā ca jaṭānvitā / bibhrāṇā paṭṭiśaṃ pāsaṃ vāmahaste kuśāṃbujaṃ* | *H: līlā līlāvatī raktā dakṣapāṇijayānvitā / vibhrāṇā paṭṭaśampāśaṃ vāme mastārddham* | *līlāvatī ca dakṣasthā līlā raktajaṭānvitā / bibhrāṇā paṭṭiśaṃ pāśaṃ vāme mastārdham* |

[1] I thank Dr. Dorothy Heilijgers-Seelen, who had kindly sent me the transliteration of the manuscript of SSS.15.81-178. (*Ṣaṭsāhasrasaṃhitā*, MS no. 5-428/54).

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| | //110 | //110 | ambujam //10 | ambujam //345 |
| 11. Layā; 112:200 | meṣāruḍhā layā raktā yāmye daṃḍāśidhāriṇī / karttikākārddhādhṛg vāme tarjanyā kṛṣṇaśaktikā //111 | meṣāruḍhā layā raktā yāmye daṃḍāśidhāriṇī / karttikākārddhādhṛg vāme tarjanyā kṛṣṇaśaktikā //111 (mṛṣṭasṛkvaṇī (conj. Sanderson)) | H: vṛṣārūḍhā **jayā raktā** yāmye daṇḍāsadhāriṇī / karttṛkārddhabhṛd vāme tarjjanyāsaktasikthakā //11 | meṣārūḍhā layā raktā yāmye daṇḍāsidhāriṇī / kartarīkārdhabhṛd vāme tarjanyākṛṣṭasukkikā //346 |
| 12. Lolā; 112:201 | karttarī mārjanī savye saumye piṃcchaṃnṛkaṃ kare / śūlaṃ ruruyutaṃ dvābhyāṃ dhante līlāṃkuśālasā //112 | karttarīṃ mārjanīṃ savye saumye piñcchaṃ nṛkaṃ kare / śūlaṃ ruruyutaṃ dvābhyāṃ dhante +līlāṃkuśālasā //112 SO: līlā aṅkuśa ?? | H: karttarī mārjjanī yāmye saumye piṅanakaṅkare / śūlaṃ ruruyutaṃ dvābhyāṃ dhatte lolā tu **sāradā //12** | kartarīṃ mārjanīṃ surpaṃ saumye picchaṃ nṛkaṃ kare / śūlaṃ ruruyataṃ dvābhyāṃ dhatte lolā sūsārase //347 |
| 13. Laṅkā; 112:202 | vāme lulāpam aṇḍa ca savyahaste tu karttikā / laṃkeśe tu sthitā laṃkā khādaṃtī pisata nṛṇāṃ //113 | vāme lulāpamuṇḍa ca savyahaste tu karttikā / laṃkeśe tu sthitā laṃkā khādaṃtī pisata nṛṇāṃ //113 | H: vāme lūlāpamuṇḍañ ca tat pivanty asṛkraktikā / laṅke śi(/o)rasthitā laṅkā khādantī piśitaṅghanam /piśitasanam ?13 | vāme lulapamuṇḍaṃ ca tatpaśyanty asṛgraktakaṃ / laṅkeśorusthitā laṅkā cavantī piśitaṃ ghanam //348 |
| 14. Laṅke-śvarī; 113:203 | nṛpharṇāgamaṃhiṃ vāme modakāsiṃ ca dakṣiṇe / soṇāṃ laṃkeśvarī devī kumbhaḍimbha ca bibhratī //114 | *triphaṇāḍhyam ahiṃ (conj. Sandeson) vāme modakāsiṃ ca dakṣiṇe / soṇā laṅkeśvarī devī kumbhaṃ ḍimbhaṃ ca bibhratī //114 | H: triphalā śakakhoṭādāmodakāśī ca dakṣiṇe / śoṇā laṅkeśvarī kumbe ḍimbhābhūrvos tu vibhratī //14 | saphaṇā sakakheṭendrau modakāsiṃ ca dakṣiṇe / śoṇā laṅkeśvarī kuṇḍe ūrdhvabālāṃ ca bibhratī //349 |
| 15. Lālasā; 113:204 | dakṣiṇe varadaṃ cakraṃ vāma kaṃkaṃbukaṃ kare / bibhrāṇā kolagā raktā ugrā vai lālasā matā //115 | dakṣiṇe varadaṃ cakraṃ vāme kaṃ kambukaṃ kare / bibhrāṇā kolagā raktā ugrā vai lālasā matā //115 | H: dakṣiṇe varadaṃ cakre vāme kaṅkaṇakaṅkare / vibhrāṇa kolagā raktā lālasṛg lālasā matā //15 | dakṣiṇe varadaś cakraṃ vāme kaṃ kaṃbujaṃ kare / bibhrāṇā kolagā raktā lālāsṛglālāsā matā //350 |
| 16. Vimalā; 113:205 | dvīpisthā vimalā raktā tryakṣālaṃkārabhūṣitā/ karttarī kumbhabhṛd yāmye somye pāśakapālinī //116 | dvīpisthā vimalā raktā tryakṣālaṅkārabhūṣitā / karttarīkumbhabhṛd yāmye saumye pāśakapālinī //116 | H: dvīpisthā vimalā raktā tryākṣālaṅkārabhūṣitā / karttarīkumbhabhṛd yāmye vāme pāśakapālinī //16 | dvipasthā vimalā raktā tryakṣālaṅkārabhūṣitā / kartarīkumbhabhṛd yāmye saumye pāśakapālinī //351 |
| 17. Jvālinī/ hutāsā; 113:206 | kṛṣṇā hutāsanāvasthā jvālinī dakṣiṇeṣu ca / vāme cābhayahastābhyāṃ dvisvarājyā ghaṭānvitā //117 | kṛṣṇā hutāśanābjasthā jvālinī dakṣiṇe śubhā vāme tv abhayahastā syād viṣṭarājyā ghaṭānvitā //117 | H: kṛṣṇā hutāśanābjasthā jvālinī dakṣiṇe śubhā / vāme tv abhayahastā syād viṣṭarājya ghaṭānvitā //17 | kṛṣṇā hutāśanājasthā jvālinī dakṣiṇe sruvā / vāme cābhayahastā syādd viṣṭarājya ghaṭanvitā //352 |
| 18. Viśālākṣī; 114:207 | sūkarābhyā viśālākṣī strīsphaṃdasthā site tarā / ghaṇṭā kārmmukarā saumyā yāmye kartarikābhayā //118 | śūkarāsyā **viśālākṣī** +++sthā sitetarā / ghaṇṭākādyakarā saumye yāmye kartarikābhayā //118 | H: śūl(/k)arāsyā viśālākṣī trisang(/d)hasthā pitetarā / ghaṇṭāvādyakarā saumye yāmye karttarikābhayā /18 | śūkarāsyā viśālākṣī yoṣinskandhasthitā sitā / kartayobhayabhṛd yamye vāme kaṇṭākapālinī //353 |
| 19. Huṃkarī; 114:208 | huṃkārī mīnavaktrā sā mīnagā sākṣamālikā / muśalaṃ bibhratī savye saumye tu phalapallavau //119 | huṃkārī mīnavaktrā sā mīnagā sākṣamālikā / muśalaṃ bibhratī savye saumye tu phalapallavau //119 | H: huṃkārā mīnavaktrā syāt mīnagā sākṣmālinī / muśalaṃ vibhratī vāme saumye tu phalapallavau //19 | mīnāsyā mīnasaṃsthā ca huṅkārā sākṣamālikā / musalaṃ bibhratī yāmye so'?ye na? phalapallavau //354 |
| 20.Vaḍava mukhī; 114:209 | aṃkābhyāṃ bibhratī bālaṃ paryaṅke vaḍavāmukhī / samātsya kartabhir vāme kṛṣṇā mīdharāṃyataḥ //120 | aṅkābhyāṃ bibhratī bālaṃ paryaṅke vaḍavāmukhī / +samātsya kartabhir+ vāme kṛṣṇā mīnadharānyataḥ //120 | H: aṅkābhyāṃ vibhratī vālau paryyaṅke **vaḍavāmukhī /** samatsyakūrmmabhṛd yāmye kṛṣṇā nīladharānyataḥ //20 | paryaṅkā vaḍavāmyā syād aṅgabhyāṃ vibhratī śiśa / samatsya kārdhabhṛd vāme matsyam anyatra vāsitā //355 |
| 21. Hāhāravā; 114:210 | tarjanyabhayadhṛt saumye yāmye daṇḍakapālinī / kṛṣṇā mahāravā krūrā sasyābā kharāsanā //121 | tarjanyabhayadhṛt saumye yāmye daṇḍakapālinī / kṛṣṇā mahāravā (Sandeson: hāhāravā) krūrā rāsabhasthā kharāsanā //121 | H: tarjjanyabhayabhṛt saumye yāmye daṇḍakapālinī / kṛṣṇā **hāhāravā krūrā** rāsabhasthā kharasyitā //21 | tarjanyabhayabhṛt saumye yāmye daṇḍakapāliṇī / hāhāravā sitā krūrā rāsabhāsyā kharāsanā //356 |
| 22. Mahā-krūrā; 115:211 | lolupākhyā mahātuṇḍā mahākrūrā śite tarā / yo(a)mye syā satālapatraṃ yāmye masīghatīpāsaṃ //122 | lulāpākhyā mahātuṇḍā mahākrūrā sitetarā / vāme satālapatraṃ dakṣiṇe daṇḍalekhanī / | H: lulāpāsyā lulāpasthā mahākrūrā sitetarā / vāme'syāḥ pāśamelābjaṃ dakṣiṇe daṇḍalekhanī //22 | lulāyāsyā lulāyasthā mahākrūrā site bhavet / vāme masīghaṭīṃ pāśaṃ lekhaṇī daṇḍabhatataḥ //357 |

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| | *lekhanī daṇḍabhṛt ataḥ dakṣe daṇḍañ ca lekhanī /* | | | |
| 23. Krodhanā; 115:212 | *asitā krodhanā yāmye khādaṃtī māṃsakhaṃḍakaṃ //123 vāme śaṃmadiraṃ nūraṃ bibhratī jaṃbukasthitā /* | *asitā krodhanā yāmye khādaṃtī māṃsakhaṇḍakaṃ //123 vāme samadiraṃ tūraṃ bibhratī jaṃbukasthitā / (Sandeson: kambukasthitā)* | *H: asitā krodhanā yāmye khādantī māṃsamaṇḍakam / vāme (vidyujjihā krurā savye sīrakapālinī cakrasthā) karṇe madiraṃ vibhratī jamvukasthitā //23* | *maṃsakhaṇḍaṃ kare yāmye khādantī krodhanā sitā / vāme samadiraṃ pātraṅṃ bibhratī jambuke sthitā //358* |
| 24. Bhayā-nanā; 115:213 | *kṛṣṇābhayānanā gṛdhre daṃṣṭrogrāsthi-vibhūṣitā //124 yāme syāt khiṃkhinī śūlaṃ kharpare lelihāyataḥ //125* | *kṛṣṇā bhayānanā gṛdhrī daṃṣṭrogrāsthi-vibhūṣitā //124 yāmye syāt khiṅkhinī śūlaṃ kharparaṃ lelihānyataḥ //125* | *H: kṛṣṇā bhayānanā gṛdhrī daṃṣṭrogrāsthi-vibhūṣaṇā / yāmye syāt śikharaṃ śūlaṃ ghargharaṃ lelihānyataḥ //24* | *kṛṣṇā bhayananā gṛdhre daṃṣṭrogrāsthi-vibhūṣitā / yāmye'syāḥ khiṅkhinīṃ śūlaṃ kharparaṃ lelihānyataḥ //359* |
| 25. Sarvajñā; 115:214 | *śūlapustakabhṛd vāme yāmye ḍamarumastakaṃ / bibhrāṇā rurujinaṃ dvābhyāṃ sarvajñā pretagāminī //126* | *śūlapustakabhṛd vāme yāmye ḍamarumastakaṃ / bibhrāṇā rurvajinaṃ dvābhyāṃ sarvajñā pretagāminī //126* | *H: triśūlapṛṣṭhabhṛd vāme muṇḍaṃ ḍamarukaṃ śavam / vibhrāṇā bhājanaṃ hvābhyāṃ sarvvajñā pretagā sthitā //25* | *kaṃśūlapustabhṛd vāme muṇḍaṃ ḍamarukaṃ śavam / bibhāṇobhajin dvābhyāṃ sarvajñā pretagā sitā //360* |
| 26. Taralā; 116:215 | *jāmusthitau karau kṛtvā ucchaṃtī taralāyate / śūlaṃ ḍamarukaṃ hṛsthā godhayā taralā śitā //127* | *jānukṣiptau karau kṛtvā udyantī taralāyate / śūlaḍamaruhastā godhāṅgā taralā śitā //127* | *H: jānukṣiptau karau kṛtvā udyanti taralāyate / śūlaḍamaruhastā ca godhāṅgā taralā sitā //26* | *jānukṣiptau karau nyasya udyanti taralāyatā / śalaḍamaruhastā ca godhāgā taralā sitā //361* |
| 27. Tārā; 116:216 | *tārā tāragaṇair yuktā kauśikasthā śitetarā / dhante savārddhakaṃ saumye śūlamudgara cānyataḥ //128* | *tārā tāragaṇair yuktā kauśikasthā śitetarā / dhatte śavārddhakaṃ saumye śūlamudgaram anyatraḥ //128* | *H: tārā tāraguṇair yuktā kauśikasthā sitetarā / dhatte śavārddhake saumye śūlamudgaram anyataḥ //27* | *tārāgaṇair vṛtā tārā kṛṣṇolūka sthitā nṛkam / śavārdhaṃ bibhratī saumye śūlaṃ mudgaramanyataḥ //362* |
| 28. Ṛgvedā; 116:217 | *kṛṣṇā padmasthitā dakṣe jñānamudrākṣamālikā / ṛgvedā vāmato dhante pustakaṃ ca kamaṇḍaluṃ(m) //129* | *kṛṣṇā padmasthitā dakṣe jñānamudrākṣamālikā / ṛgvedā vāmato dhatte pustakaṃ ca kamaṇḍaluṃ(m) //129* | *kṛṣṇā padmasthitā dakṣe jñānamudrāmālinī / ṛgvedaṃ vāmato dhatte pustakañ ca kamaṇḍalum //28* | *ṛgvedābjasthitā kṛṣṇā jñānamudrāṃ ca bibhratī / dakṣiṇo jāpyayāmālāṃ ca vāme puste kamaṇḍalum //363* |
| 29. Hayānanā; 116:218 | *raudrā kṛṣṇā turaṃgā syā kabaṃdhasthā hayananā / muṃḍasūrppadharā yāmye saumye sehārikākabhṛt //130* | *raudrā kṛṣṇā turaṅgāsya kabandhasthā hayananā / muṇḍaśūrpadharā yāmye saumye sehārikākabhṛt //130* | *H: raudrā kṛṣṇā turaṅgāsyā kavandhasthā hayānanā / muṇḍa-śūrpadharā yāmye saumye saṃhārikāṅkabhṛt //29* | *kabandhasthā sitā raudrā turagāsyā hayanānā / śūrpamaṇḍakarā yāmye'nyatra śephālikākabhṛt //364* |
| 30. Sārā; 117:219 | *bhinnahasta save kṛṣṇā sārā sthūlā jaṭādharā / khaḍ(ṭ)vāṃgaṃ ḍamarukaṃ vāme śulolke bibhratī tataḥ //131* | *chinnahastā śave kṛṣṇā sārā sthūlā jaṭādharā / khaṭvāṃgaṃ ḍamarukaṃ saumye śulolke bibhratī tataḥ //131* | *H: chinnahastā śavākṛṣṭā sārā sthulā jatādharā / khaṭvaṅgaṃ ḍamaruṃ saumye śulaulke bibhrati tataḥ // 30* | *chinnahastaśave kṛṣṇā sārā sthūlajaṭādharā / khaḍvāṅgāṃ rurukaṃ saumye śūlolke bibhratī tataḥ //365 cīna-* a deer |
| 31. Rasa-saṃgrahī; 117:220 | *śavasthā rasasaṃgrāhī nṛtyaṃti jaṭilā śitā / kaṃśūlāṃ narakaṃ kālaṃ bibhrati dhammavāsinī //132* | *śavasthā rasasaṃgrāhī nṛtyaṃti jaṭilā śitā / kaṃ śūlāṃ narakaṃ kālaṃ bibhrati carmavāsinī //132* | *H: śavasthā rasasaṃgrāhī nṛtyanti jaṭilā sitā / kuśūlān cakrakaṅkālān vibhrati carmavāsinī //30* | *śavāsthā rasasaṅgrāhī nṛtyanti jaṭilāsitā / kaśūlāndhakakaṅkālabhṛd advayoś camavāsinī //366* |
| 32. Sabarā/ saravā; 117:221 | *śavasthā dṛgvijā śaktā kaniṣṭhā śavacālihat / vāme karau tu saṃghaṃṭā uṣṭhau kāladharā yataḥ //133* | *śavasthā dṛgvijā śaktā kaniṣṭhā śavacālihat / vāme karau tu saṃghaṃṭā uṣṭhau kāladharā yataḥ //133* | *H: savedakahvajāsaktā kaniṣṭhā śavarālibhā vāme karopadhānasidharā ulkādharānyataḥ //31* | *śave tadūgdvije pṛṣṭhe kaniṣṭhā saravāsitā / vāme karoghadhāpāśaṃ ghaṇṭeśūlkadharāyataḥ//367* |
| 33. Tāla-jaṅghikā; 117:222 | *sphaṭikābhā garutmasthā sukāsyā tālajaṃghikā / saṃkhakheṭaka-hastogrā yāmye svastika-khad(ḍ)gadhṛk //134* | *sphaṭikābhā garutmasthā śukāsyā* ***tālajaṅghikā /*** *śaṅkhakheṭaka-hastogrā yāmye svastikakhaḍgadhṛk //134* | *H: sphaṭikābhā garutmasthā sukāntā* ***tālujihvikā*** */ śaṅkha-kheṭakastāgrā yāmye svastikakhaḍgabhṛt //32* | *tārkṣyasthā tālajaṅghākhyā sukāntā spatikaprabhā / śaṅkhakheṭaka-hastogrā yāmye svastikakhaḍgabhṛt //368* |
| 34. Raktākṣī (supra-siddhā); | *raktākṣī gaṃḍakārūḍhā raktapānā śaśaprabhā / gadāmbujadharā yāmye vāme pāśakapāladhṛk* | *raktākṣī gaṇḍakārūḍhā raktapānā śaśaprabhā / gadāmbujadharā yāmye vāme pāśakapāladhṛk* | *H: raktākṣī vāhanārūḍhā raktapānā śaśaprabhā / gadākhaḍgadharā yāmye vāme pāśakapālabhṛt //33* | *gaṇḍāruḍhā ca raktākṣī raktāpānā śāśiprabhā / gadādhvajadharā yāmye vāme pāśakapālabhṛt* |

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| 118:223 | *//135* | *//135* | | *//369* |
| 35. Vidyuj-jihvā; 118:224 | *vidyijjihvā sitā krūrā savye sīrakapālinī / nakrasthā ca karaṅkinī dhāriṇī dakṣiṇe kare //136* | *vidyijjihvā sitā krūrā savye sīrakapālinī / nakrasthā cakrakartardhāriṇī dakṣiṇe kare //136* | *vidyijjihvā sitā krūrā savye sīrakapālinī / cakrakharacakra-karttaridhāriṇī dakṣiṇe kare //34* | *vidyujjihvā sitā krurā savye sīrakapālabhṛt / nakra(cakra?)sthā cakrakaṭṭārīdhārīṇī dakṣiṇe kare //370* |
| 36. Karaṅkinī; 118:225 | *grāhasthā cāmaraṃ cchatrabhṛd nṛdūtīyugasaṃsthitā / kumbhapāśādharā śvetā kroḍaputrā karaṃkinī //137* | *grāhasthā cāmaracchatrabhṛd dūtīyugasaṃsthitā / kumbhapāśādharā śvetā +kroḍaputrā+ karaṅkinī //137* | *H: grāhasthā cāmaracchatrabhṛd dūti dvayasaṃyutā // kumbha pāśa dharā śvetā krodhaputrā karaṅkinī //35* | *grāhasthā camaracchatrabhṛd dūtīyugasaṃyutā / kumbhapāśadharā śvetā kroḍaputrā karaṅkiṇī //371* |
| 37. Megha-nādā; 118:226 | *meghanādā tu candrābhā khaḍgakheṭakadhāriṇī / jalaudbhūtāghārūḍhā taḍinmaṇḍalasaṃḍitā //138* | *meghanādā tu candrābhā khaḍgakheṭakadhāriṇī / jalodbhūtāghārūḍhā taḍinmaṇḍalamaṇḍitā //138* | *H: meghanādā tu candrābhā khaḍgakheṭakadhāriṇī / jā(/a)lair vṛtā ghanārūḍhā taḍinmaṇḍalasannibhā//36* | *candrābhā meghanādā syāt khaḍgakheṭakadhāriṇī / jalairvṛtā ghanāruḍhā taḍinmaṇḍalamaṇḍitā //372* |
| 38. Pra-caṇḍogrā; 119:227 | *nakulasthā pracaṃḍogrā yāmye syā karttarī phalaṃ / kapālaṃ muṇḍaṃ anyatra sarppā syā sphaṭikajyati //139* | *nakulasthā pracaṇḍogrā yāmye syāḥ karttarī phalaṃ / kapālaṃ muṇḍaṃ anyatra sarpāsyā sphaṭikajyati //139* | *H: pracaṇḍogrā tu nakrasthā yāmye syāḥ karttarīphalam / kapālaṃ muṇḍam anyatra śatrughnā sphaṭikaprabhā //37* | *nakrasthā syāt pracaṇḍogrā yāmye syāt kartarīphalam / kapālaṃ muṇḍam anyatra śatrughnāḥ sphaṭikatviṣaḥ //373 nakra, SO* |
| 39. Kālakarṇī; 119:228 | *śuklā ṛkṣāsanā raudrī bibhraty ubjākṣasūtrakaṃ / kālakarṇī samākhyātā karṇī kālavibhūṣaṇāṃ //140* | *śuklā ṛkṣāsanā raudrī bibhraty abjākṣasūtrakaṃ / kālakarṇṇī samākhyātā karṇikāravibhūṣaṇā //140* | *H: śuklavṛṣāsanā raudrā vibhraty abjākṣasūtrakam / kālakarṇī jagatkhyātā karṇī kālavibhūṣaṇā //38* | *śuklā ?ṣāsanā raudrā bibhrat padmākṣ-asūtrakaṃ / kālakarṇīṃ jagatkhyātā karṇe kālavibhūṣaṇā //374* |
| 40. Varapradā ; 119:229 | *karttarī abhayaṃ yāmye dhante śvetāmbaraprabhā / mārjārasamārūḍhā paraśupāśā gajānanā //141* | *karttarīṃ abhayaṃ yāmye dhatte śvetā varapradā / vṛṣadaṃśasamārūḍhā pūrṇapātradharāyantaḥ //141* | *H: karttarīm abhayaṃ yāmye dhatte śvetā varapradā / vṛṣadaṃśa-samārūḍhā pūrṇapātra-dharāyantaḥ //39* | *vṛdaṃśasthitā śvetā varadā ripunāśinī / kartaryabhayabhṛd yāmye śūlā pāśādharānyataḥ //375* |
| 41. Candrā: 119:230 | *candrahaṃsasthitā gaurī vedāsyārddhemdravṛkṣakramāt / kamaṇḍalukuśa-vyagrām akṣamālā sugaṃghinā //142* | *candrā haṃsasthitā gaurī vedāsyārddhendudhṛk kramāt / kamaṇḍalu-kuśavyagrām akṣamālāsruganvitā //142* | *H: candrahāsāsthitā gaurī vedāsyāṃ dordvayoḥ kramāt / kamaṇḍalv-aṅkuśavyagrā mantramālā śrucānvitā //40* | *candrāṃ haṃsasthitā gaurī vedāsyendvarkayoḥ kramāt / kamaṇḍalu-kuśavyagrā cātrasūtra-sruvānvitā //376* |
| 42. Campā-vatī/ candrāvalī ; 120:231 | *campāvatī tu hemābhrā kṛṣṇā sāramṛgāsanā / yāmye bhayākṣa_lābhṛc cheṣābjadhvajadhāriṇī //143* | *campāvatī tu hemābhrā kṛṣṇāsāramṛgāsanā / yāmye bhayākṣamālābhṛc cheṣe 'bjadhvajadhāriṇī //143* | *H: candrāvalī tu hemābhā hemasiṃhāsanasthitā / yāmye 'kṣamālā mālābhṛt śeṣe'bjadhvajadhāriṇī //41* | *yāmye'bhayākṣamālābhṛc cheṣe 'bjadhvajadhāraṇī / candravalī ca hemabhā kṛṣṇasāramṛgāsanā //377* |
| 43. Pra-pañcikā: 120:232 | *phalaśūlānvitā yāmye kaṃbukuṃḍalī karodyatā / rurupānāvasiṃhā sya gaurī viśvaprapaṃcikā //144* | *phalaśūlānvitā yāmye kambukuṇḍīkarodyatā / +rurupānā+ ca siṃhāsya gaurī viśvaprapaṃcikā //144* | *H: phalasraganvitā yāmye kuntakuṇḍī-dharāyantaḥ / raukmamālā prapañcāsyā gaurī* ***viśvaprapañcikā //42*** | *phalasraganvitā yāmye kambukuṇḍī-dharānyataḥ/ gajayānā prapañcākhyā gaurī viśvaprapañcikā //378* |
| 44. Pralayānti kā; 120:233 | *markaṭasthā tu sā__, dakṣiṇā āmbulaṃbikā / khādaṃty ā(m?)buphalaṃ hṛṣṭā gaurāṃgī pralayāṃtikaupi //145* | *markaṭasthā ....// khādanty āmraphalaṃ hṛṣṭā gaurāṃgī pralayāṃtikā //145* | *maṛkaṭasthā* ***praśākhā****khyāṃ vibhratīṃ karayordvayoḥ / khādantyāmraphalaṃ hṛṣṭhā gaurāṅ****gī vānarānanā*** *//43* | *kapisthā sāndraśākhābhṛt khāmbarā pralayāntikā / khādanty āmraphalaṃ nityaṃ kapyāsyā gauravarṇinī //379* |
| 45. Picuvaktrā ; 120:234 | *(pi)cubaktrā mṛgārūḍhā piṃgākṣī yāmyasaumyayoḥ/ bhiṃḍimālāka-kheṭābhyāṃ pāsāsibhyāṃ ca saṃyutā //146* | *picuvaktrā mṛgārūḍhā piṃgākṣī yāmya-saumyayoḥ /bhiṇḍipālaka-kheṭābhyāṃ pāśāsibhyāṃ ca saṃyutā //146* | *H: picuvaktrā mṛgavyālau piṅgākṣī yāmya saumyayoḥ /bhindipālaka-kheṭābhyāṃ pāśāsibhyāñ ca saṃyutā //44* | *picuvaktrā mṛgavyālapiṅgalā yāmyasaumyayoḥ / bhindipālaka kheṭābhyāṃ prāsāsibhyāṃ ca saṃyutā //380* |
| 46. Piśācī; 121:235 | *kākā syā śyenagā gaurī piśācī sarpamaṃḍitā / kamalaṃ karttarī khaḍgaṃ kheṭakaṃ bibhratī karaiḥ //147* | *kākāsyā śyenagā gaurī piśācī sarpamaṇḍitā / kamalaṃ karttarī khaḍgaṃ kheṭakaṃ bibhratī karaiḥ //147* | *H: kākāsyā śvenagā gaurī piśācī raktamaṇḍitā / kaṅkāla karttarī khaḍgaṃ vibhratī yāmyasaumyayoḥ //45* | *kākāsyā śyenāgā gaurī piśācī raktamaṇḍitā / kaṃ phalaṃ kartarīṃ khaḍgaṃ bibhratī saumyayāmyayoḥ //381* |

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| 47. Piśitāśā; 121:236 | *phalanūradhā vāme yāmye sarpāsya dhāriṇī / svasthāsāva bhuvarṇā syāt piśitāśiti durbalā //148* | *phalatūladhā vāme saumye sarpāsidhāriṇī / khaḍgasthā babhruvarṇā syāt piśitāśy atidurbalā //148* | *H: phalatūladharā vāme saumye śastrāsi dhāriṇau / khaḍgasthā babhruvarṇā syāt piśitāśatidirvvalā //46* | *phalatūladharā vāme yāmye śastrāsidhāriṇī / kharasthā babhruvarṇāsyāt piśitāśātidurbalā //382* |
| 48. Lolupā; 121:237 | *nṛtyaṃtī lolupā pītā rathasthā sā yāmyasaumyayoḥ / dhvajāḍamarupāsaṃ sapicchakaṃ bibhratī karaiḥ //149* | *nṛtyantī lolupā pītā rathasthā yāmyasaumyayoḥ / dhvajāḍamarupāsaṃca piñcchakaṃ bibhratī karaiḥ //149* | *H: nṛtyantī lolupā pītā kharasthā yāmyasaumyayoḥ / khaḍgaḍamaru-karttarīḥ pāśañ caiva tu vibhratī //47* | *nṛtyantī lolupā pītā rathasthā yāmyasaumyayoḥ / dhvajha-ḍamarūkartayau pāśaṃ picchaṃ ca bibhratī //383* |
| 49. Yamanī; 121:238 | *vamanā puṣpakasthā sā gaurī yakṣaṃganānvitā / gadāpahvisabhṛt saumye sūlatomaradhāriṇī //151* | *vamanī puṣpakasthā sā gaurī yakṣagaṇānvitā / gadāpaṭṭiśabhṛt saumye śūlatomaradhāriṇī //151* | *H: vamanī puṣpakasthā syāt gaurī yakṣagaṇānvitā / gadāpaṭṭiśabhṛt saumye sthūlatomariṇī tataḥ //48* | *gadāpaṭṭiśabhṛt saumye śūlatomariṇī tataḥ / vamanī puṣpakasthā syād gaurī yakṣagaṇānvitā //384* |
| 50. Tapanī; 122:239 | *tapanī sarpagā gaurī narāṃgī pannagātanā / svaphaṇe pānabhoge ca nyastahastograrūpiṇī //152* | *tapanī sarpagā gaurī narāṅgī pannagānanā / svaphaṇe pānabhoge ca nyastahastograrūpiṇī //152* | *H: tapanī sarpagā gaurī varāṅgī pannagānanā / svakarṇeyānayor bhoge nyastahastograrūpiṇī //49* | *sarpasyā sarpagā svaṅgī gauryugrā tapanī dharā / svaphaṇā yāne bhāje ca nyastahastā bhavediyam //385* |
| 51. Vāmanī; 122:240 | *pītā mahākhuṇā vā syā vamanī vibhratī karaiḥ / kuṭhāraṃ laḍakaṃ vāme phanasaṃcākṣamālikā //153* | *pītā mahākhuyānā syād vamanī vibhratī karaiḥ / kuṭhāraṃ laḍḍukaṃ vāme panasaṃcākṣamālikā //153* | *H: pītā mahākhugā yā syāt vāmanī vibhratī kare / kuṭhāraṃ laguḍaṃ vāme'kṣamālāṃ panasan tataḥ //50* | *pītā gehākhuge bhāsyā vāmanī bibhratī kare / kuṭhāraṃ laḍḍuka vāme'kṣamālī panasaṃ tataḥ //386* |
| 52. Vikṛtā-nanā; 122:241 | *sūlabhilulā vā syā siṃhasthā vikṛtānanā / śaṃkhakhaḍvāṃgabhṛt pītā kartṛkābhayadhāriṇī //154* | *+śūlabhinna+ lulāpāsyā siṃhasthā vikṛtānanā / śaṅkhakhaṭvāṅgabhṛt pītā kartṛkābhayadhāriṇī //154* | *H: śūlabhinnalulāpāsyā siṃhākṛṣṭaśarīraṇī / jihvedve vibhratī caiva caturddhā vikṛtānanā //51* | *śūlabhinnalulāyasya saṃhākṛṣṭaśarīriṇāḥ / jihvābhṛd vajirṇī pītā caturdor vikṛtānanā //387* |
| 53. Vāyu-vegikā; 122:242 | *pāvanī vṛkacaṭakārūḍhā śvetavarṇṇā vṛṣānanā / khaḍ(ṭ)vāṃgaṃ ḍamarukaṃ vāme nṛkaṃ śūlaṃ ca dakṣiṇe //150* After Lolupā | *pāvanī caṭakārūḍhā śvetavarṇṇā vṛṣānanā / khaṭvāṃgaṃ ḍamarukaṃ vāme nṛkaṃ śūlaṃ ca dakṣiṇe //150* After Lolupā | *śaṅkhapūraṇikā dvābhyāṃ vṛkābhayadharā dvayoḥ // dvisiṃharathasaṃsthā syāt tālābhā vāyuvegikā /// 52* | *53. śaṅkhapūraṇikā dvābhyāṃ nṛkābhayakarādvāyoḥ / dvihaṃsavad-rathasthā syāt tālabhā vāyuvegikā //388* |
| 54. Vṛhat-kukṣī; 123:243 | *bhāsasaṃsthā bṛhatkukṣiḥ saumye muṇḍakapāladhṛk / gaurī mahātanuḥ sūrpa karttarī vṛkikā_ _ ī //155* | *bhāsasaṃsthā bṛhatkukṣiḥ saumye muṇḍakapāladhṛk / gaurī mahātanuḥ sūrpa karttarī +vṛkikāī+dharī //155* | *bhāsasthitā vṛhatkukṣiḥ saumye muṇḍakapālabhṛt / gaurī mahātanuḥ śaurye karttarīpaṭṭikādanī //53* | *bhāsasthā syād vṛhatkukṣī saumye muṇḍakapālabhṛt / mahākāyā ca gauryaṅga kartarī bhṛn nṛkādinī //389* |
| 55. Vikṛtā; 123:244 | *uṣṭrāpya syā vikṛtā gaurī bhagnakṛd dhikṛtānanā/ tūraṃ ḍamarukaṃ vāma yāmye khaḍgaṃ ca mastakam //54* | *uṣṭrasthā vikṛtā gaurī bhayakṛd vikṛtānanā / tūṇaṃ ḍamarukaṃ yāmye saumye khaḍgaṃ ca mastakam //54* | *H: uṣṭrasthā vikṛtā gaurī bhayakṛd vikṛtānanā / tūṇañ ca ḍamaruṃ yāmye saumye khaḍgāṅgamasthakam //54* | *uṣṭrasthā vikṛtā gaurī bhayakṛd vikṛtānanā / tūraṃ ḍamaruṃ yāmye'syāḥ śeṣe khaṭvāṅgamastakam //390* |
| 56. Viśva-rūpiṇī; 123:245 | *kheṭāsaṃkhabhṛtā vāme yāmye cakrāsidhāriṇī / vaḍamālāvatā pītā tārkṣasthā* ***viśvarūpiṇī //157*** | *kheṭakaśaṅkhabhṛtā vāme yāmye cakrāsidhāriṇī / vaṇamālāvatī pītā tārkṣyasthā* ***viśvarūpiṇī //157*** | *H: kheṭakaṃ khaḍgabhṛd vāme gadācakrāsibhṛt tataḥ / vanamālāvatī pītā tārkṣyasthā* ***viśvarūpikā //55*** | *kheṭaśaṅkhābjabhṛ(d) vāme gadācakrasibhṛt tataḥ / vīndrasthā viśvarūpā syādd hemābhā vanamālinī //391* |
| 57. Yama-jihvā; 123:246 | *muśalaṇ mudgaraṃ vāme yāmye ca paraśuṃ dhanuṃ / bibhratī* ***yamajihvā*** *tu syāmā mahiṣasaṃsthitā //158* | *muśalaṇ mudgaraṃ vāme yāmye ca paraśuṃ dhanuṃ / bibhratī* ***yamajihvā*** *tu śyāmā mahiṣasaṃsthitā //158* | *H: muśalaṃudgaraṃ yāmye paraśuṃ bandhanaṃ tataḥ / vibhratī* ***yamajihvā*** *syāt* ***karālā*** *mahiṣasthitā //56* | *musalaṃ mudgaraṃ yāmye paraśuṃ bandhanaṃ tataḥ / bibhratī yamajihvākhyā karālā mahiṣasthitā //392* |
| 58. Jayantī; 124:247 | *nṛtyaṃti vṛṣabhopetā yāmye ḍamarutūladhṛk / svetābhā muṇḍaśūlograā jayaṃtī vāmahastayoḥ //159* | *nṛtyaṃti vṛṣabhopeta yāmye ḍamarutūlabhṛt // śvetābhā muṇḍaśūlograā jayantī vāmahastayoḥ //159* | *H: nṛtyanti kharagā śvetā yāmye ḍamarutūlabhṛt // sadaityaśaile muṇḍograā jayantī vāmahastayoḥ //57* | *nṛtyantī vṛṣagā śvetā yāmye ḍamarutūlabhṛt / sadaityamuṇḍaśūlograā jayantī vāmahastayoḥ //393* |
| 59. Durjayā; 124:248 | *śvārūḍhā durjayā śvetā rudrabhūtagaṇānvitā / khad(ḍ)gakumbhodyata-* | *(a, SO)śvārūḍhā durjayā śvetā raudrabhūta-gaṇānvitā / khaḍga-* | *H: śvārūḍhā durjayā śvetā raudrī bhūtagaṇāvṛtā / khaḍgakuntodyatakarā* | *khaḍgakuntayutā raudrāśvaruḍhā durjayā matā / nānābhūtāvṛtā* |

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|---|---|---|---|---|
| | *karā ḍargākartṛka-kheṭadhṛk//160* | *kumbhodyatakarā durgā kartṛkakheṭadhṛk //160* | *durgakānanavāsinī //58* | *śvetā durgakānana-saṃsthitā //394* |
| 60. Yamāntikā; 124:249 | *śūlabāṇadharā yāmye dhanuśakti-dharānyataḥ / śakaṃṭakasthātighorā syā kṣīravarṇṇā yamāntikā //161* | *śūlabāṇadharā yāmye dhanuḥśakti-dharānyataḥ / śakaṭasthātighorā yā kṣīravarṇṇā yamāntikā //161* | *H: asakṛt kheṭinīdorbhyāṃ catirdyory yāmya-saumyayoḥ // śūlabāṇadharā yāmye dhanuḥśaktikaronyataḥ //59 śakaṭasthātighorāsyā kṣīravarṇā yamāntikā /* | *śūlovāṇadharā yāmye dhaṇuḥ śaktidharā taḥ/ śakaṭasthātigorāsyā kṣīravarṇā yamāntikā //395* |
| 61. Vīḍalī; 124:250 | *mārjārasthā vīḍālī tu viḍālākṣī bhavet sitā / vāme tūraṃ ca khaḍvāṅgaṃ śūladaṇḍa-trikaṃ karaṃ //162* | *mārjārasthā bīḍālī tu viḍālākṣī bhavet sitā/ vāme tūraṃ ca khaḍvāṅgaṃ śūladaṃḍa-trikaṃ karaṃ //162* | *mārjjārasthā vīḍālī ca viḍālākṣī bhavet sitā //60cd vāme tūṇañ ca khaṭvāṅgaṃ śūlaṃ ṭaṅkañcavibhratī /* | *mārjārasthā viḍālī ca viḍālākṣī bhayet sitā/ vāme turaṃ ca khaṭvāṅgaṃ śūlaṃ ṭaṅka ca bibhratī //396* |
| 62. Revatī; 125:251 | *kṛśā piśācavaktrāṃgā yātasthā tevatī mahā / kaśūlayaṣṭibhir vāme bhiṇḍimālāgajābjadhṛk //163* | *kṛśā piśācavaktrāṃgā kapālasthā ca revatī / kaśūlayaṣṭibhir vāme bhiṇḍipālākapālabhṛt //163* | ***kṛṣṇā**/kṛśā piśācavaktrogrā kapālasthā ca revatī //61 kuśūlayaṣṭibhṛd vāme bhindimālākapālabhṛt /* | *kṛśā piśācavaktratrogrā pretashā revatī matā / triśalayaṣṭibhṛd yāmye bhindipālagadāsibhṛt //397* |
| 63. Pretaṇā; 125:252 | *kundābhā **pretanā** tryākṣī vikṛtā syā savasthā / karttarīśūlabhṛt savye saumye muṃḍakapālinī //164* | *kundābhā **pūtanā** tryākṣī vikṛtāsyā śavasthā / karttarīśūlabhṛt savye saumye muṇḍakapālinī //164* | *kuṇḍābhā **pūtanā** tryākṣā vikṛtāsyā śavasthitā //62 karttarīśūlabhṛd yāmye vāme muṇḍakapālinī /* | *kundābhā pretanā tryakṣā vikṛtā syāt śavasthitā / kartarī śūlabhṛt saumye vāme muṇḍakapālabhṛt //398* |
| 64. Vijayā/ vijayāntikā; 125:253 | *śvetavarṣā vṛṣārūḍhā **vijayā** vijayapradā / śu(ū)laṃ ḍamarukaṃ yāmye vāme khaḍvāṃga-cakradhṛk //165* | *śvetavarṇā vṛṣārūḍhā **vijayā** vijayapradā / śūlaṃ ḍamarukaṃ yāmye vāme khaḍvāṃga-cakradhṛk //165* | *śvetavarṇā vṛṣārūdhā **vijayā** vijayapradā //64* (end is lost) | *śvetavarṇā vṛṣasthā ca vijayā vijayapradā / śūlaṃ ḍamaruṃ yāmye'syāḥ kārdhakhaṭvāṅgadhṛk tataḥ //399 (divyāmbaradharā sarvāḥ sarvābharaṇabhūṣitāḥ / kartavyāḥ śilpibhir nityaṃ yoginyo 'śoṣasiddhidāḥ //400)* |

# 8. Plant Index

| Name | Latin name | Use[1] |
|---|---|---|
| ***akṣa*** | *eleocarpus ganitrus, beleric myrobalan* | Tvaritā worship, AP.308, drives enemies crazy |
| ***aguru/agaru*** | *aquilaria agalocha or amyris commiphora* | DP.50 |
| ***agastya*** | *? agasti grandiflora* | Provokes attack of evil spirits, LP.2.6, SP |
| ***agnigarbha*** | *ammannia baccifera* | |
| ***agnimantha*** | *premna spinosca* | Producing fire by friction |
| ***agniśikhā*** | *gloriosa superba, monospermum cordifolium* | |
| ***aṅkola*** | *alangium decapetalum or salvifolium or hexapetalum* | Poison |
| ***ajakarṇā*** | *vateria indica; terminalia alata tomentosa* | |
| ***ajamoda*** | *apium graveolens or carum copticum, parsley* | |
| ***añjana*** | *memecylon umbellatum; xanthorrhiza* | |
| ***atichatra/atichattra*** | *anisum or anethum sowa; barleria longfolia* | |
| ***atibalā*** | *sida rhombifolia* | Plant used in medicine; powerful charm |
| ***atimuktaka*** | *chrysanthemium indicum* | |
| ***ativiṣā*** | *aconitum heterophyllum or ferox* | Poison |
| ***adhaki*** | *cajanas cajan* | |
| ***anantā*** | *sinduvāra; vitex trifolia; periploca* | Medicinal |

[1] Most of these plants are used in magic recepts and in mixtures for the rituals in the texts of the initiated. For the names of the goddesses looking in same way like the names of plant see App.10, the names marked by*.

| | | |
|---|---|---|
| | *Indica, asclepias pseudosarsa* | |
| ***apāmārga*** | *achyrantes aspera* | Keeps away evil spirits |
| ***amṛta*** | *eulophia camprestris or tenospora cordifolia, emblica officinalis, terminalia citrina, pipper longum etc.* | |
| ***ambā /māṭṛvṛkṣa*** | *pongamia glabra? / psidium guajava* | |
| ***ambuvetasa*** | *water reed* | |
| ***araṇi*** | *breynia rhamnoides? ficus religious, premna spinosa* | Plants for kindling fire |
| ***ariṣṭa(ka)*** | *xanthium strumarium,*<br>*garlic, allium sativum;*<br>*sapindus detergens roxb;*<br>*azadirachta indica* | BS - auspicious |
| ***arka*** | *calotropis gigantea,*<br>*asclepias gigantea;*<br>*swallow wart* | related to Sūrya; provokes entrance of Alakṣmī in LP.2.6; SYM - forbidden to use for initiated: leaves are used for sacrifices; identified with fire in *Vedas* |
| ***arjuna*** | *terminalia arjuna* | *Apsarasas* turn into it. |
| ***alābu*** | *bottle gourd, lagenaria vulgaris* | Used by brahmins-ascetics |
| ***aśoka*** | *sarasa indica;*<br>*jonesia asoka rxb.;*<br>*polyalthia longfolia* | DP.50; worshipped by women; BS - auspicious; Tvaritā worship, AP.308 gives children; linked to *yakṣas*, esp. *yakṣiṇīs*; mothers in Gujarat hold it. Slightly intoxicant. |
| ***aśmantaka*** | *bauhunia tomentosa?* | from the fibers of this plant brahmin's girdle can be made |
| ***aśvakarṇa*** | *shorea robusta; vatica robusta* | |
| ***aśvatta/aśvattha*** | *ficus religiosa* | DP.50, goddess worship; SP, provokes attack of evil spirits, attracts Alakṣmī in LP.2.6; NS - sign of *kṣetra*; SYM - forbidden to use for initiated; BS- inauspicious but depends in which direction it is growing; AP.299 keeps away the *grahas;* used to make fire; drives away the enemies, gives intelligent child; sacred to Vaiṣṇavī. |
| ***aśvagandha*** | *withania somnifera,* winter cherry; *physalis flexuosa* | |
| ***ātmagupta*** | *mucuna pruritus hook* | |
| ***āmalakī/ āmalaka*** | *phyllanthus emblica, emblic myrobalan; gendarussa vulgaris* | Transforms into a woman and back |
| ***āmra*** | *mangifera indica, mango* | Tvaritā worship, AP.308 for long life, |
| ***āmrātaka*** | *spondias mangifera* | |
| ***ārāma*** | *?* | NS, a tree under which one should perform worship |
| ***āsphoṭā*** | *calotropis gigantea, bahinia variegata, echites dichotoma etc.* | |
| ***ikṣu*** | *saccharum officinarium* | |
| ***iṅguda*** | *balanites aegyptiaca;*<br>*terminalia catappa* | |
| ***indrataru or śvetakuṭajā*** | *wrinhtia tinctoria; terminala arjuna* | |
| ***indrayava*** | seeds of *wrightia antidysenterica* | |
| ***iṣugandha*** | *asterocantha longifolia* | |
| ***īśvārī*** | *aristolochia indica* | |
| ***utkatā*** | *saccharum sara, laurus cassia* | |
| ***utpala*** | *nymphaea caerulea* | |
| ***udumbara*** | *ficus racemosa or glomerata* | DP.50 used for the worship of the goddess, SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6; BS - inauspicious, depends on direction where it is growing; AP.299 keeps away the *grahas*; tree sacred to Kaumārī; the serpent bite under this tree has more chances to be mortal in AP.293ff. |
| ***uśira/uśīra/uṣīra*** | *vetiveria zizanioides;*<br>root of *andropogon muricatus* | DP.50 |
| ***ṛṣabhaka*** | plant | |
| ***ṛkṣagandhā*** | *argyreia argenteia, batatus paniculata* | |
| ***eraṇḍā/ eraṇḍa*** | *castor-oil plant, ricinus communis or palma christi* | |
| ***elā*** | *elettaria cardamomum or amomum aromaticum* | DP.50 |

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|---|---|---|
| ***aila/ela*** | *acacia caesia* | DP.50 |
| ***aindri*** | *citrullus colocynthis, cucumber, cardamum* | |
| ***kajara?*** | *strychos nux vomica* | against spirits, excors., used to make pegs for nailing spirits |
| ***kaṭuka/ kaṭūka*** | *picrorhiza kurroa or helleborus niger* | Pungent substance |
| ***kaṇa*** | *cummin seed* | |
| ***kaṇṭakāri/ kaṇṭaka*** | *solanum xanthocarpus etc* | |
| ***kaṇḍura*** | *momordica charantia* | |
| ***kataka*** | *strychnos potatorum - nut tree* | |
| ***kathal*** | *artocarpus heterophyllus* | Linked to *yakṣas* |
| ***kadali*** | *musa paradisiaca, banan or plantain* | Worshipped by women for projeny; SP provokes attack of evil spirits, attracts Alaksmī in LP.2.6; auspicious symbol for marriage |
| ***kadamba(ka)*** | *anthocephalus indicus or chinensis; nauclea cadamba* | Related to Kṛṣṇa; AP. SSP - used for the worship of the *yakṣinīs,* SP provokes attack of evil spirits; linked to a mother in MBH, attracts Alakṣmī in LP.2.6. Legend of turning of a woman into *kadamba* and back. NS, sign of *kṣetra* |
| ***kaṇṭakino vṛkṣā*** | all thorny trees | Attracts Alakṣmī LP.2.6. |
| ***kanya*** | *creeper, aloe perfoliata etc.* | SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6. |
| ***kapikacchu*** | *colocasia esculenta; vitex negundo* | |
| ***kapittha*** | *feronia elephantum* | |
| ***kamala*** | *nelumbium nucifera, lotus* | |
| ***karañja*** | *pongamia pinnata* | Linked to a mother in MBH; NS sign of *kṣetra* |
| ***karamarda*** | *averrhoa carambola or carissa carandaas* | |
| ***karavīra*** | *nerium indicum, oleander, soma* | Offered to Mahākālī; DP.50 - used for the worship of the goddess, SP provokes attack of evil spirits and the encounter with Alaksmī in LP.2.6. |
| ***karīra*** | *capparis decidua, bamboo* | |
| ***karcūra*** | *hedychium spicatum, turmeric* | |
| ***karṇikāra*** | *pterosperium acerifolium or cassia fistula* | |
| ***karpūra*** | *camphore?, cinnamomum camphora* | DP.50 |
| ***kalama*** | *gryza sativa, rice* | |
| ***kalpataru/ kalpavṛkṣa*** | | Appears in paradise context in *purāṇas* and epics, wish-fulfilling tree |
| ***kallola*** | *luffa echinata* | DP.50 |
| ***kastūra*** | *musk, hibuscus plant* | DP.50 |
| ***kahlāra*** | *waterlily* | |
| ***kākajihvā*** | | |
| ***kākamācī*** | *menispermum cocculus* | |
| ***kākodumbarikā*** | *ficus hispida, opposite leaved fig tree* | |
| ***kākolī*** | medicinal plant | DP.50, poison |
| ***kāṇḍīra*** | *achyranthes aspera , momordica charantia* | |
| ***kāyasthā*** | *myrobalaus chebula, emblica officinalis etc.* | |
| ***kālamālikā*** | *ocimum sanctum* | |
| ***kālaśaka*** | *corchorus capsularis, ocimum sanctum* | |
| ***kāleyaka*** | *curcuma xanthorhiza* | |
| ***kāśmīrī/ kāśmīraparṇī*** | *ficus elastica; coctus speciosus, saffron* | DP.50 |
| ***kāśmarī/ kāśmorya*** | *gmelina arborea* | |
| ***kāsamardī/ kāsamarda*** | *cassia occidentalis, negro coffee/ cessia sophera* | Remedy against cough |
| ***kiṅkirata*** | *jonesia asoka* | |
| ***kirāta*** | *andrographis paniculata* | |
| ***kīcaka*** | *bambusa anundinacea* | Wards off evil spirits; but some evil female spirits live in |

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|---|---|---|
| | | bamboo |
| ***kuṃkuma*** | | DP.50 |
| ***kuṭaja*** | *holarrhena antidysenterica* | |
| ***kunda*** | *jasminum multiflorium* | Tvaritā worship, AP.308 |
| ***kuṇḍalī*** | *azima tetracantha* | |
| ***kundurūka*** | *boswellia serrata or thurifera, olibanum* | |
| ***kumārī*** | *aloe barbadensis* | |
| ***kumuda*** | *nymphaea stellata* | Tvaritā worship, AP.308 |
| ***kumbha/ī*** | *careya arborea* | |
| ***kuraṇṭa*** | *striga lutea* | |
| ***kurabaka/ kuravaka kuvera(ka)*** | *barleria cristata* | |
| ***kuberakṣmi*** | *caesalpinia crista* | |
| ***kula*** | *solanum xanthocarpum* | |
| ***kulattha*** | *dolichos biflorus* | |
| ***kulañjana*** | *alpinia galanga* | |
| ***kuśa*** | *desmostachya bipinnata* | Used in all sacrifices |
| ***kuśeśaya*** | kind of tree | |
| ***kuṣmaṇḍa*** | pumpkin? *benincasa hispida* | |
| ***kuṣṭhā*** | *saussurea lappa* | DP.50; AP.299 keeps away the *grahas* |
| ***kusumbha*** | *crocus sativus or carthamus tinctorius* | |
| ***kustumburu*** | *coriandrum sativum* | |
| ***kṛtāmālaka*** | *cassia fistula* | |
| ***ketaka*** | *panadanus odoratissimus* | Related to the serpents |
| ***ketaki*** | *yucca gloriosa* <br> *pandamus odoratissimus* | Sacred tree; forbidden in worship of Śiva, but good for Ganeśa; Cāmuṇḍā holds a *ketaki* flower |
| ***kesara*** | *calophyllum inophyllum* | AP.299 keeps away the *grahas* |
| ***kodrava*** | *paspalum scrobiculatum* | |
| ***kovidāra*** | *bauhinia variegata* | |
| ***kramuka*** | *betel-nut tree etc.* | |
| ***kṣāra*** | *medicinal salt* | |
| ***kṣiraśaka*** | *fragrant tree* | |
| ***kṣirikā*** | *alstonia venenata* | DP.50 |
| ***kṣaudra*** | *michelia campaka* | DP.50 |
| ***kṣemā*** | *angelica glauca or fagonia cretica* | |
| ***khadira*** | *acacia catechu* | DP.50 worship of the goddess, SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6. |
| ***kharjura/ kharjūrī*** | *phoenix sylvestrius, date palm* | |
| ***gajapippalī*** | | |
| ***gandhamāṃsī*** | *nardostachys jatamansi* | |
| ***gandhanākulī*** | *the musk rat of bengal* | |
| ***gandhamūlī*** | *alpinia galanga, olibanum tree* | DP.50 |
| ***garuḍavegā*** | *cocculus hirsutus* | |
| ***ganjika*** | *cannabis sativa* | |
| ***gāṅgeruka*** | *canthium parviflorum* | |
| ***guggulu*** | *commiphora roxburghii, balsamodendron mukul* | AP.299 keeps away the *grahas* |
| ***guñjā*** | *abrus pracatorius* | |
| ***guḍūci.*** | *tinospora cordifolia* | AP.299 keeps away the *grahas* |
| ***guṇḍra*** | *typha elephantina* | |
| ***girimallikā*** | *writhia antidysenterica* | |
| ***girikarṇikā*** | *clitoria ternatea* | |
| ***gokṣura*** | *tribulus terrestris* | |
| ***godhūma*** | *triticum aestivum* | DP.50 |
| ***gorākṣi*** | *adansonia digitata* | |
| ***granthiparṇaṃ*** | *jatuka plant* | |
| ***ghana*** | *cyperus rotundus* | |

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|---|---|---|
| ***ghṛtakumārī*** | *aloe barbadensis* | |
| ***cakramarda*** | *cassia tora* | Relieves pain |
| ***caṇaka*** | *cicer arietinum* | |
| ***caturaṅgulā*** | *cathartocarpus fistula* | |
| ***candana/ chandana*** | *santalum album* | DP.50; smell keeps away evil spirits; AP.299 keeps away the *grahas* |
| ***candraḥ*** | *kāmpilla plant, etc.* | |
| ***campa(ka)*** | *michelia champaca/magnolia grandiflora/ plumeria acuminata* | DP.50, Tvaritā worship, AP.308, prosperity; *yakṣas* are depicted inside the flowers of *campa* |
| ***harichampaka*** | *artabortrys odoratissimus* | |
| ***ciñcinī*** | *kind of tree, tamarind* | *Cincinisamuccaya* |
| ***ciribilva/ cirabilva*** | *pongamia pinnata or elaeocarpus serratus* | |
| ***cūta*** | *mango tree* | SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6 |
| ***chatra/chattra*** | *adropogon schoenanthus etc* | Sign of royal power |
| ***chyuri*** | *bassia bytyracea* | Never to be used for food or shadow, impure, intoxicating |
| ***jaṭāmāṅsī*** | *nardostachys* | |
| ***japa puṣpi*** | *hibiscus rosasinensis* | offered to Kālī |
| ***jambu*** | *syzygium jambos* | Serpent bite under this tree has more chances to be mortal - AP.293ff.; Tvaritā worship, AP.308, gives prosperity |
| ***jayā*** | *abution theophrastil* | |
| ***jātīphala*** | *myristica fragrans, nutmeg tree* | |
| ***jāti/ī*** | *jasminium officinale* | DP.50 |
| ***jīraka*** | *cuminum cyminum* | |
| ***jīvaka*** | *bridelia montana* | |
| ***jīvitā/jīvantī*** | *desmotrichum fimbriatum* | |
| ***jyotiṣmatī*** | *cardiospermum halicacabum* | |
| ***jhallapuṣpa*** | *biophytum sensitivum* | |
| ***tagara*** | *valeriana wallichii* | DP.50 |
| ***tanduliyaka*** | *amaranthus spinosus or viridis* | |
| ***tapasvanī*** | kind of *karañja* tree | |
| ***tamāla(ka)*** | *cinnamomum tamala* | SP provokes attack of evil spirits, invites Alakṣmī in LP.2.6. |
| ***talamūli*** | *curculigo orchioides* | |
| ***tāla*** | *borassus flambelliformis, palmyra palm* | DP.50 - used for the worship of the goddess, SP provokes attack of evil spirits, invites Alakṣmī in LP.2.6; sign of *kṣetra* in NS; home for demons; the ass-demon, killed by Kṛṣṇa and Balarama, appeared from it. Intoxicant. AP.299 keeps away the *grahas* |
| ***tāliśapatra*** | *flacourtia jangomas* | |
| ***tintidīka/ tintiḍī*** | *tamarindus indica* | SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6 |
| ***tinduka*** | *diospyros paniculata* | |
| ***timira*** | *turmeric?* | |
| ***tila*** | *sesamum indicum* | DP.50; AP.299 keeps away the *grahas* |
| ***tilaka*** | *clerodendrum phlomoides* | |
| ***tuṇḍikerī*** | *cotton plant?* | DP.50 |
| ***tumbi*** | *gourd* | |
| ***turuṣka*** | *olibanum tree* | DP.50 |
| ***tulasi*** | *Ocimum sanctum* | Wife of Viṣṇu; also called *bhūtāgni* and protects from evil spirits |
| ***tuvarikā*** | *avicennia officinalis* | |
| ***trapuṣa/ trapusa*** | *cucumis sativus* | |
| ***trāyamāṇā*** | *ficus heterophylla* | |
| ***triphalā*** | *3 myrobalans, 3 fruits* | |
| ***triputa*** | *allophylus serratus* | |
| ***trivritā*** | *vitis vinifera* | |
| ***tvakpatri*** | *cassia bark* | |
| ***dantaśatha*** | *wood apple tree* | |
| ***dantī*** | *baliospermum montanum* | |

| | | |
|---|---|---|
| ***damanaka, dāmanī*** | *artemisia siversiana* | DP.50 |
| ***darbha*** | *desmostachya bipinnata* | |
| ***davadagdhaka*** | *costus speciosus or arabicus* | |
| ***dāḍima*** | *punica granatum* | |
| ***dāruharidra*** | *coscinium fenestratum* | |
| ***dārvikā/ darvihara*** | *berberis aristata* | |
| ***durālabhā*** | *alhagi pseudalhagi* | |
| ***dūrvā*** | *cynodon dactylon* | Used in all sacrifices |
| ***devakī*** | *canna indica* | |
| ***devadāru*** | *cedrus deodara ?* | |
| ***droṇī*** | *pandanus odoratissimus* | |
| ***dhatura?*** | *datura stramonium* | Used for worship of Siva, drug |
| ***dhanaka/ dhanyāka*** | *coriandrum sativum* | Tvaritā worship, AP.308, gives all *siddhis,* destroys *īti.* |
| ***dhava*** | *anogessissus latifolia* | |
| ***dhātaki*** | *grislea tomentosa* | AP.299 keeps away the *grahas* |
| ***dhātrī*** | *emblica officinalis* | |
| ***dhānyaka*** | *coriander* | Tvaritā worship AP.308, prosperity |
| ***dhāra-kadamba*** | *adina cordifolia* | |
| ***naktamāla*** | *pongamia pinnata* | |
| ***nandikāvarta*** | *tabernaemontana coronaria* | SP provokes attack of evil spirits, invites Alakṣmī in LP.2.6 |
| ***navamallikā*** | *jasminum arborescens* | |
| ***nāgakesara*** | *mesua ferrea, iron wood* | DP.50; *yakṣiṇī* Candrā makes it florish with her kiss |
| ***nāgavalli*** | *piper betle, pan* | Linked to Lakṣmī, Kāma etc |
| ***nārikela*** | *cocos nucifera* | |
| ***nimba*** | *azadirachta indica* | Related to Sitalā, worshipped by women; ward off evil spirits, used in exorcism, used for protection in cremation ground practices; wards away the spirits that can attack a new-born child or his mother; Kālī is believed to live on this tree; related to snake-cults; NS -sign of *kṣetra;* AP.299 keeps away the *grahas* |
| ***nirguṇḍī*** | *vitex negundo* | |
| ***niṣpāva niṣpāvavallarī*** | *dolichos lablab* | Attract Alakṣmī in LP.2.6. |
| ***nīpa*** | *anthocephalus indicus* | |
| ***nīlotpala*** | *blue lotus* | Tvaritā worship, AP.308, *siddhis* |
| ***nyagrodha*** | *ficus bengalensis* | DP.50; worshipped by women to avert widowhood; tree on which spirits dwell; in Tamil Nadu people are hanging flesh on the branches of this tree, placentas of animals. Satyavan went to Yama after sleeping under this tree. Kālī is represented as hanging the heads of beings and demons killed by her on the branches of this tree. SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6 |
| ***pataṅgī*** | *caesalpinia sappan* | |
| ***paṭolaḥ*** | | |
| ***patra*** | *laurus cassia, cinnamomum zeylanicum* | |
| ***padma*** | *nelumbo nucifera* | DP.50 |
| ***padmaka*** | *prunus cerasoides* | |
| ***panasa*** | *artocarpus heterophyllus* | SP provokes attack of evil spirits, attracts Alakṣmī in LP.2.6; BS - auspicious |
| ***paripelava*** | | |
| ***paruṣaka/ parūṣaka*** | *grewia asiatica* | |
| ***parṇī/parṇikā*** | | |
| ***parvata*** | *tree* | NS - sign of *kṣetra* |
| ***pāṇḍūka*** | *corn* | |
| ***pātalā/pāṭalā/ pātali*** | *stereospermum suaveolens* | Tvaritā worship, AP.308, gives beauty |
| ***paṭhā*** | *cissampelos pareira or cyclea burmanni* | |
| ***palasha?*** | *butea monosperma* | Against evil spirits; AP.299 keeps away the *grahas* |

| | | |
|---|---|---|
| ***pārijāta(ka)*** | *erythina indica, night jasmin, nyctanthes arbror-tristis* | DP.50; tree belonging to the paradise of Indra |
| ***pippalī*** | *piper longum* | |
| ***pipal=bodhi tree pippal*** | *ficus religiousa* | Tree under which Buddha achieved enlightment; abode of *nāgas,* ghosts live on this tree; worship of the goddess should be performed under this tree in NS |
| ***piśācavṛkṣa*** | *ailanthus triphysa, alston, trophis aspera* | |
| ***pīlu*** | *salvadora oleoides* | |
| ***putrajīvaka*** | *putranjiva roxburghii* | the neclaces of seeds keep children in good health |
| ***punnāga*** | *calophyllum inophyllum* | DP.50; BS - auspicious |
| ***putikā*** | *basella alba* | |
| ***pūgaphala/ pūgīphala*** | *areca catechu, areca nut, betel nut palm* | |
| ***priyaṅgu*** | *algaia elaegnoidea etc.* | AP.299 keeps away the *grahās* |
| ***priyaka*** | *anthocephalus indicus etc* | |
| ***priyāla/ priyālaka*** | *buchanania lanzan* | |
| ***priṣṇiparnī*** | | |
| ***plakṣa*** | *ficus arnottiana* | DP.50; BS – inasupicious, depends on direction where it is growing |
| ***phaṇijjhakaḥ*** | | AP.299 keeps away *grahas* |
| ***phalgu*** | *ficus oppositofolia* | |
| ***bakula*** | *mimusops elengi, spanish cherry* | AP; SSP, DP- used for the worship of the goddess, SP provokes attack of evil spirits, and also has capacity to keep them away, invites Alakṣmī in LP.2.6; BS – auspicious; *yakṣas* live on them |
| ***badara/ī*** | *zizyphus jujuba* | Offered to *pitṛs;* blessed by Rāma, forbidden to cut the branches |
| ***bandhuka/bandhujīva*** | *pentapetes phoenicea* | SP provokes attack of evil spirits and entrance of Alakṣmī in LP.2.6 |
| ***bāluka? balukanda*** | *amorphophallus campanulatus* | |
| ***bibhitaka*** | | |
| ***bimba*** | *coccinia indica* | SP provokes attack of evil spirits |
| ***bilva*** | *aegle marmelos, wood apple* | DP.50; linked to Śiva, Lakṣmī; girls are married to bel-fruit; AP.299 keeps away *grahas*; Tvaritā worship, AP.308, prosperity, total knowledge; three leaves of it represent the trident of Śiva; should be planted on northern side of the house |
| ***bījapūra*** | *citrus medica* | |
| ***bṛhati/ī*** | *solanum xanthocarpum* | |
| ***bhṛṅgī*** | *aristolochia bracteolata* | |
| ***brāhmī*** | *centella asiatica or bacopa monnieri* | |
| ***brahmavṛkṣaś*** | *butea frondosa or ficus glomerata* | Attracts Alakṣmī in LP.2.6. |
| ***bhaṇṭākī*** | *solanum melongena* | |
| ***bhadrā*** | *acorus calamus* | |
| ***bhallātaka*** | *semecarpus anacardium* marking nut tree | SP provokes attactk of evil spirits, invites Alakṣmī in LP.2.6. |
| ***bhavya*** | *averrhoa carambola* | DP.50 |
| ***bhāṇḍīra*** | *indian fig tree, clerodendrum viscosum* | |
| ***bhumyāmalakī*** | *flacourtia cataphracta* | |
| ***bhūminimvaḥ*** | | |
| ***bhūtūmbi*** | *ceropegia candelabrum* | AP.299 keeps away *grahas* |
| ***bhūrja*** | *betula alnoides or utilis, birch* | *mantras* are written on the bark protect from evil spirits |
| ***bhustṛṇa/ bhūstriṇa*** | *cymbopogon citratus stapt* | |
| ***bhṛṅgarāja/ bhārṅgī*** | *clerodendrum indicum* | |
| ***mañjiṣṭhā*** | *rubia cordifolia* | AP.299 keeps away *grahas* |
| ***maṇi, mauktika*** | *? crystall?* | DP.50 |
| ***maṇḍa*** | *emblic myrobalan* | DP.50 |

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|---|---|---|
| ***madana*** | *randia dumetorum*<br>*catunaregum spinosa* | |
| ***madayantikā/ mada?*** | *arabian jasmine* | DP.50 |
| ***madhuka/ madhūka*** | *cynometra ramiflora* | DP.50; forbidden to study Vedas in the shadow of this tree; Tvaritā worship, AP.308, gives all desires |
| ***madhu(ka)parṇī*** | *centella asiatica* | |
| ***madhurikā*** | *many plants* | |
| ***madhulikā*** | *black mustard* | One of mothers attending on Skanda |
| ***mandāra*** | *one of 5 trees of Indra's paradise* | |
| ***mayuraśikha*** | *actiniopteris australis,*<br>*adiantum incisum* | |
| ***marīca*** | *piper nigrum* | |
| ***mallikā*** | *?gaertnera racemosa?* | SP provokes attactk of evil spirits and entrance of Alakṣmī in LP.2.6; Tvaritā worship, AP.308 agitates people |
| ***mahākṣira*** | *sugarcane* | |
| ***mākaranda*** | *mango tree, myrobolan* | Name of friend of Mādhava |
| ***mahānimbu*** | *ailanthus excelsa or citrus limon* | |
| ***mātulaṅgaka*** | | |
| ***mālatī*** | *jasmin, aganosma calycina, aganosma dichotoma* | |
| ***mālā*** | *trogonella corniculata* | |
| ***māṣa*** | *phaseolus radiatus* | |
| ***māṣaparnī*** | *teramnus labialis or atylosia goensis* | |
| ***muñjaka*** | *species of rush* | |
| ***mudgaparnī*** | *phaseolus mungo* | Related to Hanuman |
| ***musta/ā*** | *cyperus rotundus* | |
| ***mriṇāla*** | *lotus* | |
| ***mridvikā/ mṛdvīkā*** | *vitis vinifera* | |
| ***moca*** | *moringa pterygosperma, musa sapientum etc.* | |
| ***maurvī*** | *sanseviera roxburghiana* | |
| ***yavākhya*** | *hordeum vulgare* | DP.50 |
| ***yavāsa?*** | *chenopodium album* | |
| ***raktachandana/ raktaskandana*** | *anaphalis neelgerriana* | |
| ***raktaphala?*** | *Indian fig tree* | Tvaritā worship, AP.308 |
| ***rasānyana/rasa*** | *commiphora myrrha* | DP.50 |
| ***rājajambuka*** | *date tree* | |
| ***rājādana*** | *alstnia venenata* | |
| ***rajagiri*** | *amaranthus caudatus* | |
| ***rājaphala*** | *trichosanthes dioeca* | AP.299 keeps away *grahas* |
| ***rudrākṣa*** | *eaeocarpus sp.* | Beads are used for *mālās* and for protection, frightens *ḍākinīs* etc. Used for exorcism |
| ***reṇukā*** | *piper aurantiacum* | |
| ***rohinī/ rohitakaḥ*** | *aphanamixis polystachya* | SP provokes attactk of evil spirits |
| ***rohiṣa*** | *cymbopogon martinii* | |
| ***lakuca*** | *artocarpus lakoocha* | |
| ***lakṣmaṇā*** | *mandragora officinarum* | |
| ***lavaṅga*** | *syzgium aromaticum* | |
| ***lavalīphala*** | *cicca acida* | |
| ***lavana valli*** | *asystasia gangetica* | |
| ***loca*** | *celosia cristata, cock's comb* | |
| ***lodhra*** | *symplocos paniculata* | AP.299 keeps away *grahas* |
| ***vacā*** | *orris root, acorus calamus* | |
| ***vajra kaṇḍa*** | *amorhophallus sylvaticus* | |
| ***vajradru*** | *euphorbia plant* | |
| ***vañjulaś*** | *various kinds of plants* | |
| ***vaṭa*** | *banyan, holy fig,* | *Vaṭayakṣinī* in SP.1.2.62; NS worship of the goddess should be performed under this tree; sign of *kṣetra* in NS; SYM forbidden to use for initiated; BS - inauspicious, |

| | | |
|---|---|---|
| | | depends on the direction where it is growing; AP.299 keeps away *grahas;* the serpent bite under this tree has more chance to be mortal in AP.293ff. |
| ***varuṇī*** | *crataeva nurvala* | |
| ***vārāhī*** | *tacca aspera* | |
| ***vārida*** | *cyperus grass* | |
| ***vāsikā*** | *adhatoda vasica* | |
| ***vāsīphala*** | *gendarussa vulgarus* | |
| ***vikaṅtaka*** | *gymnosporia spinosa* | |
| ***viḍaṅga*** | *embelia ribes* | |
| ***vidāri(kā)*** | *solanum varbascifolium* | |
| ***vibhītaka*** | *terminalia belerica* | |
| ***viśveśvarī*** | *hibiskus mutabilis* | |
| ***viṣā*** | *aconitum ferox, aconitum napellus* | |
| ***vīrā=arjuna*** | *terminalia arjuna* | |
| ***vṛndā=tulasi*** | *holy basil, ocimum sanctum* | Incarnation of Lakṣmī, of great importance in *Viṣṇuyāmala*, incarnation of Sītā; Vṛndavan is the forest of *tulasi*. |
| ***vetasa*** | *calamus rotang* | |
| ***vetrāgra*** | *calamus rotang* | |
| ***vyāghranakha*** | *euphorbia antiquorum* | |
| ***vyāghrapāda*** | *gymnosporia spinosa* | |
| ***vyāmaka*** | *costus speciosus* | |
| ***śaṇa*** | *crotalaria juncea* | |
| ***śatāvarī*** | *asparagus gonocladus or racemosus* | |
| ***śatapuṣpa*** | *pimpinella anisum, or anethum sowa kurz* | |
| ***śami(dhānya)*** | *prosopis spicigera* | |
| ***śamiparṇāsa*** | *? ficus benjamina* | Spirits of the dead live on these trees; Hanuman also; goddess Sami; BS - auspicious |
| ***śallakī*** | *boswellia serrata* | DP.50 |
| ***śāka*** | *tectona grandis* | AP.299 keeps away the *grahas* |
| ***śāla*** | *shorea robusta* | DP.50; BS – auspicious; linked to *yakṣiṇīs* |
| ***śalagrama*** | *fossilized ammonite* | Form of Viṣṇu |
| ***śālmalī*** | *morus acedosa or bombax malabaricum* | Hellish tree, evil spirits live on it, never go near, forbidden to study Vedas in the shadow of this tree; linked to *yakṣas*, Hariti, stealer of children. But Māyā-devī gave birth under it to Buddha. Tvaritā worship, AP.308, kills enemies |
| ***śāli*** | *oryza sativa, common rice* | Durgā worship |
| ***śiṃśapā*** | *dalbergia sissoo* | Home for *vetāla* |
| ***śiriśa/śirīṣā*** | *albizzia lebbeck, black - albizia amara, indian walnut* | |
| ***śilapatra*** | | AP.299 keeps away *grahas* |
| ***śivā*** | *cinnamomum tamala* | |
| ***śivamallī*** | | |
| ***śiśumārī*** | plant, fat of dolphin, constellation | One of mothers of Skanda |
| ***śṛṅgī/śṛṅgātakī*** | | |
| ***śriṅgavera*** | *zingiber officinale* | |
| ***śoṇāka/śyoṇāka*** | *groxylum indicum* | |
| ***śyāma(ka)*** | *echinochloa frumentacea* | DP.50 |
| ***śleśmātaka*** | *cordia dichotama* | Forbidden to study Vedas in the shadow of this tree, the serpent bite under this tree has more chances to be mortal - AP.293ff.; different kinds of *bhūtas* appear from it |
| ***śveta*** | birch tree | |
| ***ṣaṣṭika*** | *a kind of rice growing in 60 days* | DP.50 |
| ***ṣaḍgranthā*** | *root of long pepper* | |
| ***saptacchada*** | *alstonia scholaris* | |
| ***saptaparṇa*** | *alstonia scholaris, mimosa pudica* | |
| ***sarja*** | *shorea robusta* | AP.299 keeps away the *grahas* |
| ***sarpasthala?*** | | DP.50 |
| ***sarṣapa*** | *brassica integrifolia or alba or napus* | DP.50 |
| ***sahadevī/ sahadeva*** | *vernonia cinerea* | |

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|---|---|---|
| ***sahā*** | *hibiscus tiliaceus* | |
| ***sahacāra*** | *barleria courtallica* | |
| ***siṃhī*** | *gendarussa vulgaris* | |
| ***sinduvāra*** | *vitex negundo* | |
| ***sugandha*** | | DP.50 |
| ***suvarṇataru*** | *cassia fistula* | |
| ***suvarcala*** | *linum usitatissimus, hemp etc* | |
| ***sūryamukhi*** | *sunflower, helianthus annus* | |
| ***sobhāñjana/śau.-*** | *moringa oleifera, drumstick* | |
| ***soma*** | non identified. | |
| ***saugandhika*** | *white water lily* | |
| ***svarṇapuṣpa*** | *jasminum humile, nepali jasmin* | |
| ***sverṇavṛkṣā*** | *cassia fistula* | Linked to *vana-gods* and *yakṣas.* |
| ***haṃsapadi*** | *adiantum venustum* | |
| ***haṃsavatī*** | *adiantum philipense* | |
| ***hari(kasa)*** | *acanthus ilicifolius* | |
| ***haridratara*** | *coscinum fenestratum* | |
| ***haridrā*** | *curcuma longa, turmeric* | Protects children from evil |
| ***harītakī*** | *terminalia chebula, black myrobalan* | |
| ***hastikarṇa*** | *alocasia macrorrhiza* | |
| ***hingu(patrika)*** | | AP.299 keeps away the *grahas* |

# 9. Animal Index

This schema shows what kind of animals consitute the heads of *gaṇas* and heads and *vahānas* of goddesses.

| **Animal** | **Translation** | **Text** | ***Yoginī*-temples, iconography.**<br>**v- vahāna, f- face.** |
|---|---|---|---|
| *aja=chāga* | goat | USP.164 *gaṇa*, LP.1.72, NS | Lokhari f |
| *aṇḍīra* | fish? | | |
| *anala* | fire or monkey | | DP.50v |
| *abjāda* | lotus-eater, swan | | |
| *aśva* | horse | USP.164 *gaṇa*, USP.64 mother; KT, SSS.15v | DP.50v; Shandol f; Ranipur-Jharilal f; Lokhari f; Hirapur.60v; |
| *ali, dvirepha, puṣpaliṭ, bhṛṅga, ṣaṭpada, bhramara; pataṅgikā, puttikā* | bee | | |
| *ahi* | snake | | |
| *ākhu* | mouse | SSS.15v | |
| *Ibha, kari* | elephant | SSS.15vf | |
| *ulūka* | owl | USP.164 *gaṇa*, USP.64 – mother SYM, NS, YSP, KT, KJNN | |
| *urabha* | | | |
| *uṣṭra* | camel | USP.164 *gaṇa;* SYM, NS, YSP, KJNN, SSS.15v | DP.50v; Bheraghat v |
| *utkrośa* | osprey | NS | |
| *ṛkṣa* | bear | USP.164 *gaṇa*, SYM, YSP, KT, SSS.15v | Lokhari f |
| *ekaśapha* | animal with uncloven hoofs | | |
| *kaṅka* | a heron | USP.64, mother | |
| *katuka* | | | |
| *kapiñjala* | osprey | | |
| *kapota* | dove | KJNN | Hirapur.43v |
| *karāyikā=pūrṇakūṭa* | blue jay | | *svarṇacūḍa* |
| *karāya/kurāya* | screech owl? | | |
| *karkaṭa* | crab | | Hirapur.33v |
| *karkara* | the demoiselle crane | | |
| *kalabha* | elephant or camel | | |

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|---|---|---|---|
| *kalaviṅkā* | Sparrow | | |
| *kalahakārikā=rāla* | a bird | | |
| *kaṣṭhakukkuṭā* | | | |
| *kāka* | crow | USP.164 *gaṇa*,= USP.25, USP.64, mother; NS; SSS.15f | Hirapur.37v |
| *kādambakā* , *kalahaṃsaka* | Goose | | |
| *kādambānmārjārā* | agile cat | | |
| *kāraṇḍa(va)* | a duck | NS, USP.164 *gaṇa* | Hirapurapur, n.59, v |
| *kālakūta* | | | |
| *kāvānsiṃha* | | | |
| *kukkuṭa* | cock | USP.164 *gaṇa*, USP.64 mother; SYM | |
| *kumbhira* | sea-monster | | |
| *kumkumcuḍaka* | | | |
| *kurarī* | osprey | | |
| *kuraṅga* | deer | | |
| *kulāla-kukkuṭa* | wild fowl | | |
| *kūkurā* | dog | | |
| *kūrma* | tortoise | USP.164 *gaṇa;* SSS.15v | Hirapur.4v |
| *kṛkalāsa, saraṭa* | chameleon | USP.164 *gaṇa* | |
| *kṛkavāku?* | cock | USP.164 *gaṇa* | |
| *kekī* | peacock | | |
| *koka* | ruddy goose | USP.164 *gaṇa* =USP.25 | |
| *kokila, pika* | cuckoo | KJNN, USP.164 *gaṇa* | |
| *koyaṣṭī* | Lapwing | | |
| *kola* | pig | SSS.15v | |
| *kauśika* | owl or ichneumon | SSS.15v | DP.50v |
| *krakara* | a kind of partridge | | |
| *krauñca* | the curlew | | |
| *kroṣṭukā* | | USP.164 *gaṇa* | |
| *khañjanaka=khañjarīṭa* | wagtail | KJNN | |
| *khaṭvāṅgāllūṃbdhakā* | civet cat | | |
| *khaḍga* | rhiniceros | SSS.15v | |
| *khadyota* | glow-worm | | |
| *khara= gardabha* | donkey | USP.164 *gaṇa*; SYM, YSP; SSS.15vf | DP.50v, Hirapur.38,63v |
| *gaja* | | USP.164 *gaṇa*, =AP.50, =LP.1.72, USP.64 mother; SSS.15v | DP.50 fv |
| *gaṇḍaka* | bull | SSS.15v | |
| *garuḍa* | | USP.164 *gaṇa* | DP.50v; Hirapur.12v |
| *gṛhagodhikā* | lizard | | = kuḍyamatsya - wall-fish |
| *gṛdhrasya* | vulture? | USP.164 *gaṇa;* NS, YSP, KJNN; SSS.15v | |
| *go*=usrā | cow | USP.164. *gaṇa*, AP.50 | |
| *godha* | Alligator, lizard | USP.164 *gaṇa* | |
| *gomayu* | chacal? | USP.164 *gaṇa* | |
| *cakora* | greek partridge | | *jīva=cakora* |
| *cakravāka, koka, cakra* | ruddy goose | USP.164 *gaṇa*, USP.64, mother, NS; SSS.15v | |
| *caṭaka* | sparrow | SSS.15v | |
| *cātaka* | pied crested cuckoo | | |
| *camara* | yak | | Hirapur.55v |
| *chāga?* | | USP.164 *gaṇa* | |
| *chikkara* | civet cat? | | |
| *chippikā* | nightjar | | |
| *chuchu* | musk-rat | | |
| *chucchundari* | doe/ musk-rat | | *= sugandhamūṣikā, nṛpasutā* |
| *jambuka* | chakal | SSS.15v | |
| *jalebha* | hippopotamus | | |
| *jīvajīva=do* | | | |

| | | | |
|---|---|---|---|
| *tarakṣu* | hyena | USP.164 *gaṇa* | |
| *tāmracūḍa* | cock | | |
| *timi* | whale | | |
| *tittira* | francoline partridge | USP.164 *gaṇa* | |
| *titibha* | bird | | |
| *daṃṣṭrin* | tusked animal | | |
| *daṇḍa* | might mean a horse | | DP.50 plenty v |
| *dardura=maṇḍūka* | frog | mb USP.164 *gaṇa* | |
| *dindima* | | | |
| *dhikkara* | animal sound dhik | | deer |
| *duṇḍubha* | non-poison. snake | | DP.50v |
| *dvīpin* | leopard | USP.164 *gaṇa;* SSS.15v | |
| *dhātuka* | | | |
| *nakula* | mongoose | USP.164 *gaṇa*; KJNN; SSS.15v | Hirapur.v |
| *nakra/grāha* | crocodile | SSS.15v | Hirapur.7v |
| *nandana* | frog | KJNN | DP.50,v; Hirapur.19 |
| *naptṛka* | a bird | | |
| *nāra* | | | DP.50 |
| *nīlagai?* | blue antelope/cow | | |
| *pārāvata* | pigeon | USP.164 *gaṇa* | *hārīta* |
| *piṅgala* | crane or owl | | |
| *pipīlika?* | ant? | | |
| *pippīka* | ? | | |
| *pirili* | ? | | |
| *putrapriya* | | | |
| *pṛṣata* | spotted antelope | | |
| *pṛthuroman=mīna* | fish | | |
| *pṛṣṭa?* | | USP.164 *gaṇa* | |
| *pecikā* | small owl | | = *ulūka, piṅgalikā, hakkā* |
| *prabhadraka* | | | |
| *preta* | | | DP.50 v |
| *planākhya* | fish or bird? | | DP.50v |
| *plavaṅga* | a kind of bird | | DP.50.v |
| *phanindra?* | | USP.164 *gaṇa* | |
| *pheṇṭa?* | | | |
| *barhin* | peacock | SSS.15v | |
| *balākā, baka, kahva* | crane | NS | |
| *balgulī=carmacaṭikā* | flying fox/cockroach | | |
| *biḍāla/viḍāla* | cat | | |
| *bileśaya* | burrow-dweller | | |
| *bhadra* | cow | | DP.50v |
| *bharadhvāja* | skylark | | Mb Bhārākhya from DP.50v |
| *bhāsa= pūrṇakūṭa, kurabaka, karāyika; bhaṣaka* | cock, blue jay | | SSS.15v; *cāṣa, kūṭapūrī* |
| *bhujaga* | snake | | |
| *makara* | | USP.164 gaṇa | DP.50.v; Hirapur.58v |
| *matkuṇa* | bug | | |
| *matsya* | fish | | Hirapur.16v |
| *madgu* | water-birds | USP.64, mothers | |
| *mayūra* | peacock | SYM | DP.50.v; Hirapur.30v |
| *mahānīlā* | blue ox | | |
| *mahiṣa* | bison, buffalo | USP.164 *gaṇa;* SYM, NS, KJNN SSS.15v | DP.50v; lokhari f; Hirapur, 18f; |
| *mañjulītaka* | gallinule | | |
| *mātaṅgā* | | | |
| *mārjara* | cat | USP.164 *gaṇa,*= USP.25; NS, YSP, KT, KJNN; SSS.15v | Ranipur-jharilal, f; Hirapur.32 f; |
| *mīna* | fish | SSS.15vf | |
| *mūṣaka* | rat | KJNN | |
| *mṛga* | antelope, deer | USP.164 *gaṇa;* SSS.15v | DP.50v; Lokhari, f,v; Hirapur.64,57,62,36,9, 52v |

| | | | |
|---|---|---|---|
| *mṛga* | antelope | | |
| *meṣā* | ram | USP.164 *gaṇa;* SSS.15v | Lokhar |
| *rājahaṅsa* | swan or flamingo | | |
| *rohita* | | | |
| *lāvaka* | quail | USP.164 *gaṇa* | |
| *lūtā, ūrṇanābha, tantuvāya, markaṭa* | spider | LP.1.44 v of *gaṇa* | |
| *lomāśa* | jackal | USP.164 *gaṇa* | |
| *lohapṛṣṭhā* | heron | | |
| *vānara* | monkey | YSP; SSS.15vf | Hirapur.11, |
| *vāyasa* | cow | | |
| *vāraha = kola, potrī* | boar | USP.164 *gaṇa* | AP.362, Hirapur.25f, 13v, 39v; Ranipur-Jharilal f; |
| *vṛka* | wolf | USP.164 *gaṇa;* SSS.15v | |
| *vṛta* | tortoise | | DP.50.v |
| *vṛścika, śūkakīṭa* | scorpion | KJNN | DP.50v; Hirapur.40v |
| *vṛṣa* | bull | SSS.15vf | DP.50v; Hirapur.41v |
| *vesara* | mule | | |
| *vyāghra* | tiger | USP.25 and 164 *gaṇa*, USP.64 -mother | |
| *śatapatra* | wood-pecker | USP.164 *gaṇa* | |
| *śarabhā* | | USP.25 *gaṇa* | |
| *śardūla* | tiger | USP.164 *gaṇa* | |
| *śalabha* | wasp | | |
| *śalya* | porcupine | | |
| *śaśa* | hare | USP.164 *gaṇa* | Lokhari f |
| *śaśaghna* | hawk | | |
| *śāmbara* | | | |
| *śikhin* | peacock, peathen | USP.64 mother | |
| *śiva* | jackal | USP.64 mother | |
| *śiśumara* | | USP.164 *gaṇa* | |
| *śuka* | parrot | USP.164 *gaṇa;* YSP | Hirapur.53v |
| *śūkara=vañjula* | hog | | =*kroḍa;* SSS.15f |
| *śṛgāla* | doe | USP.164 *gaṇa* | |
| *śyāmā=śāmā* | copsychus malabaricus | | *= potakī, kapotakī* |
| *śyena* | hawk | USP.164 *gaṇa*, USP.64 mother; SSS.15v | |
| *śrīkaṇṭha* | peacock | | |
| *śrīkarṇa* | a bird | | |
| *śvan* | dog | USP.164 *gaṇa*, USP.64 mother; SYM, NS, YSP, KJNN; SSS.15v | = śārameya; Lokhari f; Hirapur.21v |
| *śvāvidh* | porcupine | | |
| *sarpa* | snake | YSP, KT, KJNN; SSS.15vf | Lokhari f; Ranipur-Jharilal f; Hirapur.22v, 34f, 10v |
| *sārasa* | crane | | SSS.15v |
| *sāraṅgā, tokaka* | antelope or cātaka bird | | |
| *siṃha= hryakṣa, kesari, hari* | lion | USP.164 *gaṇa*, LP.1.44. v. of *gaṇa*, USP.64 mother; SYM, YSP, KJNN | AP.362; Hirapur.51f, 44v, 20v, 26f |
| *siṃhanāda* | a bird | | |
| *sīrapādā* | porpoise | | |
| *haṅsa* | swan | USP.164 *gaṇa*, USP.64, mother; NS, KJNN; SSS.15v | DP.50v |
| *haya* | horse | LP.1.72; SSS.15vf | |
| *hastin=gaja* | elephant | NS | Ranipur-Jharilal f; Bheraghat v; Lokhari v; Hirapur.38f, 3v, 8v |

## 10. Index of the names of *yoginīs* and other manifestations of the feminine

The aim of this Index is to find possible historical correlations between different lists of the feminine beings, spirits, qualities, which would help in the reconstruction of the relative chronology of the *purāṇic* and *tantric* texts.

**Column 1:** entrances consisting of the names/qualities of *yoginīs*, *mātṛkās* and other important representations of feminine beings and symbols found in chosen sources arranged in order of Sanskrit alphabet. I included only the lists that have more than 30 components.

**Column 2:** translation of the entrances from Sanskrit into English according to *The Sanskrit-English dictionary* of Monier-Williams and secondary literature. This translation is only indicative. Numerous variants of meaning are included in order to show that it is not always possible to guess what meaning is the most pertinent. For example, many *yoginīs* bear the same or similar names to the names of plants and constellations. The names that have corresponences among plants in App.8, are marked by *. Few entrances left untranslated: (1.) Names of goddesses of unknown till now meaning or of meaning which requires pages of explanations, like Kālī; (2.) Long epithets of the goddess from *Kurma purāṇa* 1.11. In doubtful cases, my suggestions of spelling are given with "?" mark and the translation corresponds to the emended form.

**Column 3:** sources:

| | | |
|---|---|---|
| 1. | AP.52 | *Agni purāṇa,* chapter 52, list of 64 *yoginīs* |
| 2. | AP.146 | *Agni purāṇa,* chapter 146, list of 64 *yoginīs* |
| 3. | AP.145 | *Agni purāṇa,* chapter 145, list of *mālinīs* |
| 4. | AP.299 | *Agni purāṇa,* chapter 299, list of *grahas* |
| 5. | KP.1.11 | *Kurma purāṇa,* part 1, chapter 11, 1008 names/qualities of the goddess |
| 6. | MP.13 | *Matsya purāṇa,* chapter 13, 108 places linked to 108 forms of the goddess |
| 7. | MP.179 | *Matsya purāṇa,* chapter 179, list of mothers |
| 8. | USP | The *Ur-Skanda purāṇa,* chapters 64, 68 and 164, lists of mothers |
| 9. | SP.1.2.30 | *Skanda purāṇa* (modern), numbers of part and chapters are given as in AITM translation: Book 1, part 2, chapter 30. List of goddesses |
| 10. | SP.4.1.45 | *Skanda purāṇa,* Book 4, part 1, chapter 45. List of 64 *yoginīs* |
| 11. | SP.4.2.72 | *Skanda purāṇa,* Book 4, part 2, chapter 72. List of goddesses. |
| 11. | SP.5.3.198 | *Skanda purāṇa,* Book 5, part 3, chapter 198. 108 places linked to 108 forms of the goddess, taken from MP.13. |
| 12. | SP.7.1.119 | *Skanda purāṇa,* Book 7, part 1, chapter 119. List of 64 *yoginīs* |
| 13. | LP.2.27 | *Liṅga purāṇa,* part 2, chapter 27. Approx. 1000 *śaktis* in royal ablution. |
| 14. | MBH | *Mahābharāta, Śalya parvan,* chapter 45. List of mothers. |
| 15. | TS.16 | *Tantrasadbhāva,* paṭala 16. Lists of *yoginīs.* TS.13, list of 64 *yoginīs* |
| 16. | KMT | *Kubjikāmatatantra.* All feminine names. |
| 17. | KAP | *Kālikā purāṇa,* chapters 61ff. List of 64 *yoginīs* and of the goddesses related to them. |
| 18. | SSS | *Ṣaṭsāhasra saṃhitā* (only *mālinīs),* for SSS.15 see App.7.6. |
| 19. | BY | *Brahmayāmala=Picumata,* chapters 53, 54 and 56. All feminine names. |
| 20. | JY | *Jayadrathayāmala=Tantrarājabhaṭṭāraka,* I took only the names of the *yoginīs* from JY.3, YSP and the *maṇḍala* of Kalasaṃkarṣanī from JY.1 |
| 21. | NS | *Niśisaṃcāratantra* (incomplete text). All feminine names. |
| 22. | SSP | *Somaśambhupaddhati.* All feminine names. |
| 23. | SV | *Svacchandatantra.* All feminine names. |
| 24. | DP | *Devī-purāṇa,* chapter 50, dealing with 60 forms of the goddess. |
| 25. | H | Hemadrī (*Caturvagracintāmaṇi),* list of the 64 *yoginīs* from *Māyadīpika.* |
| 26. | KK | *Kubjikāpūjāpaddhati,* as quoted in Gopinath Kaviraj, *Tāntrika sāhitya,* p.153. See Vidya Dehejia (1986). List of the 64 *yoginīs.* |
| 27. | KT | *Kulārṇava tantra.* All feminine names. |

**Column 4:** approximate number of all entrances of the similar kind found in a list, or in a chapter or in complete work. The number for KMT is more than 1000, is it not marked.

**Column 5:** precision of the nature of the feminine beings according to the source:

Y = *yoginī;*
M = *mātṛkā;*
MS = a particular kind of *mātṛkās* related to Skanda;

G = *grāhā*;
Q = quality or epithet of the goddess;
B = being or symbol having relation to body: all *mālinīs* and bodily *śaktis* are included in this category. The distinction between body-*yoginīs* and body-*śaktis* found only in *Ṣaṭsāhasra saṃhitā* (SSS) and it is marked BY or BŚ. The names of *mālinīs* from AP.145 which differ from SSS, though derived from it, are given under the entrances from SSS. I identified the names in doubtful cases on the basis of comparison of order of the *mālinīs* in these two texts and sometimes on account on their seed-syllable.
P = this sign signifies that entrance in question has some geographical meaning, most of the time we are dealing with a goddess of a region or of sacred place.
E = elements, names of cosmic *yoginīs* by whom the universe is composed, found only in TS.16. A=*apsarasa;*
C=code used for *mantras*.

**Column 6:** notes of different kinds. I included here the *rudras* and the *gaṇas* from *purāṇic* lists whose names differ from those of *yoginīs* only in gender. Names in masculine without v. =*gaṇas* (composite list from all *purāṇas*, only those that have feminine correspondence were included), with v.= *vetālas* from SP.4.2.72. Syllables concerns only AP.145 and SSS.

| Name | Meaning | Sources | Quant. | Qual. | Male corr.; syll. |
|---|---|---|---|---|---|
| **akalaṅkā** | Spotless | KP.1.11 | 1013 | Q | |
| **akalā** | Entire; not in parts | KP.1.11 | 1013 | Q | |
| **akāryā** | Improper or criminal action | KP.1.11 | 1013 | Q | |
| **akṣayā** | Undecaying | AP.146<br>H | 64<br>64 | Y<br>Y | |
| **aṃśumālinī** | Sun; having a garland of rays | JY | 353 | Y | |
| **akṣarā** | Inalterable | SP.4.2.72 | 91 | Ś | |
| **akṣā** | Axis; plant* | LP.2.27<br>KT | 1003<br>237 | Ś | akṣapāda |
| **akṣamālinī**<br>**akṣamālā** | Having a rosary | JY<br>SV | 353<br>302 | Y | |
| **akṣirevatī** | | SSP | 179 | | |
| **akṣobhyā** | Imperturbable | AP.52<br>AP.146<br>SV<br>H | 64<br>64<br>302<br>64 | Y<br>Y<br><br>Y | |
| **agotrā** | Not belonging to any family | KP.1.11 | 1013 | Q | |
| **agnikā** | Firery | KMT<br>NS | 1000<br>287 | <br>Y | Agnika/āgnika |
| **agnijihvā** | Having firely tongue | NS | 287 | Y | |
| **agnidvīpā** | Fire panther | KMT | 1000 | | |
| **agnivaktrā**<br>**agnimukhī** | Fire-faced | KMT<br>NS | 1000<br>287 | <br>Y | agnimukha |
| **agneyā** | Related to Agni | NS<br>SV | 287<br>302 | Y | |
| **agraṇetrā (āryanetrā, LP.2.27)** | Sharp-eyed | KMT | 1000 | | |
| **agratā** | At the very beginning; foremost | TS.16 | 215 | E | |
| **aghavināśinī** | Sin-destroyer | MP.179 | 196 | M | |
| **aghorā**<br><br><br><br>**aghorī** | Non-terrific | KMT<br>LP.2.27<br>JY<br>SSP<br>KMT<br>NS<br>SV<br>TS.13 | 1000<br>1003<br>353<br>187<br>1000<br>287<br>302<br>64 | <br>Ś<br>Y<br><br><br>Y<br><br>M | |
| **aghoreśvarī** | Lady of Aghora | SV | 302 | | |
| **aṅgadā** | | KT | 237 | | |
| **acalā** | Immovable | LP.2.27<br>USP | 1003<br>263 | Ś<br>MY | |

| | | | | | |
|---|---|---|---|---|---|
| | | KP.1.11<br>SV | 1013<br>302 | Q | |
| **acintyavibhavā** | Having inconseivable power; might | KP.1.11 | 1013 | Q | |
| **acintyā** | Inconceivable | KP.1.11 | 1013 | Q | |
| **acyutā** | Permanent | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **acyutātmikā** | Permanent nature | KP.1.11 | 1013 | Q | |
| **ajacakreśvarī** | | KMT | 1000 | | |
| **ajapā** | Goat-herd | SP.4.2.72 | 91 | Ś | |
| **ajamukhikā** | Goat-faced | MP.179 | 196 | M | ajavaktra |
| **ajayā** | Invincible | LP.2.27 | 1003 | Ś | |
| **ajarā** | Not aging | JY | 353 | Y | |
| **ajā**<br>**ajātī** | Unborn; she-goat ? | KP.1.11<br>NS | 1013<br>287 | Q<br>Y | aja |
| **ajitā** | Invincible | MP.179<br>KMT<br>NS<br>SSP<br>SV<br>AP.125<br>DP<br>KT<br>JY1 | 196<br>1000<br>287<br>187<br>302<br>32<br>64<br>237<br>36 | M<br><br>Y<br><br><br>MY<br>Y | |
| **añjanī** | Lizard; woman who knows pigments; oils etc.; kind of siddhi; plant* | USP<br>LP.2.27 | 263<br>1003 | MY<br>Ś | |
| **aṭṭahāsā** | Having terrible laugh; particular place; plant | KMT<br>NS<br>TS.13 | 1000<br>287<br>64 | <br>Y<br>Y | |
| **aṭṭāṭṭahāsā** | Laughing very loudly | SP.4.1.45 | 64 | Y | |
| **aṇimā** | The power to be small like an atom | LP.2.27<br>SV | 1003 | Ś | |
| **aṇūrahantṛtanayā** | | KP.1.11 | 1013 | Q | |
| **atandritā** | Instant | TS.16 | 101 | Q | |
| **atikāmā** | Very desirable | TS.16 | 101 | Q | |
| **atighaṇṭā** | With extraordinary bells | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **atighorā**<br>**atighorikā** | Very terrible | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **atighoṣikā** | Extremely noisy | KMT | 1000 | | |
| **aticaṇḍikā** | Extremely fierce | KAP | 133 | Y | |
| **atijaṅghā** | Extremely quick | KMT | 1000 | | |
| **atibalā** | Very strong; plant* | MP.179<br>LP.2.27<br>KMT | 196<br>1003<br>1000 | M<br>Ś | |
| **atibhogā** | Excessive enjoyment | KMT | 1000 | | |
| **atiraktā** | Very red or bloody | SSP | 179 | | |
| **atirūpā** | Very beautiful | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **atiroṣā** | Very angry | KMT | 1000 | | |
| **atirauravā** | Extremely fearful; noisy | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **atilālasā** | Ardently desirous | KP.1.11 | 1013 | Q | |
| **ativegā** | Extremely speedy | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **ativegavatī** | Extremety agitated | KMT | 1000 | | |
| **atiśaṅkhā** | Having super conch? | LP.2.27 | 1003 | Ś | |
| **atyugrā** | Extremely terrible | NS | 287 | Y | |
| **adarśanā** | Invisible | MP.179 | 196 | M | |
| **aditi** | Boundless;<br>Free; unbroken; goddess and seizer | MP.179<br>KP.1.11 | 196<br>1013 | M<br>Q | |
| **adbhutī** | | SSP | 179 | | |
| **adrikā** | Name of fish from which the mother of Vyāsa was born | | | A | |
| **adharaśakti** | Power of support | SSP | 179 | | |

| | | | | | |
|---|---|---|---|---|---|
| **adhṛti** | | JY | 353 | Y | |
| **adhoniśvāsikā**<br>**adhoniśvasikā** | Calss of y. | JY<br>TS.16 | 353<br>101 | Y<br>Y | |
| **adhomukhī** | Having face/mouth down | BY | 72 | Y | |
| **anaṅgacaṇḍikā** | Fierce without body; terrible goddess of love | LP.2.27 | 1003 | Ś | |
| **anaṅgakusumā** | Unembodied flower; flower of love | KAP | 133 | Y | |
| **anaṅgamekhalā** | Unembodied cloud; cloud of love | KAP<br>SSP | 133<br>179 | Y | |
| **anagamadanā** | Unembodied love | KAP<br>SSP | 133<br>179 | Y | |
| **anaṅgamadanāturā** | Unembodied love-sick | KAP | 133 | Y | |
| **anaṅgaveśā** | Unembodied possession; love possession | KAP | 133 | Y | |
| **anaṅgamālinī** | Garland of god of love | KAP | 133 | Y | |
| **anaṅgarūpā** | Having the form of love | SSP | 179 | | |
| **anaṅgavedanā** | Love pain | SSP | 179 | | |
| **anantaśakti** | Infinite power | KMT | 1000 | | |
| **anantadṛṣṭarakṣudrā** | | KP.1.11 | 1013 | Q | |
| **anantarūpā** | Having innumerable forms or shapes | KP.1.11 | 1013 | Q | |
| **anantavarṇā** | Having innumerable colors | KP.1.11 | 1013 | Q | |
| **anantavibhavā** | Of infinite might | KP.1.11 | 1013 | Q | |
| **anantaśayanā** | | KP.1.11 | 1013 | Q | |
| **anantasthā** | Resorted to infinite | KP.1.11 | 1013 | Q | |
| **anantā** | Endless; related to Ananta; plant* | KP.1.11<br>SV | 1013<br>302 | Q | |
| **ananyā** | Unique; having no second | KP.1.11 | 1013 | Q | |
| **ananyasthā** | | KP.1.11 | 1013 | Q | |
| **analā** | | LP.2.27 | 1003 | Ś | |
| **anavacchinnā** | Unbounded; non-intersected | KP.1.11 | 1013 | Q | |
| **anavaśā** | | | | A | |
| **anavadyā** | | | | A | |
| **anavadyāṅgī** | Faultless in her limbs | KP.1.11 | 1013 | Q | |
| **anasūyā** | Mother of the world | | | | |
| **anādinidhanā** | Having neither beginning nor end | KP.1.11 | 1013 | Q | |
| **anādimāyāsaṁbhinnā** | | KP.1.11 | 1013 | Q | |
| **anādyā** | | KP.1.11 | 1013 | Q | |
| **anāmā** | Without name | KMT | 1000 | | |
| **anāhatā** | Unbeaten; intact | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **anidrā** | Sleepless | KP.1.11 | 1013 | Q | |
| **animīlanākṣī** | Having closed eyes | TS.16 | 101 | Q | |
| **anilāśanā** | | KP.1.11 | 1013 | Q | |
| **anivṛttā**<br>**anivartī** | Unchecked; not impeded | JY | 353 | Y | |
| **aniṣṭā** | Undesirable; unfavorable; ominous | SSP | 179 | | |
| **anugrahānī**<br>**anugrahaśaktī** | Gracious; favorable;<br>Skilled in magic | KAP<br>SSP | 133<br>179 | Y | |
| **anucārī (corr. of antacārī, KMT)** | Following;<br>attending | LP.2.27 | 1003 | Ś | |
| **anumlocā** | | | | A | |
| **anulomā** | in normal order | AP.146 | 45 | c | |
| **anekākārasaṁsthānā** | | KP.1.11 | 1013 | Q | |
| **anekavibhāgasthā** | Having many separations/parts | KP.1.11 | 1013 | Q | |
| **antarā** | | | | A | |
| **antacārī** | Walking about the frontiers | KMT | 1000 | | |
| **antajātamahimā** | | KP.1.11 | 1013 | Q | |
| **antarātmā** | Interiour | LP.2.27 | 1003 | Ś | |
| **antimā** | Very near | KMT | | | |
| **antramālā**<br>**āntramālinī** | With a garland of entrails | KMT<br>SP.4.1.45 | 1000<br>64 | <br>Y | |
| **andhanī**<br>**andhā** | Water; darkness | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **andharā** | | KMT | 1000 | | |

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|---|---|---|---|---|---|
| **aparā** | Having nothing beyond, of lower order | KMT<br>TS.16<br>LP.2.27<br>NS | 1000<br>215<br>1003<br>287 | <br>E<br>Ś<br>Y | |
| **aparājitā**<br>**āparajitā** | Unconquered | MP.179<br>USP<br>LP.2.27<br>KMT<br>SP.4.2.72<br>NS<br>SSP<br>AP.125<br>DP<br>KK<br>KT<br>H | 196<br>263<br>1003<br>1000<br>91<br>287<br>179<br>32<br>64<br>64<br>237 | M<br>MY<br>Ś<br><br>Ś<br>Y<br><br>MY<br>Y<br>Y<br><br>D | |
| **aparṇā** | Leafless | SP.7.1.119<br>KAP<br>KT | 64<br>133<br>237 | Y<br>Y | |
| **apalāyinī** | Fleshless? | KMT | 1000 | | |
| **apāṁyoni** | Source of water | KP.1.11<br>SV | 1013<br>302 | Q | |
| **apyāyanī** | | KT | 237 | | |
| **aprameyākhyā** | Called non-material | KP.1.11 | 1013 | Q | |
| **apsarasa**<br>**apsarā** | class of beings | SV | 302 | | |
| **apsujātā** | Born in waters | SP.1.2.30<br>MBH.9.45 | 48<br>220 | MS<br>MS | |
| **abālā** | Cocoa-nut | MP.179 | 196 | M | |
| **abimbā** | Without shadow; formless | KMT | 1000 | | |
| **abhayā** | Fearless | MP.13<br>LP.2.27<br>SP.5.3.198 | 110<br>1003<br>112 | P<br>Ś<br>P | |
| **abhinnā** | Uninterrupted | KP.1.11 | 1013 | Q | |
| **abhītā** | Fearless ? assault? | MBH.9.45 | 220 | MS | |
| **abhedavivarjitā** | | KP.1.11 | 1013 | Q | |
| **abhramālā** | With a garland of clouds | KMT | 1000 | | |
| **amarā** | Immortal | KP.1.11<br>JY | 1013<br>353 | Q<br>Y | |
| **amalā** | Spotless | KP.1.11 | 1013 | Q | |
| **amalāṅginī** | Of spotless limbs | LP.2.27 | 1003 | Ś | |
| **amāvasyāśaktī** | Śakti of the new moon | SV | 302 | | |
| **amitatejasā** | Of infinite splendour | NS | 287 | Y | |
| **amitaprabhā** | Infinite light | KP.1.11 | 1013 | Q | |
| **amitāśanā** | Eating without limit | MBH.9.45 | 220 | MS | |
| **amurttikā** | Having no form | KP.1.11 | 1013 | Q | |
| **amṛtakuṇḍalī** | | KMT | | | |
| **amṛtapradā** | Giving *amṛta* | KP.1.11 | 1013 | Q | |
| **amṛtamadhyasthā** | Staying in the middle of *amṛta* | TS.16 | 215 | E | |
| **amṛtasravā** | Plant | KP.1.11 | 1013 | Q | |
| **amṛtā** | Nectar; liquid giving immortality or spiritual accomplishment; blood; plant* | MP.13<br>USP<br>TS.16<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.4.2.72<br>SP.5.3.198<br>JY<br>SV<br>KT | 110<br>263<br>215<br>1003<br><br>1013<br>91<br>112<br>353<br><br>237 | P<br>MY<br>E<br>Ś<br><br>Q<br>Ś<br>P<br>Y | |
| **amṛtākṣarā** | Anything imperishable | KP.1.11 | 1013 | Q | |
| **amṛtāśrayā** | Recipient of *amṛta* | KP.1.11 | 1013 | Q | |
| **amṛteśvarī** | Mistress of *amṛta*; goddess of NT and SVT | SP.4.2.70 | 38 | G | |

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|---|---|---|---|---|---|
| **amṛtodbhavā** | Surging from *amṛta* | KMT<br>KP.1.11 | <br>1013 | <br>Q | |
| **ameyā/rāmayā** | Immesurable | USP | 263 | MY | |
| **amoghā** | Unfailing | KP.1.11<br>LP.2.27<br>MBH.9.45<br>JY<br>SSP<br>SV | 1013<br>1003<br>220<br>353 | Q<br>Ś<br>MS<br>Y | amogha |
| **amoghākṣī** | With the eyes that could not be counteracted | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **amoghomoghā** | Of irresistible power | LP.2.27 | 1003 | Ś | |
| **ambā**<br>**ambikā** | Mother | TS.16<br>KMT<br>LP.2.27<br>KAP<br>SSS<br>AP.145<br>JY<br>NS<br>SSP<br>SV<br>DP<br>KK<br>KT | 215<br>1000<br>1003<br>133<br>50<br>48<br>353<br>287<br>302<br>179<br>64<br>64<br>237 | E<br><br>Ś<br>Y<br>BŚ<br>B<br>Y<br>Y<br><br><br>Y<br>Y | <br><br><br><br>ha |
| **ambikāpādasaṁśrayā** | Resorting to the state of the goddess | KP.1.11 | 1013 | Q | |
| **ambiṣā** | Lady of water | TS.16 | 215 | E | |
| **ambhadāyikā** | Giving water | TS.16 | 215 | E | |
| **ambhavatī** | Rich in water; watery | TS.16 | 215 | E | |
| **ambhavāhā** | Riding on water | TS.16 | 215 | E | |
| **ambhasāvatyā** | Celestial water; power | TS.16 | 215 | E | |
| **ambhasthā** | Staying in water | TS.16 | 215 | E | |
| **ambhā** | Celestial water; power | TS.16<br>SV | 215<br>302 | E | |
| **ambhonidhī** | Ocean | TS.16 | 215 | E | |
| **ambhoruhā** | Lotus | TS.16 | 215 | E | |
| **ayomukhī** | Having an iron mouth | MP.179 | 196 | M | |
| **aruṇā** | Tawny | KMT<br>LP.2.27<br>SV<br>KT | 1000<br>1003<br>302<br>237 | <br>Ś | |
| **arundhatī** | Plant; star; chaste woman | MP.13<br>KMT<br>KP.1.11<br>SP.5.3.198<br>DP<br>H | 110<br>1000<br>1013<br>112<br>64 | P<br><br>Q<br>P<br>D<br>D | |
| **arogā**<br>**ārogyā** | Free from desease | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **arkinī** | Radiant | JY | 353 | Y | |
| **arghinī** | Valued; worth | KMT | 1000 | | |
| **arthadā** | Present; giving aim or advantage | SSP | 179 | | |
| **arddhacandrakalā** | The part of half moon | NS | 287 | Y | |
| **arddhanayanā** | | KT | 237 | | |
| **arbudā** | A long round mass | KMT | 1000 | | |
| **alakṣmī** | Bad luck | USP | 263 | MY | |
| **alaṅkṛtā** | Adorned; decorated | JY | 353 | Y | |
| **alambākṣī** | | MP.179 | 196 | M | |
| **alambusā ?**<br>**ṣā ?** | Hand with the fingers extended; *rākṣasa;* plant*; *apsarasa* | JY<br>SV | 353<br>302 | Y | |
| **alātākṣī** | Having eyes like fire brand | SP.1.2.30<br>MBH.9.45 | 48<br>220 | MS<br>MS | |
| **alinā** | Bee; scorpion; possessed of a sting | NS | 287 | Y | |
| **aluptaśakti** | Undiminishing power | KMT<br>SV | 1000<br>302 | | |

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| **avarṇā** | Having no appearance; uncolored | KP.1.11 | 1013 | Q | |
| **avikārā** | Unchangeable | MP.179 | 196 | M | |
| **avidyā** | Ignorance | KP.1.11<br>SP.7.1.119 | 1013<br>64 | Q<br>Y | |
| **avyaktaguhā** | Imperceptible secret | KP.1.11 | 1013 | Q | |
| **avyaktalakṣaṇā** | Of unmanifested marks | KP.1.11 | 1013 | Q | |
| **avyayā** | Undecaying | KP.1.11 | 1013 | Q | |
| **aśanī** | Flash of lightning; hen? | KMT<br>USP<br>LP.2.27<br>TS.13 | 1000<br>263<br>1003<br>64 | <br>MY<br>Ś<br>Y | aśani |
| **āśanī** | | LP.2.27 | 1003 | Ś | |
| **aśivā** | Dangerous | USP | 263 | MY | |
| **aśocyā** | In the state not to be lamented | KP.1.11 | 1013 | Q | |
| **aśonī** | Bloodless | MP.179 | 196 | M | |
| **aśvakarṇī**<br>**aśvakarṇā(sukarṇā in KMT)** | Plant*;<br>With the ears of horse | USP<br>LP.2.27 | 263<br>1003 | MY<br>Ś | |
| **aśvathā** | Holy fig | MP.179 | 196 | M | |
| **aśvamukhī/ sumukhī** | Horse-headed | USP | 263 | MY | |
| **aśvarāvī** | Making sound like horse | NS | 287 | Y | |
| **aśvaruḍhā** | Riding the horse | SP.4.2.72 | 91 | Ś | |
| **aśvavaktrā** | Horse-headed/faced | USP | 263 | MY | |
| **aśvā** | Horse | JY | 353 | Y | |
| **aṣṭādaśabhujā** | 18-armes | KP.1.11 | 1013 | Q | |
| **aṣṭavaktrā** | 8-faced | SP.4.1.45 | 64 | Y | |
| **asaṁkhyeyā** | Innumerable | KP.1.11 | 1013 | Q | |
| **asatyā** | Untruth; false | SV | 302 | | |
| **asādhyā** | Wicked; to to be done | JY | 353 | Y | |
| **asitā** | Black | KT | 237 | | |
| **asthī** | Bone | KT | 237 | | |
| **aspṛṣṭā** | Untouched | USP | 263 | MY | |
| **ahīrī** | cowherd | NS | 287 | Y | |
| **ākarṇanī** | Hearing ? | MP.179 | 196 | M | |
| **ākarṣā** | Attracting | TS.16 | 77 | Y | |
| **ākāśajā**<br>**ākāśā** | Ether; ether born | JY<br>NS | 353<br>287 | Y<br>Y | |
| **ākāśādhāraṇā** | Supporting the ether | SV | 302 | | |
| **ākāśamātarā**<br>**ākāśamātṛkā** | Mother of ether; celestial mother | KMT<br>LP.2.27<br>NS<br>AP.125 | 1000<br>1003<br>287<br>32 | <br>Ś<br>Y<br>MY | |
| **ākāśayonir** | Source of ether | KP.1.11 | 1013 | Q | |
| **ākṣepā** | Colvusion; drawing together; abuse; harsh speech | LP.2.27 | 1003 | Ś | |
| **āgneyī** | Related to Agni; one of 7-8 mothers | KMT<br>MBH.9.45<br>SV | 1000<br>220<br>302 | <br>MS<br> | |
| **āṅgārā** | A heap of charcoal | LP.2.27 | 1003 | Ś | |
| **ātmanā** | Moving; soul | LP.2.27 | 1003 | Ś | |
| **ātmabhāvitā** | Proper nature | KP.1.11 | 1013 | Q | |
| **ātmavidyā** | Knowledge of the soul | KP.1.11 | 1013 | Q | |
| **ātmāśakti** | Power of the soul; soul | SV | 302 | | |
| **ātmasaṁśrayā** | Conjunction; connexion; association with soul | KP.1.11 | 1013 | Q | |
| **ātmahetukā** | The cause of the soul | KP.1.11 | 1013 | Q | |
| **ādityavarṇā** | Sun-color | KP.1.11 | 1013 | Q | āditya/ādityamūrdha |
| **ādyā** | Edible | KP.1.11<br>SP.7.1.119 | 1013<br>64 | Q<br>Y | |
| **ādhāraśakti** | Supporting power | LP.2.27<br>KMT | 1003<br>1000 | Ś | |
| **ānandā** | Joy | KMT<br>USP | 1000<br>263 | <br>MY | |

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| | | TS.16<br>LP.2.27<br>SSP<br>SV | 77<br>1003<br>179<br>302 | Y<br>Ś | |
| **ānupā ?** | | JY | 353 | Y | |
| **āpānā** | Drinking | LP.2.27 | 1003 | Ś | |
| **āpyāyanī** | Satiating | KP.1.11 | 1013 | Q | |
| **ābalā** | Empowering | LP.2.27 | 1003 | Ś | |
| **āmayā** | Disease | LP.2.27 | 1003 | Ś | |
| **āmā** | Raw; uncooked; shapeless | SP.1.2.30 | 48 | MS | |
| **āmiṣapriyā** | Loving flesh | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **āmoṭī**<br>**amoṭī**<br>**moṭi** | Plant;<br>Crusing; grindling? | KMT<br>SSS<br>AP.145 | 1000<br>50<br>48 | <br>BŚ<br>B | <br>ā |
| **āmodā** | Gladdening | USP | 263 | MY | |
| **āmbinī** | | TS.16 | 77 | Y | |
| **āmratikeśvarī** | Lady of mango-tree; plant* | NS | 287 | Y | |
| **āyatalocanā** | Having long eyes | KP.1.11 | 1013 | Q | |
| **ārddhaśarīriṇī** | Occupying half body of Śiva | KP.1.11 | 1013 | Q | |
| **āryanetrā (corr. of agranetrā, KMT)** | Of excellent eyes? | LP.2.27 | 1003 | Ś | |
| **āryā** | Excellent; noble | KT | 237 | | |
| **ālambā** | Hanging down | USP | 263 | MY | |
| **āveśāśmadaṃśanā** | Having surprising power to penetrate stone | MP.179 | 196 | M | āveṣṭana/ āveśana |
| **āhlādinī** | Refreshing; exilarating | SSP | 179 | | |
| **āhvayā ?** | Calling; challenge | JY | 353 | Y | |
| **icchā** | Will; desire; inclination | KMT<br>LP.2.27<br>SSS<br>SSP<br>SV<br>KK<br>KT | 1000<br>1003<br>104<br>179<br>302<br>64<br>237 | <br>Ś<br>BŚ<br><br><br>Y | |
| **icchāśakti** | Will power | KMT | 1000 | | |
| **ijyā** | Revered | KP.1.11 | 1013 | Q | |
| **iḍā** | Refreshing;<br>lunar channel | KMT<br>SV | 1000<br>302 | | |
| **indrajā** | Descended from Indra | KP.1.11 | 1013 | Q | indrajaya |
| **indramātā** | Mother of Indra | LP.2.27 | 1003 | Ś | |
| **indraśāyinī** | Refuge of Indra ? | KP.1.11 | 1013 | Q | |
| **indrāṇī**<br><br>**aindrī**<br>**aindrā**<br>**aindrāṇī** | Related to Indra; one of 7-8 mothers | MP.13<br>SP.5.3.198<br>KMT<br>LP.2.27<br>KP.1.11<br>KAP<br>SSP<br>SV<br>KT | 110<br>112<br>1000<br>1003<br>1013<br>133<br>179<br>302<br>237 | P<br>P<br><br>Ś<br>Q<br>Y | indra |
| **indrā**<br>**indrī**<br>**indrikā/ indirā** | Leader | LP.2.27<br>NS<br>KT | 1003<br>287<br>237 | Ś<br>Y | |
| **indhikā** | Putting fire; kindling | SSP<br>SV<br>KT | 179<br>302<br>237 | | |
| **ilā** | Earth | AP.52<br>AP.146 | 64<br>64 | Y | |
| **iṣṭi**<br>**iṣṭā** | Beloved; desired | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **īśānī** | Related to master; lord | KMT<br>JY<br>KT | 1000<br>353<br>237 | <br>Y | |

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| **īśitvā** | Superiority; supremacy; *siddhi* | LP.2.27<br>SV | 1003<br>302 | Ś | |
| **īśvarapriyā** | Loved by lord | KP.1.11 | 1013 | Q | |
| **īśvarī** | One who controls and rules; plant* | KAP<br>DP<br>KK<br>KT | 133<br>64<br>64<br>237 | Y<br>Y<br>Y | |
| **īśvarānī** | Supremacy; *siddhi* | KP.1.11 | 1013 | Q | |
| **īśvarārddhāsinagatā** | one who became a half of lord | KP.1.11 | 1013 | Q | |
| **ugranetrā** | Having terrible eys | KMT | 1000 | | |
| **ugrā** | Terrible | USP<br>KAP<br>KT | 263<br>133<br>237 | MY<br>Y | v.ugra |
| **ugranayanā** | Of terrible face | KT | 237 | | |
| **ugracaṇḍā** | Terrible fury | KAP | 133 | Y | |
| **ughavatī** | | KT | 237 | | |
| **uccāṭanī**<br><br><br>**uccā** | Ruining the adversary; act of black magic<br><br>High; lofty; violent | SP.4.2.72<br>SSP<br>SV<br>TS.16 | 91<br>179<br>302<br>101 | Ś<br><br><br>Q | v. ucchanetro |
| **ucchuṣmā**<br><br><br>**ucchuṣmikā** | Defiled | KMT<br>LP.2.27<br>JY<br>TS.16 | 1000<br>1003<br>353<br>101 | <br>Ś<br>Y<br>Q | |
| **ujarāya?** | | AP.146 | 45 | c | |
| **ujjvalā** | Blazing up | KMT | 1000 | | |
| **utkārī** | | KT | 237 | | |
| **utkvāthanī**<br>**utkāthinī** | Boiled out | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **uttamā** | Highest | SV | 302 | | |
| **uttamambhasikā** | Highest water | SV | 302 | | |
| **uttaramālikā** | Related to special arrangement of the alphabet called *nādiphānta* | MP.179 | 196 | M | |
| **uttejanī** | Exciting; stimulating | MBH.9.45 | 220 | MS | |
| **utpalākṣī** | Lotus-eyed | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **utphullā** | Insolent; puffed up | TS.16 | 77 | Y | |
| **udakāparā** | Related to water | TS.16 | 215 | E | |
| **udakapūritā** | Filled with water | JY | 353 | Y | |
| **udakeśvaryā** | The supremacy over the water | TS.16 | 215 | E | |
| **udakṣṇavā** | | TS.16 | 215 | E | |
| **udaṅmohā** | Water delusion | TS.16 | 215 | E | |
| **udānī**<br>**udānā** | Raising the water | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **udumbarī**<br>**udumbarā** | Tree | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **uddiṣṭhā** | Described; promised | JY | 353 | Y | |
| **udyānī** | Park; garden | KMT | 1000 | | |
| **udvegā** | Going swiftly | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **unmattā** | Insane; crazy; intoxicated | MP.179<br>KT<br>TS.13 | 196<br>237<br>64 | M<br><br>Y | |
| **unmattabhairavī** | Crazy Bhairavī | KMT | 1000 | | |
| **unmadā** | Furious; extravagant; drunk; intoxicated | SSP | 179 | | |
| **unmanikā**<br>**unmanā**<br>**unmanī** | Perplexed or exited in mind; special kind of *śakti* | USP<br>SV<br>TS.13 | 263<br>302<br>64 | MY<br>Ś<br>Y | |
| **unmīlanī** | Opening the eyes; becoming visible | KP.1.11<br>SV | 1013<br>302 | Q | |
| **unmukhī** | Having the face raised up; waiting; expecting | NS | 287 | Y | |
| **upakā/ulūkā** | | USP | 263 | MY | |
| **upajihvā** | Having small tongue | JY | 353 | Y | |

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| **umā** | Mother of the world; Pārvatī | MP.13<br>KMT<br>KP.1.11<br>SP.7.1.119<br>KAP<br>JY<br>NS<br>SSP<br>SV<br>DP<br>KT | 110<br>1000<br>1013<br>64<br>133<br>353<br>287<br>179<br>302<br>64<br>237 | P<br><br>Q<br>Y<br>Y<br>Y<br>Y<br><br><br>G | |
| **urvaśī** | Widely extending; *apsarasa* | MP.13<br>TS.16<br>SP.5.3.198 | 110<br>215<br>112 | P<br>E<br>P | |
| **urvī** | Wide | TS.16 | 215 | E | |
| **ulūkī**<br>**ulukā**<br>**ulūkikā**<br>**ulūkā**<br>**ulukavadanā** | Owl | MP.179<br>USP<br>SP.4.1.45<br>JY<br>NS<br>KT | 196<br>263<br>64<br>353<br>287<br>237 | M<br>MY<br>Y<br>Y<br>Y | |
| **ulkāmukhī**<br>**ulkā**<br><br>**ulkāpātī** | Fire-mouthed | MP.179<br>NS<br>KT<br>TS.13 | 196<br>287<br>237<br>64 | M<br>Y<br><br>Y | |
| **ullekhā** | Bringing up; vomitting | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **uṣā** | Desiring | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **uṣṭrā** | Buffalo | NS | 287 | Y | |
| **uṣṭragrīvā** | Buffalo necked; hemorroids | SP.4.1.45 | 64 | Y | |
| **uṣmā** | | KT | 237 | | |
| **uhanī** | Hurting; giving pain | TS.16 | 215 | E | |
| **ūrjā** | | | | MW | |
| **ūrddhagāminī**<br>**ūrdhvagā** | Goming up | SSP<br>SV | 179<br>302 | | |
| **ūrdhvagrāhī** | Grasping (from) upwards | AP.299 | 36 | G | |
| **ūrdhvaveṇīdharā**<br>**urdhvavenī**<br><br>**ūrdhvakeśī** | Wearing the hair tied together in a crown; with the hair standing up | SP.1.2.30<br>USP<br>MBH.9.45<br>KMT<br>NS<br>TS.16<br>KK | 48<br>263<br>220<br>1000<br>287<br>101<br>64 | MS<br>MY<br>MS<br><br>Y<br>Q<br>Y | |
| **ūrdhvadṛk** | Looking upwards | SP.4.1.45 | 64 | Y | |
| **ūrdhvanādī** | Howling upwards? | KMT | 1000 | | |
| **ūrdhvaniśvāsikā** | Class of y. | TS.16<br>JY | 101<br>353 | Y<br>Y | |
| **ūrdhvavaktrā** | Having face upwards | TS.16 | | YQ | ūrdhvavaktra |
| **ūrdhvapādī** | Having legs up | TS.16 | | YQ | |
| **ūrdhvavāhī** | Lifting upwards | JY | 353 | Y | |
| **ṛkṣakarṇī** | Bear-eared; mb AP.52 rūkṣakarṇī | AP.146<br>H | 64<br>64 | Y<br>Y | |
| **ṛkṣā**<br>**ṛkṣvadanā** | Bear | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **ṛkṣākṣī** | Bear-eyed | SP.4.1.45 | 64 | Y | |
| **ṛkṣāmbikā** | Mother of bears | MBH.9.45 | 220 | MS | |
| **ṛgvedā** | Related to *Rgveda;* which is also arranged in 8 times 8 | AP.52<br>AP.146 | 64<br>64 | Y | |
| **ṛcchikā** | Harlot | KMT | 1000 | | |
| **ṛjvirekhā** | Straight line? | KMT | 1000 | | |
| **ṛturatnā** | Precious moment | LP.2.27 | 1003 | Ś | |
| **ṛddhā** | Abondant | KMT | 1000 | | |
| **ṛddhi** | Accomplishment<br>Cosmic power; prosperity | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| | | JY<br>SV<br>KT<br>DP<br>H | 353<br>302<br>237<br>60 | Y<br><br><br>D | |
| **ṛddhibalānvitā** | Having cosmic powers | KMT | 1000 | | |
| **ṛṣābhayasārā?** | | AP.146 | 45 | c | |
| **ekākṣarā** | The only imperishable | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **ekā** | Alone | KP.1.11 | 1013 | Q | |
| **ekākṣī** | One eyed | MP.179 | 196 | M | |
| **ekacakrā/ ekacandrā** | Master; supreme governer | MBH.9.45 | 220 | MS | |
| **ekacūḍā** | Having single lock of hair | MBH.9.45 | 220 | MS | |
| **ekaktvacā** | Only skin; hide | MBH.9.45 | 220 | MS | |
| **ekajatā? ṭā ?** | Having one tuft | KAP | 133 | Y | |
| **ekānaṃśā** | Single portion of the new moon; Durgā | SV | 302 | | |
| **ekanāyikā** | the only leader | KT | 237 | | |
| **ekavīrā** | Unique hero | MP.13<br>MP.179<br>SP.5.3.198<br>NS | 110<br>196<br>112<br>287 | P<br>M<br>P<br>Y | |
| **ekāmrakā**<br>**ekāmbrakā** | Matchless; mango tree | KMT<br>NS | 1000<br>287 | <br>Y | |
| **ekonmīlitanetrā** | Having one eye closed | TS.16 | 101 | Q | |
| **eḍī** | Sheep | MBH.9.45 | 220 | MS | |
| **eruḍī**<br>**airuḍī** | Related to a special place | NS<br>TS.13 | 287<br>64 | Y<br>Y | |
| **aiṅkāriṇi** | | KT | 237 | | |
| **aindrī**<br>**śakrī** | Related to Indra; one of the 7-8-mothers; plant* | JY<br>SV<br>DP<br>H<br>SP.4.2.70<br>TS.13 | 353<br>302<br>60<br><br>38<br>64 | Y | |
| **airāvatī** | Related to Airāvata | JY | 353 | Y | |
| **airuḍī** | Related to eruḍī | KMT | 1000 | | |
| **ailī/velī** | Descendant of Ila; plant* | USP | 263 | MY | |
| **aiśānī** | Coming from Śiva | KMT<br>LP.2.27<br>KAP | 1000<br>1003<br>133 | <br>Ś<br>Y | |
| **aiśvaryavartmanilayā** | | KP.1.11 | 1013 | Q | |
| **oṃkārātmā** | The essence of Oṃ | SP.7.1.119 | 64 | Y | |
| **oṃkāradīpitā** | Enlightened by the sound oṃ | SV | 302 | | |
| **oghā** | Flood; stream; uninterrupted tradition | SV | 302 | | |
| **odrī** | | TS.13 | 64 | Y | |
| **olambikā** | Wet mother | KMT | 1000 | | |
| **oṣadhī** | Medicinal plant | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **auvākālarātrī** | | KMT | 1000 | | |
| **kakā** | A kind of bird ? | NS | 287 | Y | |
| **kakudminī** | Peaked | KP.1.11 | 1013 | Q | |
| **kakṣyā** | Living in dry grass | KP.1.11 | 1013 | Q | |
| **kacakracā?**<br>**(cakracarā?)** | Hairy pig? One who has power to go around the universe | USP | 263 | MY | |
| **kaṅkaṭā** | Hair-comb; iron hook | KMT<br>LP.2.27<br>SSS | 1000<br>1003<br>104 | <br>Ś<br>BŚ | |
| **kaṅkanā/kaṅkasyā**<br>**kaṅkaṇā** | Bracelet | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kaṅkabhūṣaṇī** | Decorated with bracelets | LP.2.27 | 1003 | Ś | |
| **kaṅkārī** | Bad | LP.2.27 | 1003 | Ś | |
| **kaṅkālī** | Skeleton | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| **kaṁsaprāṇāpahariṇī** | The killer of Kaṃsa; Durgā | KP.1.11 | 1013 | Q | |
| **kaṭapūtanā** | Skanda mother; stincky corpse; plant; seizer | USP<br>SP.4.1.45 | 263<br>64 | MY<br>Y | |
| **kaṭumukhī** | Pungent-faced; plant* | MP.179 | 196 | M | |
| **kaṭṭāri** | Dagger | NS | 287 | Y | |
| **kaṭhinā** | Related to Yajurveda ? | TS.16 | 215 | E | |
| **kaṭhināruhā** | Earth | TS.16 | 215 | E | |
| **kaṇṭakinī** | Thorny; plant* | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kaṇḍanī**<br>**kaṇḍinī** | Threshing | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | kaṇḍaka |
| **kaṇḍarā** | Sinew | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kaṇḍutī ? ū** | Itching; scratching; sexual desire | MBH.9.45 | 220 | MS | |
| **kadrulā** | Tawny; brownish? | MBH.9.45 | 220 | MS | |
| **kandukī**<br><br>**kandukā** | Mb. The wife of barber; boiler | KMT<br>SSS<br>NS<br>KT | 1000<br>104<br>287<br>237 | <br>BY<br>Y | kanduka |
| **kaṇḍuṃpiṅgalikā** | | USP | 263 | MY | |
| **kanakāṇḍajā** | Born from golden egg | LP.2.27 | 1003 | Ś | |
| **kanakaprabhā** | Bright as gold | KP.1.11 | 1013 | Q | |
| **kanakābhā** | Similar to gold | KP.1.11 | 1013 | Q | |
| **kanakā** | Tree; one of the 7 tongues of fire | SSP | 179 | | |
| **kanakāvatī** | Like gold | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kanelikā/kramelikā** | | USP | 263 | MY | |
| **kantī** | Happy | USP | 263 | MY | |
| **kantimatī** | Happy minded | SV | 302 | | |
| **kandarā** | Cavy | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kanyā** | Girl; virgin; daughter; plant* | NS<br>SV | 287<br>302 | Y | |
| **kapardī**<br>**kapardā**<br>**kapardinī** | Cowrie shell | KMT<br>LP.2.27<br>MP.179 | 1000<br>1003<br>196 | <br>Ś<br>M | |
| **kapālinī**<br><br>**kapālī**<br>**kāpālī** | With a skull; related to a skull | KMT<br>LP.2.27<br>MP.179<br>KP.1.11<br>KAP<br>SSS<br>AP.145<br>SV | 1000<br>1003<br>196<br>1013<br>133<br>50<br>48<br>302 | <br>Ś<br>M<br>Q<br>Y<br>B<br>B | kapāla/kapāliśa<br><br><br><br><br>ṭa |
| **kapālinyā** | With a skull; related to a skull | SSS<br>AP.145 | 50<br>48 | BŚ<br>B | kha |
| **kapālahastā** | With a skull in hand | SP.4.1.45 | 64 | Y | |
| **kapālābharaṇojvalā** | Shining with the decoration of skulls | NS | 287 | Y | |
| **kapilā**<br><br>**kāpilā** | Browny; reddish | MP.13<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>TS.16<br>KT | 110<br>1003<br>1013<br>112<br>101<br>237 | P<br>Ś<br>Q<br>P<br>Q | kapila |
| **kapotikā** | Pigeon | SP.4.1.45 | 64 | Y | |
| **kabandhā** | Large-bellied vessel; headless trunk | JY | 353 | Y | |
| **kamalakubjikā** | Lotus-Kubjikā | KMT | 1000 | | |
| **kamaladīptā** | Lotus-lamped | KMT | 1000 | | |
| **kamalamālā** | With lotus garland | KMT | 1000 | | |
| **kamalā** | Lotus; plant*; *apsarasa* | USP<br>KP.1.11<br>SP.5.3.198<br>MBH.9.45<br>KT | 263<br>1013<br>112<br>220<br>237 | MY<br>Q<br>P<br>MS | |

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| **kamalākṣī** | Lotus-eyed | USP<br>SP.4.2.72<br>MB.9.45 | 263<br>91<br>220 | MY<br>Ś<br>MS | |
| **kamalāsanā**<br>**kamalavāsinī** | Dwelling in lotus; parpicular position of body | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **kamalinī** | Lotus plant | KMT | 1000 | | |
| **kamalotpalahastikā** | With the day and night lotuses in the hands | MP.179 | 196 | M | |
| **kamalodbhuvā** | Surging from the lotus | SV | 302 | | |
| **kampā**<br>**kampinī** | Trembling | TS.16<br>KMT<br>MP.179 | 77<br>1000<br>196 | Y<br><br>M | kampana |
| **kambalī**<br>**kambalā** | Covered with woolen blanket; *apsarasa* | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | v. kambuśira |
| **karaṅkiṇī** | Having skull;<br>Holding bones ?<br>Bony ? | AP.52<br>AP.146<br>TS.16<br>KMT<br>JY<br>H | 64<br>64<br>77<br>1000<br>353<br>64 | Y<br><br>Y<br><br>Y<br>Y | |
| **karabhā**<br>**karabhadrā** | Trunk of elephant | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **karavīrā** | Plant;* *mantra* for arms; cemetery | SSP | 179 | | |
| **karānanā(corr. of kharānanā, KMT)** | Having elephant trunk on the face | LP.2.27 | 1003 | Ś | |
| **karālā**<br>**karālinī**<br>**karālī (karālinyā in KMT)** | Having a gaping mouth and projecting teeth | KMT<br>LP.2.27<br>KP.1.11<br>KAP<br>MP.179<br>SSS<br>AP.145<br>JY<br>NS<br>SSP<br>TS.16<br>AP.125<br>KK<br>KT<br>AP.146<br>JY1 | 1000<br>1003<br>1013<br>133<br>196<br>50<br>48<br>353<br>287<br>179<br>101<br>32<br>64<br>237<br>45<br>36 | <br>Ś<br>Q<br>Y<br>M<br>B<br>B<br>Y<br>Y<br><br>YQ<br>MY<br>Y<br><br>c | <br><br><br><br><br>ka |
| **karālikā** | Tree; sword | KMT<br>SSP<br>KT | 1000<br>179<br>237 | | |
| **karoḍī ? ṭi** | Bones of the head; skull; cup | JY | 353 | Y | |
| **karkaśā** | Hard; firm; rough; plant | TS.16 | 101 | QY | |
| **karṇaprāvaraṇā** | Using the ears for covering | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | v. karnaprāvarana |
| **karṇamoṭī**<br>**karmamoṭī**<br><br>**karṇāmoṭī** | Crushing with ears ?<br>Name of Cāmuṇḍā form. A small spirit kept by *aghoris* telling them past, present and future. | MP.179<br>LP.2.27<br>KMT<br>JY<br>NS | 196<br>1003<br>1000<br>353<br>287 | M<br>Ś<br><br>Y<br>Y | |
| **karṇā** | Having big ears ? | DP | 64 | Y | |
| **karṇikā** | Having large ears; kind of fever | JY<br>DP | 353<br>64 | Y<br>Y | |
| **karṇikārakarā** | Flower; plant* | KP.1.11 | 1013 | Q | |
| **kartanī**<br>**kartarī**<br>**kartrī** | Cutting off | KMT<br>LP.2.27<br>KAP<br>JY<br>SV | 1000<br>1003<br>133<br>353<br>302 | <br>Ś<br>Y<br>Y | |
| **karmakaraṇī** | Maker of karma; the reason of karma | KP.1.11 | 1013 | Q | |
| **kalakalāravā** | Of indistinct sound | KMT | 1000 | | |

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| **kalakālī** | | KMT | 1000 | | |
| **kalākulā** | | AP.146 | 45 | c | |
| **kalanī** | Moving to and fro; trembling; murmuring | KMT | 1000 | | |
| **kalavikariṇī**<br>**kalavikaraṇī** | One of 8 śaktis of Śiva | KAP<br>SSP<br>SV | 133<br>179<br>302 | Y | |
| **kalaśāśinā** | Water-pot; pitcher | JY | 353 | Y | |
| **kalaśī** | Water-pot; woman's breasts | LP.2.27 | 1003 | Ś | |
| **kalahapriyā** | Fond of quarrel | KMT<br>TS.16<br>KK | 1000<br>101<br>64 | <br>YQ<br>Y | |
| **kalahaṃsī** | Black goose; supreme spirit | AP.299 | 36 | G | |
| **kalahā** | Quarrel | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kalā** | Part | KMT<br>KP.1.11<br>JY<br>SV | 1000<br>1013<br>353<br>302 | <br>Q<br>Y | |
| **kalātītā** | Higher than parts | KP.1.11 | 1013 | Q | |
| **kalāntarā** | Inside the parts | KP.1.11 | 1013 | Q | |
| **kalāntikā**<br>**kalantikā** | Ending the parts | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kalāraṇī** | Kindler of parts | KP.1.11 | 1013 | Q | |
| **kalikalmaṣahantrī** | Destroyer of the sins of kali-age | KP.1.11 | 1013 | Q | |
| **kalitāvigrahā** | Withour form | KP.1.11 | 1013 | Q | |
| **kalipriyā** | Fond of quarreling | AP.146<br>KMT<br>KP.1.11 | 64<br>1000<br>1013 | Y<br><br>Q | |
| **kalī** | | KMT | 1000 | | |
| **kaluśī**<br>**kāluśī** | Foul; impure; dirty; snake; buffalo | SSP<br>JY | 179<br>353 | <br>Y | |
| **kalyā** | Healthy; vigorous; deaf and dimb; spirituos liquor | KP.1.11 | 1013 | Q | |
| **kalkinī** | Dirty | LP.2.27 | 1003 | Ś | |
| **kalpanā** | Fashioning | MP.179 | 196 | M | |
| **kalyāṇī**<br><br><br>**kālyāyanī** | Beautiful, auspicious | MP.13<br>MP.179<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>SP.7.1.119<br>KP.1.11<br>MBH.9.45 | 110<br>196<br>1013<br>1003<br>1013<br>112<br>64<br>220 | P<br>M<br>Q<br>Ś<br>Q<br>P<br>Y<br>MS | |
| **kallolā** | Wave | LP.2.27<br>KK | 1003<br>64 | Ś<br>Y | |
| **kavyavahā** | | KT | 237 | | |
| **kaśikī** | | DP | 64 | Y | |
| **kaśmalī** | Dirty; impure; stupefied | BY | 72 | Y | |
| **kahlāṭī**<br>**kahloṭṭī** | Related to a sacred place | TS.16<br>NS | 77<br>287 | Y<br>Y | |
| **kākajaṅghikā** | Plant; having legs like crow; making sound like crow | MP.179 | 196 | M | kākapāda |
| **kākatuṇḍikā** | Plant; crow-faced | SP.4.1.45 | 64 | Y | |
| **kākinī** | Plant | KMT<br>KT | 1000<br>237 | BŚ | |
| **kākenakā** | | JY | 353 | Y | |
| **kākī** | Crow | KMT<br>SP.4.2.72 | 1000<br>91 | <br>Ś | |
| **kākolī** | Plant;* poison; bear; snake | AP.299 | 36 | G | |
| **kāñcanī** | Golden | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kātyāyanī**<br>**katyayanī** | Descendent from Kati; middle aged widow in red clothes | KMT<br>SP.7.1.119<br>KAP<br>SV | 1000<br>64<br>133<br>302 | <br>Y<br>Y | |

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| | | KT | 237 | | |
| **kāntā** | Desired; loved | TS.16<br>LP.2.27<br>KP.1.11<br>SV | 215<br>1003<br>1013<br>302 | E<br>Ś<br>Q | |
| **kānti** | Wish; desire; mother of the world | KMT<br>LP.2.27<br>SV<br>DP<br>KT | 1000<br>1003<br>302<br>64<br>237 | <br>Ś<br><br>Y | |
| **kāntikarā** | Beautifying | TS.16 | 215 | E | kāntaka |
| **kāpālikā** | Practicing *kāpālika vrata* | JY | 353 | Y | |
| **kāpālī** | Related to skull | NS | 287 | Y | |
| **kāmakopā** | Anger and desire | LP.2.27 | 1003 | Ś | |
| **kāmacāriṇī**<br><br><br>**kāmacarī** | Following one's own pleasure | MP.13<br>KP.1.11<br>SP.5.3.198<br>USP<br>MBH.9.45 | 110<br>1013<br>112<br>263<br>220 | P<br>Q<br>P<br>MY<br>MS | |
| **kāmatantrikā** | Succession of desires | LP.2.27 | 1003 | Ś | |
| **kāmatṛṣṇā** | Thirsty of love | KMT | 1000 | | |
| **kāmadā** | Giving what is wished | KMT<br>LP.2.27<br>KAP<br>MBH.9.45<br>JY | 1000<br>1003<br>133<br>220<br>353 | <br>Ś<br>Y<br>MS<br>Y | |
| **kāmadevī** | Goddess of love | KMT | 1000 | | |
| **kāmadhenu**<br>**kāmadhenukā**<br>**kāmadhenavī** | Wish-cow | MP.179<br>KP.1.11<br>LP.2.27<br>KMT | 196<br>1013<br>1003<br>1000 | M<br>Q<br>Ś | |
| **kāmanā** | Lustful; lascivious | LP.2.27 | 1003 | Ś | |
| **kāmapūrā** | Fullfilling wishes | KP.1.11 | 1013 | Q | |
| **kāmamatikā** | With the mind concentrated on desire | KMT | 1000 | | |
| **kāmamālinī** | Having a garland of love | SSP | 179 | | |
| **kāmayoniḥ** | Source of love | KP.1.11 | 1013 | Q | |
| **kāmarāgā** | Rithm of desire | TS.16 | 215 | E | |
| **kāmarūpā**<br><br>**kāmarūpī**<br>**kāmarūpiṇī** | Assuming any shape at will | MP.179<br>TS.16<br>KMT<br>KP.1.11 | 196<br>215<br>1000<br>1013 | M<br>E<br><br>Q | |
| **kāmarekhā** | Cortezan | LP.2.27 | 1003 | Ś | |
| **kāmalā** | Lustful | MP.13<br>SV | 110<br>302 | P | |
| **kāmaśakti** | Power of love | KMT | 1000 | | |
| **kāmasandīpanī** | Inflaming desire | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kāmā** | Love; desire | KMT<br>USP<br>LP.2.27 | 1000<br>263<br>1003 | <br>MY<br>Ś | |
| **kāmākhyā** | Called love | SP.4.2.72<br>KAP | 91<br>133 | Ś<br>Y | |
| **kāmākṣī** | With love in her eyes | MP.13<br>SP.4.1.45 | 110<br>64 | P<br>Y | |
| **kāmānandā** | Joy of love | LP.2.27 | 1003 | Ś | |
| **kāmānandasuvihvalā** | Strongly perturbed by joy of love | KMT | 1000 | | |
| **kāmāmbikā** | Mother of love | KMT | 1000 | | |
| **kāmāvasāyakā**<br>**kāmāvasāyitvā** | Supression of passions; control of desires; a kind of *siddhi* | LP.2.27<br>SV | 1003<br>302 | Ś | |
| **kāmikā** | Desired | KMT<br>KT | 1000<br>237 | | |
| **kāminī** | Loving | KMT<br>SSP | 1000<br>302 | | |
| **kāmukā** | Desiring | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |

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| | | SP.5.3.198 | 112 | P | |
| **kāmeśvarī** | The lady of love | KMT | 1000 | | |
| **kāmeśvareśvarī** | The lady of the lord of love | KP.1.11 | 1013 | Q | |
| **kāmbojī/ kambojī** | From Kamboja; having shaven head | NS | 287 | Y | |
| **kāmyā** | Beautiful | KP.1.11<br>SV | 1013<br>302 | Q | |
| **kāraṇātmā** | | KP.1.11 | 1013 | Q | |
| **kāraṇḍā** | Duck | NS | 287 | Y | |
| **kālakaṇṭhī** | Having black throat | SSP | 179 | | |
| **kālakarṇī** | Misfortune; black ears | AP.52<br>AP.146<br>KP.1.11<br>H | 64<br>64<br>1013<br>64 | Y<br><br>Q<br>Y | kālaka |
| **kālakalpikā** | Fatal | KP.1.11 | 1013 | Q | |
| **kālajaṅghā (tālajaṅghā, KMT)** | Having black legs | LP.2.27 | 1003 | Ś | |
| **kālatrayavivarjitā** | Void of three times | KP.1.11 | 1013 | Q | |
| **kālanāśanī** | Time killer | KMT | 1000 | | |
| **kālaparṇī** | Plant | MP.179 | 196 | M | |
| **kālarātrī**<br><br><br><br><br>**kālarātṛkā** | The night of destruction | KMT<br>KP.1.11<br>KAP<br>SSS<br>JY<br>BY<br>KK<br>KT<br>AP.146<br>TS.13 | 1000<br>1013<br>133<br>104<br>353<br>72<br>64<br>237<br>45<br>64 | <br>Q<br>Y<br>BY<br>Y<br>Y<br>Y<br><br>c | |
| **kālarudrasthā** | Resorting to the annihilating Rudra | KMT | 1000 | | |
| **kālarūpā** | Black | NS | 287 | Y | |
| **kālarodanī** | Black tears | KMT | 1000 | | |
| **kālavamanī** | | KMT | 1000 | | |
| **kālasaṃkarṣaṇī (var. kāma-)** | Devoring time; 9 year old girl; presenting Durgā; main goddess of Krama | MP.179 | 196 | M | |
| **kālasaṃvartanī** | Turning time in herself | KMT | 1000 | | |
| **kālaharā** | Killing time | KMT | 1000 | | kālaha |
| **kālā** | Time; Death | MP.13<br>AP.299<br>SP.5.3.198<br>KT | 110<br>36<br>112<br>237 | P<br>G<br>P | kāla |
| **kālādi ?** | Tribal people ? | JY | 353 | Y | |
| **kālikā** | Black goddess | KMT<br>LP.2.27<br>SP.1.2.30<br>KAP<br>MBH.9.45<br>SSS<br>JY<br>SSP<br>AP.146 | 1000<br>1003<br>48<br>133<br>220<br>104<br>353<br>179<br>45 | <br>Ś<br>MS<br>Y<br>MS<br>BŚ<br>Y<br><br>c | |
| **kālinī** | Related to particular moment | LP.2.27<br>SSP<br>DP | 1003<br>179<br>64 | Ś<br><br>Y | |
| **kālī** | Goddess | MP.13<br>MP.179<br>LP.2.27<br>KMT<br>SP.4.1.45<br>SP.5.3.198<br>KAP<br>JY<br>SSP<br>SV<br>KT | 110<br>196<br>1003<br>1000<br>64<br>112<br>133<br>353<br>179<br>302<br>237 | P<br>M<br>Ś<br><br>Y<br>P<br>Y<br>Y | |

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| | | H<br>AP.146<br>TS.13 | <br>45<br>64 | D<br>c | |
| **kālecālāsthiśṛṅkhalā** | | JY | 353 | Y | |
| **kāleḍikā/kālehikā** | | MBH.9.45 | 220 | MS | |
| **kālogrā** | Terrible time | NS | 287 | Y | |
| **kāśmarī** | Plant* | KMT | 1000 | | |
| **kāśyapī** | Earth | KP.1.11 | 1013 | Q | |
| **kāṣṭhā** | Stick; mesure; servant of kubera; Goal; limit | KP.1.11 | 1013 | Q | kāṣṭāgūḍha/kāṣṭhakūṭa |
| **kiṅkarī** | Slave; making sound kiṃ | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **kiṅkinī** | Small bell | KMT<br>SP.1.2.30 | 1000<br>48 | <br>MS | |
| **kiṅkiṇījālabhūṣitā** | Decorated with a net of small bells | JY | 353 | Y | |
| **kiṃkurvāṇā** | | JY | 353 | Y | |
| **kinnarī** | Halfwomen- half animal; mythological being; singing and dancing | USP<br>KP.1.11 | 263<br>1013 | MY<br>Q | |
| **kirīṭinī** | Decorated with diadem | KP.1.11 | 1013 | Q | |
| **kilakilā** | Of indistinct sound | KT | 237 | | |
| **kīdṛśī** | Of what kind ? | JY | 353 | Y | |
| **kīrti** | Fame | KP.1.11 | 1013 | Q | |
| **kīrtimatī** | Mother of fame | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **kīrtinemi** | Wheel of fame | USP | 263 | MY | |
| **kīlanī** | Fastening; staking | KMT | 1000 | | |
| **kukārā** | Doing bad | KMT | 1000 | | |
| **kukkuṭī**<br>**kukkūnikā/ kukkuṭā**<br>**kukkuṭānanā** | Wild cock; hipocricy | KMT<br>USP<br>MBH.9.45<br>LP.2.27 | 1000<br>263<br>220<br>1003 | <br>MY<br>MS<br>Ś | |
| **kukuṭī** | Pot-herb | MP.179 | 196 | M | |
| **kujā** | Born from the earth | KMT | 1000 | | kuja |
| **kujambikā** | | KMT | 1000 | | |
| **kujeśī/ kujeśvarī** | ? Lady of low born? | KMT | 1000 | | |
| **kuṭabhī** | | MP.179 | 196 | M | |
| **kuṭilā** | Crooked | KMT<br>TS.16 | 1000<br>101 | <br>YQ | kuṭīcara |
| **kuṭilānanā** | With crooked face | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **kuṭumbikā** | Home-slave | MP.179 | 196 | M | |
| **kuñcitā** | Crooked; curved; bent; contracted | TS.16 | 101 | YQ | |
| **kuṇḍakeśī** | | KMT<br>NS | 1000<br>287 | <br>Y | |
| **kuṇḍārikā** | | MBH.9.45 | 220 | MS | kuṇḍaka |
| **kuṇḍalaguhyāntā** | | KMT | 1000 | | |
| **kuṇḍalanābhigā** | | KMT | 1000 | | |
| **kuṇḍalalakṣmī** | | KMT | 1000 | | |
| **kuṇḍālikā** | Circle | USP | 263 | MY | |
| **kuṇḍalinī** | Cosmic energy in human body, goddess | KMT<br>KP.1.11<br>SP.7.1.119<br>JY<br>SV | 1000<br>1013<br>64<br>353<br>302 | <br>Q<br>Y<br>Y | |
| **kuṇḍalī** | Ear-ring | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **kuṇḍī**<br>**kundī** | A kind of pot; plant* | NS<br>SSP | 287<br>302 | Y | kuṇḍin/ kuṇḍodara |
| **kunāṭī** | Crooked; contructed; shut | KMT | 1000 | | |
| **kunāmā** | Having bad name | KMT | 1000 | | |
| **kuntī** | | SSP | 179 | | |
| **kubjā** | Crooked; hump-backed | KMT<br>SP.4.1.45<br>SP.7.1.119 | 1000<br>64<br>64 | <br>Y<br>Y | |

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| | | SP.4.2.70 | 38 | | |
| **kubjāmbī** | Crooked mother | KMT | 1000 | | |
| **kubjikā/ kubjinī, kubjī, kubjāśānī, kubjeśī, kubjeśvarī** | Bent, crooked, name of the main goddess of KMT | KMT | 1000 | | |
| **kumārī**<br><br><br>**kumārikā** | Virgin; related to Kumāra (Skanda); plant* | MP.13<br>MP.179<br>SP.5.3.198<br>NS<br>SV<br>H<br>AP.146 | 110<br>196<br>112<br>287<br>302<br><br>45 | P<br>M<br>P<br>Y<br><br>D<br>C | |
| **kumudā**<br><br>**kumudinī** | Exciting; camphor; plant* | MP.13<br>SP.5.3.198<br>SSP | 110<br>112<br>179 | P<br>P | kumuda |
| **kumbhakarṇī/nikā** | Pot-eared | AP.299<br>JY | 36<br>353 | G<br>Y | |
| **kumbhikā** | Having a jar; crocodile; demon hostile to children | MBH.9.45 | 220 | MS | Kumbha/kumbhaka/kumbhodara |
| **kurdanī** | Jumping | KMT<br>SSS | 1000<br>50 | <br>BŚ | <br>ña |
| **kulaghātā** | Destroying family ? | NS | 287 | Y | |
| **kulajā** | Of noble family | SP.7.1.119<br>JY | 64<br>353 | Y<br>Y | |
| **kulamālinī** | Garland of *kula* | KMT | 1000 | | |
| **kulavāgeśvarī** | Lady of speech of *kula* | KMT | 1000 | | |
| **kulā** | Related to *kula* | AP.146 | 45 | c | |
| **kulālambī** | | AP.146 | 45 | c | |
| **kulānti** | Ruining the family | LP.2.27 | 1003 | Ś | |
| **kulinī** | Belonging to a noble family | JY | 353 | Y | |
| **kulutī** | Related to a sacred place | TS.13 | 64 | Y | |
| **kuleśvarī** | Lady of family | KMT | 1000 | | kulīśa |
| **kuvarṇikā** | Born in bad varṇa? Of bad colour? | KK | 64 | Y | |
| **kuśodakā** | Water with kuśa grass | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **kuṣmā** | Pumpkin? | KMT | 1000 | | |
| **kusumālikā** | Thief | KMT | 1000 | | |
| **kusumamālinī** | Having garland of flowers | KMT | 1000 | | |
| **kusumāyudhā**<br>**kusumamālā** | Flower-armed | SSS<br>AP.145 | 50<br>48 | BŚ<br>B | śa |
| **kusumā** | Flower | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kusuminī** | Firnished with flowers | KMT | 1000 | | |
| **kuharāntasthā** | Staying in hollow | KMT | 1000 | | |
| **kuhu** | Mother of the world | | | | |
| **kuhudī** | | KMT | 1000 | | |
| **kūṭasthā** | Keeping the highest position | KP.1.11 | 1013 | Q | |
| **kūṣmāṇḍī** | Pumpkin; plant*; name of a class of beings | TS.16<br>KP.1.11<br>KAP | 77<br>1013<br>133 | Y<br>Q<br>Y | |
| **kūhū** | The new moon | SV | 302 | | |
| **kṛkarā** | One of vital airs | KMT | 1000 | | |
| **kṛtāntakā**<br>**kṛtāntikā** | Causing the end | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kṛtāntī**<br>**kṛtāntā** | Causing the end | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kṛttikā** | Constellation of Pleiads | SSP | 179 | | |
| **kṛntanī** | Cutting; dividing | KMT | 1000 | | |
| **kṛpaṇā, look kṣapaṇā** | Poor; wretched; miserable | AP.52 | 64 | Y | |
| **kṛśā** | Emanciated | USP<br>TS.16 | 263<br>101 | MY<br>YQ | |
| **kṛṣodarī** | Thin-waist | TS.16 | 215 | EYQ | |
| **kṛṣṇā** | Black; dark | KMT<br>USP | 1000<br>263 | <br>MY | |

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| **kṛṣnavarṇā** | | LP.2.27<br>KP.1.11<br>SP.1.2.30<br>SP.7.1.119<br>MBH.9.45<br>SSP<br>SV<br>TS.16<br>H | 1003<br>1013<br>48<br>64<br>220<br>179<br>302<br>101<br>64 | Ś<br>Q<br>MS<br>Y<br>MS<br><br><br>YQ<br>Y | |
| **kṛṣṇāṅginī** | Black-bodied; parrot; *apsarasa* | LP.2.27 | 1003 | Ś | |
| **kṛṣṇakarṇī** | Black-eard | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kṛṣṇapiṅgalā** | Black-yellow/red | BY | 72 | Y | |
| **kṛṣṇarudrā** | Black wrath | NS | 287 | Y | |
| **kṛṣṇatuṇḍā** | Black-faced | NS | 287 | Y | |
| **kekarākṣī**<br>**kekarī**<br>**kekarā** | Squint-eyed | SP.4.1.45<br>MP.179<br>KMT<br>SSS<br>BY<br>TS.16<br>JY1 | 64<br>196<br>1000<br>104<br>72<br>101<br>36 | Y<br>M<br><br>BY<br>Y<br>QY | kekarākṣa |
| **ketakī** | Plant* | MBH.9.45 | 220 | MS | |
| **kedārā** | Field of medow esp. under water; constellation; related to a sacred place | LP.2.27 | 1003 | Ś | |
| **kevalā** | Pure; the only one | KP.1.11 | 1013 | Q | kevala |
| **keśinī** | Having long hair | MP.179 | 196 | M | keśa |
| **keśayantrī** | Having hair arrange to form a *yantra*? | MBH.9.45 | 220 | MS | |
| **kaiṭabhī** | Durgā | BY | 72 | Y | |
| **kailāsagirivāsinī** | Living on the mountain Kailāsa | KP.1.11 | 1013 | Q | |
| **kaivartā/ī** | Fisherwoman; grass | KMT<br>KT | <br>237 | | |
| **kokilā/kauśikā**<br>**kokalikā** | Cuckoo | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | kokila |
| **koṅkaṇeśānī** | Lady of Koṅkana | KMT | 1000 | | |
| **koṭarā/i** | Hollow in the tree; naked womam | USP<br>SP.1.2.30<br>SP.4.1.45<br>MBH.9.45 | 263<br>48<br>64<br>220 | MY<br>MS<br>Y<br>MS | |
| **koṭarākṣī** | Sunken-eyed | KMT<br>SP.4.1.45<br>SP.4.2.72<br>SSS<br>TS.16<br>KK | 1000<br>64<br>91<br>104<br>101<br>64 | <br>Y<br>Ś<br>BY<br>QY<br>Y | |
| **koṭavī** | Naked | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **koṭīśvarī/koṭeśvarī** | Lady of 10mln or of a particular place | KAP | 133 | Y | koṭikuṇḍa |
| **koṭivarṣā** | Thousand yeared; city; plant | NS | 287 | Y | |
| **koṇā** | Corner | MP.179 | 196 | M | |
| **kopā** | Fury | KMT | 1000 | | |
| **kolā/**<br>**kolāhalā** | Hog; weapon; plant; saturn; embrace | NS<br>JY1 | 287<br>36 | Y | |
| **kolavilā** | | USP | 263 | MY | |
| **kolāgiryā** | Related to Kolāgirī | NS | 287 | Y | |
| **kovidārī** | Tree; easy to split; plant* | MP.179 | 196 | M | |
| **kośanā** | Tearing | MB.9.45 | 220 | MS | |
| **kaukulikā** | | MBH.9.45 | 220 | MS | |
| **kauberī** | Belonging to Kubera | KMT<br>LP.2.27<br>MBH.9.45 | 1000<br>1003<br>220 | <br>Ś<br>MS | |
| **kaumārī**<br><br><br>**kaumarī** | Related to Skanda; one of the 7-8 mothers | MP.179<br>KMT<br>KP.1.11<br>KAP | 196<br>1000<br>1013<br>133 | M<br><br>Q<br>Y | |

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| | | MBH.9.45<br>JY<br>BY<br>NS<br>SSP<br>SV<br>DP<br>KT<br>SP.4.2.70<br>TS.13 | 220<br>353<br>72<br>287<br>179<br>302<br>64<br>237<br>38<br>64 | MS<br>Y<br>Y<br>Y<br><br><br>Y<br><br><br>M | |
| **kaumudī** | Moon-light | KP.1.11<br>JY1 | 1013<br>36 | Q | |
| **kaurmī** | related to Kurma | SP.4.2.70 | 38 | | |
| **kaulikeśvarī** | Lady of Kaulas | KMT | 1000 | | |
| **kaulikī** | Related to Kaula | KT | 237 | | |
| **kauśikī** | Receptacle; versed in lexics; related to the skin that goddess cast off | KMT<br>USP<br>KP.1.11<br>KAP<br>SSS<br>DP | 1000<br>263<br>1013<br>133<br>104<br>64 | <br>MY<br>Q<br>Y<br>BY<br>Y | |
| **kratu** | Purpose; ability | KP.1.11 | 1013 | Q | |
| **kratusthalī** | *apsarasa* | | | A | |
| **kramaṇī**<br>**kramiṇī** | Coming in succession | KMT<br>LP.2.27<br>JY<br>BY<br>NS | 1000<br>1003<br>353<br>72<br>287 | <br>Ś<br>Y<br>Y<br>Y | |
| **krāmaṇī**<br>**krāmiṇī** | | KMT<br>LP.2.27<br>JY | 1000<br>1003<br>353 | <br>Ś<br>Y | |
| **kriyā** | Performing; action | KMT<br>LP.2.27<br>KP.1.11<br>SP.7.1.119<br>KAP<br>SSS<br>AP.145<br>SSP<br>SV<br>DP<br>KT | 1000<br>1003<br>1013<br>64<br>133<br>50<br>48<br>179<br>302<br>64<br>237 | <br>Ś<br>Q<br>Y<br>Y<br>BŚ<br>B<br><br><br>Y<br> | <br><br><br><br><br>ai |
| **kriyāśakti** | Capability to act | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **kriyāvatī** | action | KP.1.11 | 1013 | Q | |
| **kruddhanī** | Irritated; provoked | KMT | 1000 | | |
| **krūrā**<br><br><br><br>**śukrā** | Bloody; cruel | AP.146<br>LP.2.27<br>KMT<br>SSS<br>AP.145 | 64<br>1003<br>1000<br>50<br>48 | Y<br>Ś<br><br>B<br>B | v. krūra,<br>krūralocana<br><br>aṃ |
| **krodhanā**<br>**krodhanī (KMT.var.**<br>**kruddhanī)**<br>**krodhinī** | Passionate; angry | AP.52<br>USP<br>LP.2.27<br>MBH.9.45<br>H<br>KT<br>TS.13 | 64<br>263<br>1003<br>220<br>64<br>237<br>64 | Y<br>MY<br>Ś<br>MS<br>Y<br><br>Y | |
| **krodhabhairavī** | Angry Bhairavī | KMT | 1000 | | |
| **krodhā** | Wrath | AP.146<br>MP.179<br>LP.2.27<br>KMT | 64<br>196<br>1003<br>1000 | Y<br>M<br>Ś | |
| **krośanā** | Yeilding; shieking; shouting | MBH.9.45 | 220 | MS | |
| **kroṣṭukā/ī**<br>**kroṣṭakī** | Jackal; shieking; shouting | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| | | JY<br>BY | 353<br>72 | Y<br>Y | |
| **krauñcā /ī** | Curlew-like | MP.179<br>SP.4.1.45<br>NS | 196<br>64<br>287 | M<br>Y<br>Y | |
| **klinnā** | Wet | SP.4.2.72 | 91 | Ś | |
| **kṣaṇapahā** | Killing in an instant | KMT | 1000 | | |
| **kṣapaṇā**<br>**kṣapaṇī** | Fasting; might be AP.52 with it's corrupted kṛpaṇā | AP.146<br>TS.16<br>H | 64<br>215<br>64 | Y<br>E<br>Y | |
| **kṣamā** | Bearing; earth; *apsarasa* | KMT<br>TS.16<br>LP.2.27<br>SP.4.2.72<br>KAP<br>DP<br>KT<br>H | 1000<br>215<br>1003<br>91<br>133<br>64<br>237<br>D | <br>E<br>Ś<br>Ś<br>Y<br>Y | |
| **kṣamāntakā(kṣayāntikā , KMT)** | Enduring; patient; earth | LP.2.27 | 1003 | Ś | |
| **kṣamāvyayā** | Having inexpressible capabilty to bear | TS.16 | 215 | E | |
| **kṣayā** | Dwelling/ loss; diminution | AP.52<br>AP.146<br>SSP<br>H | 64<br>64<br>179<br>64 | Y<br>Y<br><br>Y | |
| **kṣayāntikā** | End of the end; destroying in an instant | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **kṣayāvahā(corr. of kṣaṇāpahā, KMT)** | Destroying; ruining | LP.2.27 | 1003 | Ś | |
| **kṣānti(śīlā)** | Of patient character; apsarasa | KMT | 1000 | | |
| **kṣālanī**<br>**kṣālinī** | Washing off | TS.16<br>KP.1.11 | 215<br>1013 | E<br>Q | |
| **kṣīṇajīvā** | Having no means of subsistance | LP.2.27 | 1003 | Ś | |
| **kṣiti** | Destruction | JY | 353 | Y | |
| **kṣīrikā**<br>**kṣiri** | Plant;* milk | KMT<br>NS | 1000<br>287 | <br>Y | |
| **kṣut** | | KT | 237 | | |
| **kṣudhā** | Hunger | KMT<br>LP.2.27<br>SV | 1000<br>1003<br>302 | <br>Ś | |
| **kṣudhāśanī** | Hungry and thirsty | LP.2.27 | 1003 | Ś | |
| **kṣubhitā** | Agitated | TS.16 | 215 | E | |
| **kṣurakarṇī** | With the ears like cow horns | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kṣetrajñā** | Knowing the body | KP.1.11 | 1013 | Q | |
| **kṣemakarī**<br>**kṣemaṃkarī** | Conferring peace and security | KMT<br>SP.4.2.72<br>SP.7.1.119<br>KAP | 1000<br>91<br>64<br>133 | <br>Ś<br>Y<br>Y | |
| **kṣemā** | Peace; stability | AP.52<br>AP.146 | 64<br>64 | Y | |
| **kṣonī** | Earth | KMT<br>TS.16 | 1000<br>215 | E | |
| **kṣodanī** | Crushing into pieces | KMT | 1000 | | |
| **kṣobhā**<br>**kṣobhiṇī(kṣodanī, KMT) kṣobhikā** | Trembling; shaking; causing agitation | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **kṣaudrī** | Of mixed castes; plant* | TS.16 | 215 | E | |
| **kṣvelā** | Leaping; jumping; trembling | MP.179 | 196 | M | |
| **khagadhvajā** | With banner flying in the air | KP.1.11 | 1013 | Q | |
| **khagarūḍhā** | Ascended in the air | KP.1.11 | 1013 | Q | |
| **khagā/ khagī**<br>**khagagā**<br>**khagacalā** | Moving in the air | LP.2.27<br>JY<br>KT | 1003<br>353<br>237 | Ś<br>Y | |
| **khageśvarī** | Lady of moving in the air | KMT | 1000 | | |

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| **khagrasinī** | | LP.2.27 | 1003 | Ś | |
| **khañjikā** | Limping; one legged | KMT | 1000 | | |
| **khañjinī/khañjī** | Limping | KMT | 1000 | | |
| **khaṭamkhaṭā** | | USP | 263 | MY | |
| **khaṭṭaki** | | KP | 237 | | |
| **khaṭvaṅgī** | Having *khaṭvaṅgā* | SSP | 179 | | |
| **khaḍgakarṇā** | Having ears like swords | JY | 353 | Y | |
| **khaḍginī**<br>**khaḍgikā**<br>**khadgyā** | Female rhinoceros; having a sword | KMT<br>LP.2.27<br>SV<br>AP.146 | 1000<br>1003<br>302<br>45 | <br>Ś<br><br>c | |
| **khaḍgacakrotividhinā** | | LP.2.27 | 1003 | Ś | |
| **khaṇṭakheṭī** | | SP.1.2.30 | 48 | MS | |
| **khaṇḍā** | Breakingup; destroying | MBH.9.45 | 220 | MS | |
| **khaṇḍikā** | Breaking into pieces | KMT | 1000 | | |
| **kharakarṇī** | Ass-eared | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kharajaṅghā** | Having the shanks of ass | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **kharā/ī** | Hard; rough; ass | KMT<br>MBH.9.45 | 1000<br>220 | <br>MS | |
| **kharamukhī**<br>**kharānanā** | Musical instrument; ass-headed | SP.4.2.72<br>AP.146<br>KMT<br>NS | 91<br>64<br>1000<br>287 | Ś<br>Y<br><br>Y | |
| **kharāsyā** | Donkey-faced; sorceress | KMT | 1000 | | |
| **kharikā** | Musky | USP | 263 | MY | |
| **kharparā** | Thief; rogue | LP.2.27 | 1003 | Ś | |
| **khaṣī/ayā** | Killing | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **khādakā**<br>**khādikā** | Devourer | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **khirvirā**<br>**khirvarā**<br>**śikhā** | | KMT<br>SSS<br>AP.145 | 1000<br>50<br>48 | <br>BŚ<br>B | v. kharvagrīva;<br>ṅa |
| **khilā** | Gap; piece of wild land; between zones | KP.1.11 | 1013 | Q | |
| **khecarī/ā** | Moving in the air | KMT<br>LP.2.27<br>KP.1.11<br>BY<br>KT | 1000<br>1003<br>1013<br>72<br>237 | <br>Ś<br>Q<br>Y | |
| **khecarīmudrā** | | KMT | 1000 | | |
| **kheṭā** | Phlegm; holding a shield | MP.179<br>DP | 196<br>64 | M<br>Y | |
| **khyātā**<br>**khyāti** | Celebrated; mother of the world | USP<br>LP.2.27<br>KP.1.11<br>MBH.9.45 | 263<br>1003<br>1013<br>220 | MY<br>Ś<br>Q<br>MS | |
| **gaganā** | Celestial | SSP<br>KT | 179<br>237 | | |
| **gajakarṇā/nikā** | With the ears of elephant | KMT<br>LP.2.27<br>JY<br>NS | 1000<br>1003<br>353<br>287 | <br>Ś<br>Y<br>Y | |
| **gajānanā**<br>**gajavaktrā**<br>**gajanāyikā** | Elephant-faced | SP.4.1.45<br>KMT<br>USP<br>SP.4.2.72<br>TS.13 | 64<br>1000<br>263<br>91<br>64 | Y<br><br>MY<br>Ś<br>Y | gajavaktra |
| **gajajihvikā** | Having an elephant's tongue | AP.146 | 45 | c | |
| **gajamadā** | Exudation from elephant's temples | KMT | 1000 | | |
| **gaṅgā** | River | TS.16<br>KP.1.11<br>NS<br>SSP | 215<br>1013<br>287<br>179 | E<br>Q<br>Y | |

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| | | SV | 302 | | |
| **gaṇagandharvasevitā** | Served by *gaṇas* and *gandharvas* | KP.1.11 | 1013 | Q | |
| **gaṇapriyā** | Beloved of *gaṇas* | TS.16 | 101 | YQ | |
| **gaṇāmbikā** | Mother of *gaṇas* | LP.2.27<br>KP.1.11<br>SSP<br>SV | 1003<br>1013<br>179<br>302 | Ś<br>Q | |
| **gaṇamātāṃbikā** | Mother of *gaṇas* | LP.2.27 | 1003 | Ś | |
| **gaṇamukhyā** | *Gaṇa*-faced | KMT | 1000 | | |
| **gaṇā** | Female *gaṇa* | MBH.9.45<br>JY | 220<br>353 | MS<br>Y | |
| **gaṇāgraṇī** | Related to Gaṇeśa | KP.1.11 | 1013 | Q | |
| **gaṇeśvaranamaskṛtā** | Respected by the leaders of *gaṇas* | KP.1.11 | 1013 | Q | |
| **ganeśvarī** | Lady of *gaṇas* | KK | 64 | Y | |
| **gaṇḍakī** | Rhinoceros; obstacle | LP.2.27 | 1003 | Ś | |
| **gadī**<br>**gadā**<br>**gadinī** | Sickness; poison; mace; club | KMT<br>LP.2.27<br>AP.125 | 1000<br>1003<br>32 | <br>Ś<br>MY | |
| **gadākulā(madākulā KMT)** | | LP.2.27 | 1003 | Ś | |
| **gandhadāyinī** | Giving smell | KP.1.11 | 1013 | Q | |
| **gandhā** | Smell | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **gandharī**<br>**gandhārī** | People; tribe | KMT<br>SSS<br>SV | 1000<br>104<br>302 | <br>BY | |
| **gandhavatī** | Sweet-smelling; earth | AP.299<br>SSP | 36<br>179 | G | |
| **gāndharvī** | Female *gandharva* | SV | 302 | | |
| **gamāgamā** | Going to and fro | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **gambikā** | Going; moving | SSP | 179 | | |
| **gambhirā** | Loud voice | KK | 64 | Y | |
| **garutmadhṛdayā** | | MP.179 | 196 | M | |
| **garutmati** | Winged ? | KP.1.11<br>SP.4.2.72 | 1013<br>91 | Q<br>Ś | |
| **garuḍāsanā** | Sitting on Garuḍa; Yogic position | KP.1.11 | 1013 | Q | |
| **garjanī** | Crying; roaring; rumbling | JY<br>BY<br>TS.13 | 353<br>72<br>64 | Y<br>Y<br>Y | v. gartanetro |
| **gardabhī** | Ass | MP.179 | 196 | M | |
| **garbhabhakṣā** | Womb-eater | SP.4.1.45 | 64 | Y | |
| **garbhārthacāriṇī** | Womb-seeker? | KMT | 1000 | | |
| **garbhiṇī** | Pregnant | KMT | 1000 | | |
| **garvarahitā**<br>**garvarī** | Without pride | SP.4.2.72<br>SV | 91<br>302 | Ś | |
| **garvitā** | Haughty; proud | TS.16 | 101 | YQ | |
| **gavākṣī** | Cow-eyed | JY | 353 | Y | |
| **gavāṁmātā** | Mother of cows | KP.1.11 | 1013 | Q | |
| **gavyapriyā** | Loving cows | KP.1.11 | 1013 | Q | |
| **gahvarā**<br>**gahvareṣṭhā** | Cave; secret; riddle | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **gāndhārī** | Related to region with the same name | KMT<br>LP.2.27<br>AP.146<br>JY1 | 1000<br>1003<br>45<br>36 | <br>Ś<br>c | |
| **gāndharvī** | Related to *gandharvas* | KP.1.11 | 1013 | Q | |
| **gāyakī** | | KT | 237 | | |
| **gāyatrī**<br>**gāyatrikā** | Goddess; *mantra*; mother of the world | MP.13<br>LP.2.27<br>KMT<br>SP.5.3.198<br>SSS<br>AP.145 | 110<br>1003<br>1000<br>112<br>50<br>48 | P<br>Ś<br><br>Ś<br>BŚ<br>B | <br><br><br><br>o |

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| | | KT | 237 | | |
| **gāruḍī** | Related to Garuḍa | KP.1.11 | 1013 | Q | |
| **girijā** | Mountain born | TS.16<br>KP.1.11 | 215<br>1013 | E<br>Q | |
| **gireḥputrī** | Daughter of mountain | KP.1.11 | 1013 | Q | |
| **gītapriyā** | Fond of songs | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | |
| **guṭikā** | Pill; special kind of *siddhi* | SV | 302 | | |
| **guṇāguṇī** | subordinating the three qualities | TS.16 | 215 | E | |
| **guṇāḍhyā** | Rich in virtues | KP.1.11 | 1013 | Q | |
| **guṇātītā** | Beyong the guṇas | KP.1.11 | 1013 | Q | |
| **guṇotpattir** | Endowed with good qualities | KP.1.11 | 1013 | Q | |
| **guṇottarā** | Superior to guṇas | KP.1.11 | 1013 | Q | |
| **guptakāmā=śailaputrī** | Concealed desire= daughter of mountain | KAP | 133 | Y | |
| **guhā** | Secret | NS | 287 | Y | |
| **guhapriyā** | Indra's daugher | KP.1.11 | 1013 | Q | |
| **guhāmbikā** | Mother of Skanda | KP.1.11 | 1013 | Q | |
| **guhāraṇī** | Kindler of secret ? or of Skanda | KP.1.11 | 1013 | Q | |
| **guhāvāsī** | Living in cave | NS | 287 | Y | |
| **guhāśayā** | Receptacle of secrets | SP.7.1.119 | 64 | Y | |
| **guhyakā** | Female of special kind of beings | JY<br>NS | 353<br>287 | Y<br>Y | |
| **guhyakālī** | Secret Kālī | KMT | 1000 | | |
| **guhyakubjikā** | Secret Kubjikā | KMT | 1000 | | |
| **guhyakeśvarī** | The lady of *guhyakas* | KMT | 1000 | | |
| **guhyatattvā** | Secret element | KMT | 1000 | | |
| **guhyamahāmbikā** | The great mother of secret | KMT | 1000 | | |
| **guhyavidyā** | The secret knowledge | KP.1.11 | 1013 | Q | |
| **guhyaśakti** | Secret power | KMT<br>KP.1.11<br>SSS<br>AP.145 | 1000<br>1013<br>50<br>48 | <br>Q<br>BŚ<br>B | <br><br>ī<br> |
| **guhyā** | Secret; concealed | KMT | 1000 | | |
| **guhyātītā** | Higher than secret | KP.1.11 | 1013 | Q | |
| **guhyarūpā** | Having secret form | KP.1.11 | 1013 | Q | |
| **guhyeśvarī** | Lady of secrets | KMT<br>NS | 1000<br>287 | <br>Y | |
| **guhyopaniṣaduttamā** | The highest of secret Upaniṣads | KP.1.11 | 1013 | Q | |
| **gṛdhrāsyā** | Longing; greedy; bird-faced | SP.4.1.45 | 64 | Y | |
| **gṛdhratuṇḍī** | Vulture-faced | KMT | 1000 | | |
| **gṛdhrī/ā** | Vulture | KMT<br>NS | 1000<br>287 | <br>Y | |
| **gṛhacārī(grahacārī in KMT)** | Moving in the house | LP.2.27 | 1003 | Ś | |
| **gṛhyā** | Domestic; grasped; taken | LP.2.27 | 1003 | Ś | |
| **gokarṇikā**<br>**gokarṇā**<br>**gokarṇī** | Cow-eared; related to a sacred place in Nepal | MP.179<br>KMT<br>USP<br>MBH.9.45<br>JY<br>NS | 196<br>1000<br>263<br>220<br>353<br>287 | M<br><br>MY<br>MS<br>Y<br>Y | |
| **gogabhastikā** | Cow-armed | TS.16 | 215 | E | |
| **gocarā** | Related to the objects of sences | KMT<br>MBH.9.45<br>JY | 1000<br>220<br>353 | <br>MS<br>Y | |
| **gocarī** | Moving in intermediate space or in cows (related to the senses in Krama) | KMT | 1000 | | |
| **godayā** | Intending to present with cows | TS.16 | 215 | E | |
| **godhā** | Supporting cows; lezard | TS.16 | 215 | E | |
| **godhātā** | Possessing cows | TS.16 | 215 | E | |
| **gonadī** | Crying like a cow/ cow river | LP.2.27 | 1003 | Ś | |
| **gonasā/ī** | Cow-nosed; kind of serpents | SP.1.2.30<br>MBH.9.45 | 48<br>220 | MS<br>MS | |

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| **gopanī** | Hiding; consealing | TS.16 | 215 | E | |
| **gopā** | Herdswoman | LP.2.27 | 1003 | Ś | |
| **gopāyikā** | Preserving | LP.2.27 | 1003 | Ś | |
| **gopālī**<br>**gopalā**<br>**gopālā** | Cowherd | USP<br>TS.16<br>SP.1.2.30<br>MBH.9.45 | 263<br>215<br>48<br>220 | MY<br>E<br>MS<br>MS | |
| **gopurā** | Town-gate | TS.16 | 215 | E | |
| **goptā** | Protected? | TS.16 | 215 | E | |
| **goptrī** | One who protects | KP.1.11 | 1013 | Q | |
| **gopradā** | Giving cows | USP | 263 | MY | |
| **gomatī**<br>**gomatikā** | Mother of cows | MP.13<br>KP.1.11<br>TS.16<br>SP.5.3.198 | 110<br>1013<br>215<br>112 | P<br>Q<br>E<br>P | |
| **gomavatyā** | | TS.16 | 215 | E | |
| **gomahiṣadā** | Giving cows and bulls | MBH.9.45 | 220 | MS | |
| **gomāyuvaktrā** | Jackal-faced | USP | 263 | MY | |
| **gomayu ? gomāyu** | Frog; jackal | NS | 287 | Y | |
| **gominī** | Owner of the cattle | JY<br>BY | 353<br>72 | Y<br>Y | |
| **gomukhī**<br>**govaktrā** | Cow-faced | KMT<br>AP.299<br>LP.2.27<br>SSS | 1000<br>36<br>1003<br>104 | <br>G<br>Ś<br>BY | |
| **gorasā** | Cow-milk | TS.16 | 215 | E | |
| **goruhā** | Cow-mounted | TS.16 | 215 | E | |
| **govatsā** | Calf | TS.16 | 215 | E | |
| **gosamīkṣakā** | Loving the closeness of cows | TS.16 | 215 | E | |
| **gosahasrikā** | Possesing 1000 cows | TS.16 | 215 | E | |
| **gosinī** | | JY | 353 | Y | |
| **gostanī** | Having breasts like cow? | MBH.9.45 | 220 | MS | |
| **gauṇī** | Realated to *guṇas* | KP.1.11 | 1013 | Q | |
| **gautamī** | Related to Gotama | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **gauravatsā** | Golden sign | TS.16 | 215 | E | |
| **gaurī** | Goddess | MP.13<br>TS.16<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>SP.7.1.119<br>KAP<br>SSP<br>SV<br>DP<br>KT | 110<br>215<br>1003<br>1013<br>112<br>64<br>133<br>179<br>302<br>64<br>237 | P<br>E<br>Ś<br>Q<br>P<br>Y<br>Y<br><br><br>Y<br> | |
| **gaurāṅgā** | Having white or yellowish body | TS.16 | 101 | YQ | |
| **gauryā** | Golden; yellow | TS.16 | 215 | E | |
| **granthi(gṛdhrī, KMT)** | Knot | LP.2.27 | 1003 | Ś | |
| **grāmāvasthitā** | Staying in the village | NS | 287 | Y | |
| **grāminī** | Peasant; villager | NS | 287 | Y | |
| **grasanī**<br>**argasanī** | Swallowing | KMT<br>TS.16<br>SSS<br>AP.145 | 1000<br>77<br>50<br>48 | <br>Y<br>BŚ<br>B | <br><br>tha<br> |
| **grahacārī** | Knowing the movement of the planets | KMT | | | |
| **grahaṇākṣatramālinī** | Having garland of planets and stars | SP.7.1.119 | 64 | Y | |
| **grāmyā** | Living in a village | MP.179 | 196 | M | |
| **ghaṭodarī** | Pot-bellied | MP.179 | 196 | M | |
| **ghaṭodbhavā (bhaṭodbhavā, KMT)** | Jar-born | LP.2.27 | 1003 | Ś | |
| **ghaṇṭākarṇī**<br>**ghaṇṭakarṇā** | Bell-eared | MP.179<br>KMT | 196<br>1000 | M | ghaṇṭakarṇa |

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| | | DP<br>H | 60 | | |
| **ghaṇṭāravā** | Series of bells | MP.179<br>NS | 196<br>287 | M<br>Y | |
| **ghaṇṭā**<br>**ghaṇṭikā** | Bell<br>Alligator | KMT<br>LP.2.27<br>JY<br>NS<br>DP<br>KT | 1000<br>1003<br>353<br>287<br>64<br>237 | <br>Ś<br>Y<br>Y<br>Y | |
| **ghaṇṭeśvarī** | Lady of bells | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **ghaṇṭhālī** | | AP.299 | 36 | G | |
| **ghanā** | Striker; killer; destroyer; iron club; mace | TS.16 | 101 | YQ | |
| **ghanāruhā** | Riding the clouds | TS.16 | 101 | YQ | ghanāvaha |
| **ghanastanī** | Having solid breasts | TS.16 | 101 | YQ | |
| **ghanatviṣā** | Killing in agitation | TS.16 | 101 | YQ | |
| **ghanaravā** | The roar of clouds | LP.2.27 | 1003 | Ś | |
| **ghanāyikā** | Striker; killer; destroyer | LP.2.27 | 1003 | Ś | |
| **ghānā** | | LP.2.27 | 1003 | Ś | |
| **ghurvā** | Shouting?Venerable? | TS.16 | 215 | E | |
| **ghūri** | Hurting; injuring | NS | 287 | Y | |
| **ghṛtācī** | *apsarasa* | | | A | |
| **ghṛtasthalā** | *apsarasa* | | | A | |
| **ghoṇā** | Nose | LP.2.27<br>SV<br>TS.16 | 1003<br>302<br>101 | Ś<br><br>YQ | |
| **ghoraghoṣā**<br><br>**ghorā** | Terrible sound | KMT<br>SSS<br>AP.145<br>NS<br>SSP<br>TS.16<br>AP.125<br>KK<br>KT<br>TS.13 | 1000<br>50<br>48<br>287<br>179<br>101<br>32<br>64<br>237<br>Y | <br>BŚ<br>B<br>Y<br><br>YQ<br>MY<br>Y | <br>gha |
| **ghoratārā**<br>**ghoratarā** | Very owful | KMT<br>LP.2.27<br>TS.16 | 1000<br>1003<br>101 | <br>Ś<br>YQ | |
| **ghoradaṃṣṭrī** | Having terrible teeth | NS | 287 | Y | |
| **ghoradāyikā** | Giving terror | KMT | 1000 | | |
| **ghoramukhī** | Terrible-faced | KMT | 1000 | | |
| **ghoraraktākṣī** | With terrible red eys | LP.2.27 | 1003 | Ś | |
| **ghorarakṣā** | Terrible protectress | KMT | 1000 | | |
| **ghorarūpā** | Of terrible form | KAP<br>SV | 133<br>302 | Y | |
| **ghoravikramā** | Of terrible power | JY | 353 | Y | |
| **ghorasaṃjñā** | Terrible to know | SV | 302 | | |
| **ghorā** | Terrible | KMT<br>TS.16<br>LP.2.27<br>KAP | 1000<br>77<br>1003<br>133 | <br>Y<br>Ś<br>Y | |
| **ghoriṇī** | Terrible; horrible | KMT | 1000 | | |
| **ghoṣaṇī** | Sounding | KMT | 1000 | | |
| **ghoṣadevī**<br>**ghoṣā** | Goddess of sound | KMT<br>SV | 1000<br>302 | | |
| **ghoṣiṇī** | Noisy | TS.16<br>JY<br>NS<br>SSP | 215<br>353<br>287<br>179 | E<br>Y<br>Y | |
| **cakranemi** | The central point of wheel | MBH.9.45 | 220 | MS | |
| **cakramātā** | Mother of *cakra* or of the universe | KMT | 1000 | | |
| **cakravākā** | Bird | NS | 287 | Y | |
| **cakravarti** | one who rules the circle of the universe | JY | 353 | Y | |

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| **cakravegā** | Speedy as discus | KMT<br>JY | 1000<br>353 | <br>Y | |
| **cakrahṛdayā** | The central point of *cakra* | MP.179 | 196 | M | |
| **cakrākṣī** | With the eyes like disc/wheel/*cakra* | SP.1.2.30 | 48 | MS | |
| **cakrāṅgī** | Plant; curved necked; deformed | SP.1.2.30 | 48 | MS | |
| **cakrāhvavadanā** | Bird-faced | USP | 263 | MY | |
| **cakriṇī**<br>**cakrī** | Driving; having wheels; potter | LP.2.27<br>SSP<br>TS.13 | 1003<br>178<br>64 | Ś<br><br>Y | |
| **cañcalā** | Moving to and fro; unsteady; shaking | KMT<br>AP.299<br>TS.16<br>JY | 1000<br>36<br>215<br>353 | <br>G<br>E<br>Y | |
| **cañjikā** | | LP.2.27 | 1003 | Ś | |
| **caṭakā** | Sparrow/ root of long pepper | AP.299 | 36 | G | |
| **caṭulā** | Trembling; shaking | SP.1.2.30 | 48 | MS | |
| **caṇḍāghaṇṭā**<br>**caṇḍaghaṇṭā=vindhyavāsinī** | Having terrible bells | KMT<br>LP.2.27<br>KAP<br>AP.125 | 1000<br>1003<br>133<br>32 | <br>Ś<br>Y<br>MY | |
| **caṇḍaghoṣā**<br>**caṇḍaghoṣikā** | Violent sound | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **caṇḍanāḍī (corr. of ūrddhvanāḍī, KMT)** | Violent tube/pipe/channel | LP.2.27 | 1003 | Ś | |
| **caṇḍanāyikā** | Violent; fierce | KMT<br>LP.2.27<br>KAP | 1000<br>1003<br>133 | <br>Ś<br>Y | |
| **caṇḍanirghoṣā** | Terrible silence | LP.2.27 | 1003 | Ś | |
| **caṇḍabhā** | Of fierce lustre | LP.2.27 | 1003 | Ś | |
| **caṇḍabhū** | Of fierce nature? | LP.2.27 | 1003 | Ś | |
| **caṇḍabhrū** | Of fierce brows | KMT | 1000 | | |
| **caṇḍamātaṅgī** | Fierce elephant | KMT | 1000 | | |
| **caṇḍamukhī** | Of fierce face | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **caṇḍarūpā** | Having terrible form | LP.2.27<br>KAP | 1003<br>133 | Ś<br>Y | |
| **caṇḍavatī** | Violent | KAP | 133 | Y | |
| **caṇḍavikramā** | Terrible intensity | KP.1.11<br>SP.4.1.45 | 1013<br>64 | Q<br>Y | |
| **caṇḍavīryā** | Violent sperm; a violent hero | KMT | 1000 | | |
| **caṇḍavegā** | Impetous current | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **caṇḍā** | Fierce; violent; cruel; hot; passionate | MP.179<br>LP.2.27<br>KMT<br>KAP<br>SSS<br>JY<br>NS<br>SV | 196<br>1003<br>1000<br>133<br>104<br>353<br>287<br>179 | M<br>Ś<br><br>Y<br>BY<br>Y<br>Y | caṇḍa |
| **caṇḍāṃśunāyikā** | Lady of violent rays | LP.2.27 | 1003 | Ś | |
| **caṇḍākṣiṇī** | Of violent eyes | KMT | 1000 | | |
| **caṇḍākṣī** | Of violent eyes | KMT<br>LP.2.27<br>NS | 1000<br>1003<br>287 | <br>Ś<br>Y | |
| **caṇḍālī**<br>**caṇḍalī** | Plant; knot; low caste | KMT<br>JY<br>KT | 1000<br>353<br>237 | <br>Y | |
| **caṇḍikā** | Violent; hot; passionate; Durgā | MP.13<br>MP.179<br>LP.2.27<br>SP.5.3.198<br>KAP<br>SSP<br>KT | 110<br>196<br>1003<br>112<br>133<br>179<br>237 | P<br>M<br>Ś<br>P<br>Y | |

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| **caṇḍī** | Violent; terrible; passionate | KMT<br>LP.2.27<br>KP.1.11<br>KAP<br>NS | 1000<br>1003<br>1013<br>133<br>287 | <br>Ś<br>Q<br>Y<br>Y | caṇḍeśa |
| **candinī** | Pleasing | SV | 302 | | |
| **caṇḍogrā** | Terrible violent | KAP | 133 | Y | |
| **caturthā** | The fourth | LP.2.27 | 1003 | Ś | |
| **caturbhujā** | Four-armed | LP.2.27 | 1003 | Ś | |
| **caturbhedā** | Of four parts; split in four | LP.2.27 | 1003 | Ś | |
| **caturmukhā** | Four-faced | LP.2.27 | 1003 | Ś | caturvaktra |
| **caturyuti** | Junction of 4; Crossroad? | MBH.9.45 | 220 | MS | |
| **caturvargapradarśikā** | | KP.1.11 | 1013 | Q | |
| **caturviṃśā** | The 24th | KP.1.11 | 1013 | Q | |
| **catuṣkarṇī** | Four-eared | USP | 263 | MY | |
| **catuṣpathaniketā** | Abiding in the place where 4 roads meet | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **catuṣpīṭhavimardinī?** | Destroyer of 4 sacred places? | TS.13 | 64 | Y | |
| **catvarālayā**<br><br>**catvaravāsinī** | Living in the crossroads/ in the place prepared for sacrifice | SP.1.2.30<br>MBH.9.45<br>USP | 48<br>220<br>263 | MS<br>MS<br>MY | |
| **candraghrāṇā** | Smelling moon? | LP.2.27 | 1003 | Ś | |
| **candradhatrī** | Moon-keeper | KT | 237 | | |
| **candranilayā** | Moon-dweller | KP.1.11 | 1013 | Q | |
| **candramaṇḍalā** | Disc of moon | SP.7.1.119 | 64 | Y | |
| **candramā** | Moon | LP.2.27 | 1003 | Ś | |
| **candravadanā** | Moon-faced | KP.1.11 | 1013 | Q | |
| **candrasenā** | Moon-army | MP.179 | 196 | M | |
| **candrahāsā** | Moon-derider | LP.2.27<br>JY<br>H | 1003<br>353<br>64 | Ś<br>Y<br>Y | |
| **candrahastā** | Keeping moon in hand | KP.1.11 | 1013 | Q | |
| **candrā** | Glittering; shining; moon; plant* | AP.52 | 64 | Y | |
| **candrātmikā** | Moon-natured | KMT | 1000 | | |
| **candrāvalī**<br>**candravalī** | Moony | AP.52<br>H | 64 | Y | |
| **candrikā** | Moon; owl; plant; elimination | MP.13<br>KT | 110<br>237 | P | |
| **candriṇī** | Golden | KMT | 1000 | | |
| **candrodayā** | Moon-rise | KMT | 1000 | | |
| **capalā** | Shaking; trembling; quick-silver; pepper; liquor | KMT<br>TS.16<br>LP.2.27<br>AP.146 | 1000<br>215<br>1003<br>45 | <br>E<br>Ś<br>c | |
| **campakā**<br>**campikā** | Perfum; flower; plant* | KMT<br>TS.16<br>TS.13 | 1000<br>77<br>64 | <br>Y<br>Y | |
| **campakṣī** | Yellow-eyed? | KMT | 1000 | | |
| **campā** | Plant | AP.146 | 64 | Y | |
| **campāvatī** | Place | AP.146 | 64 | Y | |
| **carakī** | Wanderer; plant; fish; evil spirit | SSP | 179 | | |
| **carā** | Moving; shaking; a spy; a passage | JY | 353 | Y | |
| **carācarā** | Going to and fro | MBH.9.45<br>KT | 220<br>237 | MS | |
| **caritrā** | Moving; going; behavior | KMT<br>NS | 1000<br>287 | <br>Y | |
| **carukeśī** | *apsarasa* | | | A | |
| **carcikā**<br>**carcikeśvarī** | Repetition of a word; name of a terrible form of the goddess | USP<br>LP.2.27<br>KP.1.11<br>SSS<br>DP<br>KK<br>KT | 263<br>1003<br>1013<br>104<br>64<br>64<br>237 | MY<br>Ś<br>Q<br>BY<br>Y<br>Y | |

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| **carmakārī** | Skin-worker | KT | 237 | | |
| **carmamuṇḍā** | Leather and skull | KMT<br>JY<br>SP.4.2.70 | 1000<br>353<br>38 | <br>Y | |
| **calacchikhā**<br>**calacittavatī** | Fickle-headed<br>Fickle-minded | MP.179<br>KMT | 196<br>1000 | M | |
| **calajihvā (balajihvā in LP.2.27)** | Loose tongue | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **calajjvālā** | Moving flame | MP.179 | 196 | M | |
| **calanī** | Shaking | KMT | 1000 | | |
| **calavegā** | Shaking in agitation | KMT | 1000 | | |
| **calā** | Trembling; moving; agitated | KMT | 1000 | | |
| **calaśubhrā** | | JY | 353 | Y | |
| **caleśvarī (baleśvarī in LP.2.27)** | Lady of agitation | KMT | 1000 | | |
| **cāṭakī** | A cheat? | KMT | 1000 | | |
| **cāṇḍālī** | Woman in the first day of menses; untouchable | KMT | 1000 | | |
| **cāndrī** | Lunar | KP.1.11 | 1013 | Q | |
| **cāpalā(cañcalā, KMT)** | Swift | LP.2.27 | 1003 | Ś | |
| **cāmarī** | Chourie | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **cāmuṇḍā /ī** | Goddess; mother; one of 7-8 mothers | MP.179<br>LP.2.27<br>KMT<br>SP.7.1.119<br>KAP<br>SSS<br>AP.145<br>JY<br>NS<br>SSP<br>SV<br>DP<br>KT<br>SP.4.2.70<br>TS.13 | 196<br>1003<br>1000<br>64<br>133<br>50<br>48<br>353<br>287<br>179<br>302<br>64<br>237<br>38<br>64 | M<br>Ś<br><br>Y<br>Y<br>BŚ<br>B<br>Y<br>Y<br><br><br>Y<br><br><br>M | ca |
| **cāmuṇḍeśvarī** | Lady of Cāmuṇḍā | KMT | 1000 | | |
| **cārulocanā** | | JY1 | 36 | | |
| **cārumukhī** | *apsarasa* | | | A | |
| **cārvākī** | *rakṣasī* | KMT | 1000 | | |
| **cikirā** | Flat-nosed? | TS.16 | 101 | YQ | |
| **ciñcinī**<br>**ciñcī** | Tamarind tree; plant* | JY<br>TS.13 | 353<br>64 | Y<br>Y | |
| **citiḥ** | Consciousness | KP.1.11 | 1013 | Q | |
| **cicchakti** | Power of consciousness | KP.1.11 | 1013 | Q | |
| **cittajalā** | Stupid | MP.179 | 196 | M | |
| **cittanilayā** | Dwelling in mind | KP.1.11 | 1013 | Q | |
| **cittā** | Mind | MP.179 | 196 | M | |
| **citrakānanā** | Of excellent face | JY | 353 | Y | |
| **citragrīvā** | Having head/neck of various colours | JY1KSM | 36 | | |
| **citraghaṇṭā** | Of various bells | USP<br>SP.4.2.70 | 263<br>38 | MY | |
| **citraṇā** | Gifted | KMT | 1000 | | |
| **citrabhānu** | Shining | LP.2.27 | 1003 | Ś | |
| **citramukhī** | Of wonderful face | TS.16 | 77 | Y | |
| **citrarathā** | Sun | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **citrarūpinī**<br>**citrarūpā** | Of variegated form | MP.179<br>KMT | 196<br>1000 | M | |
| **citrarekhā**<br>**citralekhā** | Line-formed;<br>Portrait; apsarasa | KMT<br>LP.2.27<br>JY1 | 1000<br>1003<br>36 | <br>Ś | |
| **citrasenā** | Having a bright spear; a snake | USP | 263 | MY | |

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| | | MBH.9.45 | 220 | MS | |
| **citrā** | Various; excellent; strange | KMT<br>LP.2.27<br>JY<br>NS | 1000<br>1003<br>353<br>287 | <br>Ś<br>Y<br>Y | |
| **citrākṣī** | Speckled-eyed | KMT<br>TS.16 | 1000<br>77 | <br>Y | |
| **citrāṅgī** | Dog; variegated body | KMT<br>LP.2.27<br>JY1 | 1000<br>1003<br>36 | <br>Ś | |
| **citrāmbaradharā** | Wearing different cloths | KP.1.11 | 1013 | Q | |
| **cinmayī** | Of the nature of consciousness | KP.1.11 | 1013 | Q | |
| **cipiṭanāsī**<br>**cipiṭanāsā** | Flat-nosed | NS<br>TS.16 | 287<br>101 | Y<br>YQ | |
| **cumbikā** | Kissing | JY | 353 | Y | |
| **cūlī**<br>**cūliṇī ?** | Having an ornament on the crown;<br>having a crest; bird | JY<br>NS | 353<br>287 | Y<br>Y | |
| **cūṣikā**<br>**cūṣinī** | Sucking; class of y. | JY<br>NS<br>TS.16 | 353<br>287<br>101 | Y<br>Y<br>YQ | |
| **cekitānā** | Intelligent | KP.1.11 | 1013 | Q | |
| **caitrā**<br>**caitrī?** | Month | KP.1.11<br>TS.13 | 1013<br>64 | Q<br>Y | caitra |
| **chagalaṇḍā** | Blue-cloth; goat testicle | KMT | 1000 | | |
| **chagalī**<br><br><br>**śarīrā** | She-goat | KMT<br>LP.2.27<br>SSS<br>AP.145 | 1000<br>1003<br>50<br>48 | <br>Ś<br>BŚ<br>B | <br><br>cha |
| **chāgavaktreśvarī/**<br>**chageśvarī** | Lady of goats? | SP.4.2.70 | 38 | | |
| **chandomayī** | | KT | 237 | | |
| **chalāpahā** | Destroying delusion | KMT | 1000 | | |
| **chāyā** | Shading | KMT<br>LP.2.27<br>JY | 1000<br>1003<br>353 | <br>Ś<br>Y | |
| **chaṣmārā ?** | Hurting; killing ? | NS | 287 | Y | |
| **chikkārī** | Antelope | KMT | 1000 | | |
| **chidrā** | Hole; opening; weak point; | LP.2.27 | 1003 | Ś | |
| **chinnamastā** | Cutting head | SP.4.2.72 | 91 | Ś | |
| **chinnasaṁśayā** | Doubts destroyed | KP.1.11 | 1013 | Q | |
| **chucchundarī** | Musk-rat | TS.16<br>NS | 77<br>287 | Y<br>Y | |
| **chedanī**<br>**ccedinī (chedanī, KMT)** | Splitting | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **jagaddhātrī** | Creator of the universe | KP.1.11 | 1013 | Q | |
| **jagadyantrapravartikā** | Turning the mecanism of the universe | KP.1.11 | 1013 | Q | |
| **jagadyoni** | Source of the universe | KP.1.11<br>SV | 1013 | Q | |
| **jagajjyeṣṭhā** | Most ancient in the universe | KP.1.11 | 1013 | Q | |
| **jagatsthānā** | | KT | 237 | | |
| **jagatpriyā** | Loving the world | KP.1.11 | 1013 | Q | |
| **jagatsaṁpūraṇī** | Filling the universe with herself | KP.1.11 | 1013 | Q | |
| **jagatsṛṣṭavivarddhinī** | Dividing herself in creation | KP.1.11 | 1013 | Q | |
| **jaganmātā** | Mother of the world | KP.1.11<br>SV | 1013 | Q | |
| **jaganmūrti** | In the form of the universe | KP.1.11 | 1013 | Q | |
| **jaṅghā** | Running quickly | KMT | 1000 | | |
| **jaṭālikā** | Wearing matted hair | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **jaṭī** | Having matted hair | JY | 353 | Y | |
| **jananī** | Mother | USP<br>SP.7.1.119 | 263<br>64 | MY<br>Y | |
| **janapriyā** | Dear to men | USP | 263 | MY | |
| **janānandā** | Joy of men | KP.1.11 | 1013 | Q | |

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| **janmamṛtyujarātītā** | Beyong the birth; death and old age | KP.1.11 | 1013 | Q | |
| **janmāntarasamudbhavā** | Surjing from another life | JY | 353 | Y | |
| **janmamṛtyujarātigā** | Beyong the birth; death and old age | KP.1.11 | 1013 | Q | |
| **janyā** | Belonging to the country or nation | KP.1.11 | 1013 | Q | |
| **japasiddhi** | Accomplishment of the repetion of *mantras* | SP.4.2.72 | 91 | Ś | |
| **japahāriṇī** | Destroyer of *japa* | SP.4.2.72 | 91 | Ś | |
| **jambuhāṭakī**<br>**= jambunāyikā** | plant* | KMT<br>LP.2.27 | 1000<br>1003 | Ś | |
| **jambhanī**<br>**jambhanikā**<br>**jambhā/ī**<br>**jambhalī** | A *rākṣasī* by meditating on whom women become pregnant; crushing; swallowing | KMT<br>USP<br>LP.2.27<br>SP.4.2.72<br>NS | 1000<br>263<br>1003<br>91<br>287 | <br>MY<br>Ś<br>Ś<br>Y | Jambha,<br>v. jambhaka |
| **jayatsenā** | Having victorious armies | MBH.9.45 | 220 | MS | |
| **jayantikā** | Victorious; moon; Durgā; plant | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **jayantī** | Winning; conquering | AP.52<br>AP.146<br>MP.13<br>MP.179<br>USP<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.4.2.72<br>KAP<br>SSS<br>DP<br>H<br>KK<br>H<br>JY1<br>TS.13 | 64<br>64<br>110<br>196<br>263<br>1003<br>1000<br>1013<br>91<br>133<br>104<br>64<br>64<br>64<br><br>36<br>64 | Y<br><br>P<br>M<br>MY<br>Ś<br><br>Q<br>Ś<br>Y<br>BŚ<br>Y<br>Y<br>Y<br>D<br><br>Y | |
| **jayantyā** | Victorious | KMT<br>SSS<br>AP.145<br>NS | 1000<br>50<br>48<br>287 | <br>B<br>B<br>Y | <br>ja |
| **jayapriyā** | Loving victory | MBH.9.45 | 220 | MS | |
| **jayamānā/ jayamālā** | Having victorious mind or garlanded by victory | USP | 263 | MY | |
| **jayavatī**<br>**jayāvatī** | Victorious | USP<br>MBH.9.45<br>DP | 263<br>220<br>64 | MY<br>MS<br>Y | |
| **jayā** | Victory; plant* | AP.146<br>MP.13<br>MP.179<br>USP<br>LP.2.27<br>KMT<br>SP.1.2.30<br>SP.4.2.72<br>SP.5.3.198<br>KAP<br>JY<br>BY<br>NS<br>SSP<br>AP.125<br>KK<br>KT<br>JY1 | 64<br>110<br>196<br>263<br>1003<br>1000<br>48<br>91<br>112<br>133<br>353<br>72<br>287<br>179<br>32<br>64<br>237<br>36 | Y<br>P<br>M<br>MY<br>Ś<br><br>MS<br>Ś<br>P<br>Y<br>Y<br>Y<br>Y<br><br>MY<br>Y<br><br> | |
| **jayāntikā** | Causing end of victory ? | AP.52 | 64 | Y | |
| **jayāvahā** | | JY1KSM | 36 | | |
| **jarātītā** | Beyond the old age; unliable to decaying | KP.1.11 | 1013 | Q | |

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| **jarānanā** | Old-faced | SP.1.2.30 | 48 | MS | |
| **jarā** | Old age | KMT<br>SV<br>KT | 1000<br>302<br>237 | | |
| **jarāyujā** | Born from an embrion? | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | |
| **jareṇā/jalelā**<br>**jūrelā/jarellā** | | MBH.9.45<br>USP | 220<br>263 | MS<br>MY | |
| **jarjarānanā** | Old-faced | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **jarjarikā** | Broken bamboo; old woman | MBH.9.45 | 220 | MS | |
| **jalacarī** | Moving in waters | KT | 237 | | |
| **jalatṛṣṇodarī** | Thirsty bellied | LP.2.27 | 1003 | Ś | |
| **jaladā** | Water-giver | TS.16 | 215 | E | |
| **jaladhātrī** | Holding the water; ocean | TS.16 | 215 | E | |
| **jalapriyā** | Fond of water | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **jalamātā** | Mother of water | LP.2.27 | 1003 | Ś | |
| **jalavāhinī** | Carrying water | TS.16 | 215 | E | |
| **jalā** | Watery | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **jalāruhā, jaloruhā?** | Ascending from waters | TS.16 | 215 | E | |
| **jalāvartā** | Whirlpool | LP.2.27 | 1003 | Ś | |
| **jaleśī/**<br>**jaleśvarī** | Lady of water | SP.4.2.72<br>MBH.9.45 | 91<br>220 | Ś<br>MS | |
| **jātavedā** | Knowing all created beings | AP.299 | 36 | G | |
| **jātahārī** | Female demon that carried away the children | KMT<br>LP.2.27<br>AP.125 | 1000<br>1003<br>32 | <br>Ś<br>MY | |
| **jātā** | Present; manifested; plant* | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **jāmbavī** | Coming from jambu tree | BY | 72 | Y | |
| **jālaśākinī** | The net-*śākinī* | JY | 353 | Y | |
| **jālinī** | Having a net | LP.2.27 | 1003 | Ś | jālaka |
| **jitarāgā** | Conquered by lust or one who conquered lust | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **jitaśramā** | One who has trained herself to bear toil | KP.1.11 | 1013 | Q | |
| **jihvā(corr. of jaṅghā, KMT) jihvayā** | Tongue; voracious | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **jīvanī** | Vivifying; giving life | TS.16 | 215 | E | |
| **jīvarakṣā**<br>**jīvarakṣiṇī** | Protector of life | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **jīvavāhā / jīvavahā** | Riding a soul? | JY | 353 | Y | |
| **jīvahārī** | Killer | LP.2.27 | 1003 | Ś | |
| **juṣṭacāṇḍalī** | Beloved *cāṇḍalī?* Sinful *cāṇḍalī* | KMT | 1000 | | |
| **jṛmbhanī** | Yawning; having mouth wide open | KMT | 1000 | | v. jṛmbhaṇa |
| **jṛmbhodyānā** | | KMT | 1000 | | |
| **jñānajñeyā** | Knowledge and the things to be known | KP.1.11 | 1013 | Q | |
| **jñānadevī** | Goddess of knowledge | KMT | 1000 | | |
| **jñānapāragā** | Highest knowledge | KP.1.11 | 1013 | Q | |
| **jñānabodhā** | Awakening knowledge | SV | 302 | | |
| **jñānabhairavī** | Bhairavī of knowledge | KMT | 1000 | | |
| **jñānamūrtirvikāsinī** | Shining with knowledge | KP.1.11 | 1013 | Q | |
| **jñānarūpiṇī** | In the form of knowledge | KP.1.11 | 1013 | Q | |
| **jñānaśakti**<br><br><br>**jñanā** | The power of knowledge | KMT<br>KP.1.11<br>SSS<br>AP.145 | 1000<br>1013<br>50<br>48 | <br>Q<br>BŚ<br>B | <br><br>e |
| **jñanī**<br>**jñānā** | Knowledge | KMT<br>LP.2.27<br>KAP<br>SSP<br>SV | 1000<br>1003<br>133<br>179<br>302 | <br>Ś<br>Y | |

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| | | KT | 237 | | |
| **jyeṣṭhā** | Most excellent; misfortune; the elder sister of Lakṣmī | MP.179<br>LP.2.27<br>KMT<br>JY<br>NS<br>SSP<br>SV<br>KT<br>AP.146 | 196<br>1003<br>1000<br>353<br>287<br>179<br>302<br>237<br>45 | M<br>Ś<br><br>Y<br>Y<br><br><br><br>c | |
| **jyotiṣṭomaphalapradā** | Giving the fruit of the ceremony Jyotiṣṭoma | KP.1.11 | 1013 | Q | |
| **jyotīrūpā** | Having shining form | KP.1.11 | 1013 | Q | |
| **jyotsnā** | Moonlight | KMT<br>KP.1.11<br>SV<br>KT | 1000<br>1013<br>302<br>237 | <br>Q | |
| **jyotsnāmukhī** | Moon-faced | MP.179 | 196 | M | |
| **jyotsnāvatī** | Moon light | SV | 302 | | |
| **jvarā** | Fever | SSP | 179 | | jvara |
| **jvalanī** | Blazing | KMT | 1000 | | |
| **jvalinī** | Plant | KMT<br>JY<br>KT | 1000<br>353<br>237 | <br>Y | |
| **jvalābhā** | Blazing | TS.16 | 101 | QY | |
| **jvālā** | Flame | KMT<br>JY<br>SV | 1000<br>353<br>302 | <br>Y | jvālākeśa |
| **jvālābhasmakṣayāntakā** | Buning to ashes in a moment | KMT | 1000 | | |
| **jvālāmālā /ī/yā** | With garland of flames | KP.1.11<br>JY<br>AP.146 | 1013<br>353<br>45 | Q<br>Y<br>c | |
| **jvālāmukhī /ā** | Flaming face | MP.179<br>KMT<br>SP.4.2.72<br>NS<br>KK | 196<br>1000<br>91<br>287<br>64 | M<br><br>Ś<br>Y<br>Y | v. jvālanetro, jvalatkeśo, mukhojvāla |
| **jvālāvatī** | Falme-like | KMT | 1000 | | |
| **jvalitānanā** | Blazing face | AP.146 | 64 | Y | |
| **jvalitā** | Lighted; blazing; flaming | JY | 353 | Y | |
| **jvālinī** | Burning; blazing | KMT<br>LP.2.27<br>SSS<br>JY<br>SSP<br>KT | 1000<br>1003<br>104<br>353<br>179<br>237 | <br>Ś<br>BY<br>Y | |
| **jhaṅkarī**<br>**jhaṅkinī**<br>**darśanī?** | Jingling; murmuring | KMT<br>SSS<br>AP.145<br>TS.13 | 1000<br>50<br>48<br>64 | <br>BŚ<br>B<br>Y | <br>jha |
| **jharjharī** | | TS.13 | 64 | Y | |
| **jhāṅkārā**<br>**jhaṃkārī** | Tinkling ornament worn round the toes or feet | SV<br>TS.13 | 302<br>64 | <br>Y | |
| **ṭaṅkadharā** | | KT | 237 | | |
| **ḍamarī** | Riot; tumult; drum | KMT | 1000 | | |
| **ḍambhakī** | With a kinf of weapon | KMT | 1000 | | |
| **ḍākinī (śāṅkarī in LP.2.27)** | | KMT<br>NS<br>KT<br>TS.13 | 1000<br>287<br>237<br>64 | <br>Y<br><br>Y | |
| **ḍāmarī** | Causing tumult; suprising | KMT<br>TS.13 | 1000<br>64 | <br>Y | |
| **ḍiṇḍinī (piṇḍikā in LP.2.27)** | Mouse | KMT | 1000 | | |
| **ḍiṇḍimā** | Drum; great noise | TS.16 | 77 | MY | |

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| **ḍimbhiḍimbhā** | | KMT | 1000 | | |
| **ḍuṇḍā** | Lizard? | USP | 263 | MY | |
| **ḍombī** | Untouchable | KMT | 1000 | | |
| **ḍohalī** | | TS.13 | 64 | Y | |
| **ḍhohinī** | | JY | 353 | Y | |
| **takṣakī** | Cutter; serpent | SV | 302 | | |
| **tattvasaṁbhavā** | Essence of cosmic principles | KP.1.11 | 1013 | Q | |
| **taḍitprabhā** | Stroke of lighning | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **tantu** | Thread | SP.4.2.72 | 91 | Ś | |
| **tantrī** | Made of threads; Indian lute | TS.16 | 101 | YQ | |
| **tandrā** | | KT | 237 | | |
| **tapaḥsiddhi** | Accomplishment of penance | SP.4.2.72 | 91 | Ś | |
| **tapanī**<br>**tapinī** | Warming; burning; shining | JY<br>H<br>KT | 353<br>64<br>237 | Y<br>Y | |
| **tamaḥpāre pratiṣṭhitā** | Stationned in the deepest darkness | KP.1.11 | 1013 | Q | |
| **tamā** | Night; darkness | KMT<br>SSP<br>SV | 1000<br>179<br>302 | | |
| **tamohantā**<br>**tamohatā**<br>**tamoghnā** | Destroyer of darkness | KMT<br>LP.2.27<br>JY | 1000<br>1003<br>353 | <br>Ś<br>y | |
| **tamopahā** | Removing darkness; moon | JY<br>SV | 353<br>302 | Y | |
| **taralā** | Moving to and fro; trembling; wave | AP.52<br>AP.146<br>H | 64<br>64<br>64 | Y<br>Y<br>Y | |
| **tarasvinī** | Quick; violent; energetic | USP<br>KP.1.11 | 263<br>1013 | MY<br>Q | |
| **tarayā** | | AP.146 | 45 | c | |
| **taraṅgā** | Going accross; wave | SP.5.3.198 | 112 | P | |
| **taru/ taruṇī** | Tree; young woman | NS<br>SV | 287<br>302 | Y | |
| **tarjanī** | Threating | KMT | 1000 | | |
| **tāṇḍavāsaktamānasā** | Absorbed with her mind in *tāṇḍava* | KP.1.11 | 1013 | Q | |
| **tāpanī**<br>**tāpanīdṛṣṭi** | Illuminating; burning | AP.52<br>SP.4.1.45<br>JY<br>KT | 64<br>64<br>353<br>237 | Y<br>Y<br>Y | |
| **tāpasī** | Practicing penance | AP.299<br>KP.1.11 | 36<br>1013 | G<br>Q | |
| **tāmasī** | Darkness; ignorance | KP.1.11 | 1013 | Q | |
| **tāmracūḍā** | Having brownish tuft | MBH.9.45 | 220 | MS | tāmralocana |
| **tārakā**<br>**tārakākṣī** | Enabling to pass over; star-eyed | JY<br>NS | 353<br>287 | Y<br>y | |
| **tārā** | Star; eye; saviour; protector | AP.52<br>AP.146<br>MP.13<br>LP.2.27<br>KMT<br>SP.4.2.72<br>SP.5.3.198<br>KAP<br>SSS<br>AP.145<br>JY<br>SV<br>H | 64<br>64<br>110<br>1003<br>1000<br>91<br>112<br>133<br>50<br>48<br>353<br>302<br>64 | Y<br><br>P<br>Ś<br><br>Ś<br>P<br>Y<br>BŚ<br>B<br>Y<br><br>Y | ta |
| **tārayā** | Plant | SV | 302 | | |
| **tārāvatī** | Like a star | KMT | 1000 | | |
| **tārayantī** | Moving with stars ? | SV | 302 | | |
| **tāriṇī** | Helping to cross | KP.1.11 | 1013 | Q | |
| **tārkṣyā** | Mythical being; horse; bird | KP.1.11 | 1013 | Q | |

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| **tālakarṇī** | Making music by clasping her ears | LP.2.27 | 1003 | Ś | tālaketu |
| **tālajaṅghikā / tālujihvā** | Having legs as long as palm-trees | AP.52<br>SP.4.2.70 | 64<br>38 | Y | |
| **tālu(a)jihvā** | Uvula | AP.146<br>JY<br>H<br>TS.13 | 64<br>353<br>64<br>64 | Y<br>Y<br>Y<br>Y | |
| **tāleśī** | Leady of cymbal ? of liquor? | SP.4.2.72 | 91 | Ś | |
| **tāvatī** | So big | USP<br>SV | 263<br>302 | MY | |
| **tikṣṇakāntā**<br>**tīkṣṇā** | Fond of cruelty | KAP<br>KT | 133<br>237 | Y | |
| **tilottamā** | *apsarasa*; sesam seed | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **tīrthanemī** | Felly of the wheel; the foundation of *tīrtha* | SP.1.2.30<br>MBH.9.45 | 48<br>220 | MS<br>MS | |
| **tīvrā** | Strong; severe; violent; hot; sharp | TS.16 | 215 | E | |
| **tuṇḍikā**<br>**tuṇḍā**<br>**tuṇḍāmoṭī** | With a snout | LP.2.27<br>MBH.9.45<br>TS.16 | 1003<br>220<br>101 | Ś<br>MS<br>YQ | |
| **tuṣṭi**<br><br><br><br>**tuṣṭā**<br>**tuṣṭayā**<br>**tuṣṭidā** | Satisfaction; mother of the world | LP.2.27<br>KP.1.11<br>SP.5.3.198<br>JY<br>TS.16<br>SV<br>KK<br>KT<br>H<br>DP.50 | 1003<br>1013<br>112<br>353<br>101<br>302<br>64<br>237 | Ś<br>Q<br>P<br>Y<br>YQ<br><br>Y<br><br>D | |
| **tṛpti**<br>**tupti?** | Satisfaction; satiation | TS.16<br>DP | 215<br>64 | E<br>Y | |
| **tṛṣṇā** | Thirst | KMT<br>LP.2.27<br>SV | 1000<br>1003<br>302 | <br>Ś | |
| **tejamātā** | Mother of splendour | TS.16 | 215 | E | |
| **tejarūpiṇī** | Of splendid form | TS.16 | 215 | E | |
| **tejavatī** | Sharp; bright; energetic | KMT | 1000 | | |
| **tejasvī** | Splendid; strong; brilliant | TS.16 | 215 | E | |
| **tejaḥkāntā** | Fond of splendour | TS.16 | 215 | E | |
| **tejā** | Sparp; strong; brilliant | KMT<br>NS | 1000<br>287 | <br>Y | |
| **tejāḍhyā** | Rich in splendor | TS.16 | 215 | E | |
| **tejinī** | Splendid; hot; firery | KMT<br>TS.16<br>LP.2.27 | <br>215<br>1003 | <br>E<br>Ś | |
| **tejodhārī** | Keeping warm or splendour | TS.16 | 215 | E | |
| **tejonidhi** | Splendid treasure | TS.16 | 215 | E | |
| **tejobhayaprakāśinyā** | Shining with splendour | TS.16 | 215 | E | |
| **tejomālinī** | Having garland of spendour or fire | KMT | 1000 | | |
| **tejoyoninidhi** | Precious source of splendour | TS.16 | 215 | E | |
| **tejovatī,**<br>**tejovatyā** | Splendid; energetic | TS.16<br>JY | 215<br>353 | E<br>Y | |
| **taijasī** | Related to tejas; splendour; fire | KP.1.11 | 1013 | Q | |
| **trāsanī** | Terrifying; alarming; frightening | KMT<br>TS.16<br>NS | 1000<br>77<br>287 | <br>Y<br>Y | |
| **trikhaṇḍā** | 3 portions of the earth | KMT | 1000 | | |
| **triguṇī** | Related to 3 *guṇas* | SV | 302 | | |
| **trijaganmātā** | Mother of three worlds | SP.4.2.72 | 91 | Ś | |
| **trijaṭī** | *Rākṣasī* who was friendly to Sītā | MP.179 | 196 | M | |
| **tritattvā** | Three principles | KP.1.11 | 1013 | Q | |
| **tritattvamātā** | Mother of three principles | KP.1.11 | 1013 | Q | |
| **tridaśā** | Thirteen | JY | 353 | Y | |

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| **tridaśārttivināśinī** | | KP.1.11 | 1013 | Q | |
| **tridaśeśvarī** | Lady of 13 | NS | 287 | Y | |
| **trinetrā** | Three-eyed | KP.1.11<br>SP.4.2.72 | 1013<br>91 | Q<br>Ś | |
| **tripādā** | Three-footed; plant; constellation | SP.4.2.72 | 91 | Ś | |
| **tripurā** | Goddess of Southern Kaula tradition | SP.4.2.72<br>SP.7.1.119<br>KAP | 91<br>64<br>133 | Ś<br>Y<br>Y | |
| **tripurāntakā** | Destroyer of the three cities | KK | 64 | Y | |
| **tripurabhairavī** | | SP.4.2.72<br>KAP | 91<br>133 | Ś<br>Y | |
| **tripuratāpanī** | Burning 3 cities | SP.4.2.72 | 91 | Ś | |
| **trimūtrā** | Pissing three times | TS.16 | 101 | YQ | |
| **trimūrtī** | Having 3 forms | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **trilokasundarī** | Beaty of the three cities | SP.4.2.70 | 38 | | |
| **trilocanā** | Three-eyed | TS.16<br>KP.1.11 | 77<br>1013 | Y<br>Q | |
| **trivaktrā**<br>**trimukhī** | Three-faced | SP.4.2.72<br>KT | 91<br>237 | Ś | triśikha |
| **trivargā** | Three stages | SP.4.2.72 | 91 | Ś | |
| **trivargaphaladāyinī** | Giving the fruit of three stages | SP.4.2.72 | 91 | Ś | |
| **trivikramapadodbhūtā** | Arising from three splendid states | KP.1.11 | 1013 | Q | |
| **trividhā** | Threefold | KP.1.11 | 1013 | Q | |
| **triśaktijananī** | Mother of three *śaktis* | KP.1.11 | 1013 | Q | |
| **triśūlavaradhāriṇī** | Having an excellent trident | KP.1.11 | 1013 | Q | |
| **trisandhyā** | Three divisions of the day | MP.13<br>KP.1.11<br>SP.5.3.198 | 110<br>1013<br>112 | P<br>Q<br>P | |
| **truṭī** | Very minute space or time; cutting; break; loss; destruction | MBH.9.45 | 220 | MS | |
| **trailokyanamitā** | Bowed to by the three wolrds | KP.1.11 | 1013 | Q | |
| **trailokyamohinī** | Deluding three worlds | MP.179 | 196 | M | |
| **trailokyavijayā** | Conquering three worlds; hemp | SP.4.2.72 | 91 | Ś | |
| **trailokyasundarī** | Beauty of three world | KP.1.11<br>SP.4.2.72 | 1013<br>91 | Q<br>Ś | |
| **tryakṣarā** | Match-maker; consisting of three syllable | SP.4.2.72 | 91 | Ś | |
| **tryakṣā** | Three-eyed | LP.2.27 | 1003 | Ś | |
| **tvacī/ā** | Skin; hide | KMT<br>JY | 1000<br>353 | <br>Y | |
| **tvaritā** | Hasty; quick; speed | KMT<br>SP.7.1.119 | 1000<br>64 | <br>Y | |
| **dakṣiṇā** | Right or southern | KP.1.11 | 1013 | Q | |
| **dagdhā** | Burnt; consumed by fire | LP.2.27 | 1003 | Ś | |
| **daṃṣṭriṇī** | Big toothed | MP.179<br>TS.16<br>LP.2.27 | 196<br>77<br>1003 | M<br>Y<br>Ś | |
| **daṃṣṭrālī**<br><br>**daṃṣṭrālā**<br><br>**daṃṣṭrā** | Big toothed | KMT<br>LP.2.27<br>MP.179<br>JY<br>NS<br>AP.125<br>TS.13 | 1000<br>1003<br>196<br>353<br>287<br>32<br>64 | <br>Ś<br>M<br>Y<br>Y<br>MY<br>Y | |
| **daṇḍakī** | Plant; handle; staff of banner | LP.2.27 | 1003 | Ś | |
| **daṇḍadhārī** | Keeping rod; related to Yama | KMT | 1000 | | |
| **daṇḍavaktrā** | Leader of the column of army | LP.2.27 | 1003 | Ś | |
| **daṇḍahastā** | Staff-handed | SP.4.1.45 | 64 | Y | |
| **daṇḍāru** | | LP.2.27 | 1003 | Ś | |
| **daṇḍinī** | Beating; punishing | LP.2.27 | 1003 | Ś | |
| **daṇḍī** | Carrying a stick; policeman; door-keeper | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **danu** | Daughter of Dakṣa; originally beautiful | MP.179 | 196 | M | |

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| | but turned into monster by Indra | | | | |
| **danujendrakṣayaṅkarī** | Destroying indra born from danu | SP.4.2.72 | 91 | Ś | |
| **dantā**<br>**dantavikaṭā** | Toothy<br>Having big or ugly teeth | NS<br>TS.16 | 287<br>101 | Y<br>YQ | |
| **dantakāṣṭhā** | wood used for cleaning teeth | SV | 302 | | |
| **danturā** | Bird; having big teeth? | KMT<br>LP.2.27<br>NS<br>TS.16<br>JY1 | 1000<br>1003<br>287<br>101<br>36 | <br>Ś<br>Y<br>YQ<br> | |
| **dandaśukakarā** | Mordacious; malignant | SP.4.1.45 | 64 | Y | |
| **damanī** | Taming; restraining; plant*; mb dhamanī of AP.52 | AP.146<br>LP.2.27 | 64<br>1003 | Y<br>Ś | |
| **dayā** | Sympathy; compassion; pity | LP.2.27 | 1003 | Ś | |
| **darā** | Cleaving; breaking | LP.2.27 | 1003 | Ś | |
| **daradaṇḍī** | Breaking by stick | KMT | 1000 | | |
| **dahadahā** | Skanda mother; burning | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | |
| **dahanī**<br>**dahinī**<br><br><br>**dohanī** | Burning; destroying by fire | KMT<br>LP.2.27<br>KP.1.11<br>SSS<br>AP.145 | 1000<br>1003<br>1013<br>50<br>48 | <br>Ś<br>Q<br>BŚ<br>B | <br><br><br>da<br> |
| **dahyā** | To be burnt | KP.1.11 | 1013 | Q | |
| **dākṣāyaṇī** | Satī; daughter of Dakṣa | JY<br>KT | 353<br>237 | Y | |
| **dāntā** | Self-controlled | KP.1.11 | 1013 | Q | |
| **dāmā** | Having rope | MBH.9.45 | 220 | MS | |
| **dāmoṭī** | | TS.16<br>NS | 77<br>287 | Y<br>Y | |
| **dārakā** | Breaking; tearing; splitting | JY | 353 | Y | |
| **dāravatyā** | *apsarasa* | | | A | |
| **dārikā** | Tearing up; splitting; daughter | LP.2.27 | 1003 | Ś | |
| **dāruṇā** | Hard; harsh; sharp; severe | USP | 263 | MY | |
| **dāhajananī** | Mother of burning ? | SSP<br>SV | 179<br>302 | | |
| **dikcarī** | moving in the directions of the space (class of Krama goddesses) | KT | 237 | | |
| **digricarī** | | KT | 237 | | |
| **diṅmātṛ** | Mother of the day | JY | 353 | Y | |
| **diṇḍikāparā** | Connected with the worship of sun of Śiva | TS.16 | 77 | MY | |
| **diti** | Mother of gods | MP.179<br>DP | 196<br>64 | M<br>Y | |
| **dinā** | Light; day | KMT | 1000 | | |
| **divāparā** | Light; divine | KP.1.11 | 1013 | Q | |
| **divisaṁsthitā** | Heaven dweller | KP.1.11 | 1013 | Q | |
| **divyagandhā** | Sulphur; having divine odour | KP.1.11 | 1013 | Q | |
| **divyayogī** | Divine *yoginī* | KK | 64 | Y | |
| **divyābharaṇabhūṣitā** | Decorated with divine ornaments | KP.1.11 | 1013 | Q | |
| **divyā** | Divine; wonderful; beautiful | KMT<br>LP.2.27<br>KP.1.11<br>SV | 1000<br>1003<br>1013<br>302 | Ś<br><br>Q<br> | |
| **dīkṣā** | Initiation | LP.2.27<br>KP.1.11<br>SP.7.1.119 | 1003<br>1013<br>64 | Ś<br>Q<br>Y | |
| **dīkṣāyikā** | Initiating | LP.2.27 | 1003 | Ś | |
| **dīpanī**<br>**dīpā**<br><br><br>**dīpikā** | Inflaming; putting light; stimulating | KMT<br>LP.2.27<br>SSS<br>AP.145<br>SSP | 1000<br>1003<br>50<br>48<br>179 | Ś<br><br>BŚ<br>B<br> | <br><br>ra<br><br> |

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| | | SV<br>KT | 302<br>237 | | |
| **dīptā/ī** | Blazing; flaming; hot; shining | KMT<br>KP.1.11<br>JY<br>NS<br>SSP<br>DP<br>H<br>SP.4.2.70 | 1000<br>1013<br>353<br>287<br>179<br>64<br><br>38 | <br>Q<br>Y<br>Y<br><br>Y | dīptasya/dīptātma |
| **dīrghakeśī** | Long-haired | MP.179<br>TS.16 | 196<br>101 | M<br>YQ | |
| **dīrghajihvā** | Long-tonged; snake | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **dīrghadaṃṣṭrā** | Having long teeth | KMT<br>LP.2.27<br>SV | 1000<br>1003<br>302 | <br>Ś | dīrghadaṃṣṭra |
| **dīrghaghoṇā** | Long-nose | TS.16 | 101 | YQ | |
| **dīrghagrīvā** | Long-necked | TS.16 | 101 | YQ | |
| **dīrghā**<br>**dīrghāṇgā** | Long; high; tall | KP.1.11<br>KK<br>KT | 1013<br>64<br>237 | Q<br>Y | dīrgha |
| **dīrgheśvarī** | Lady of long | KAP | 133 | Y | |
| **dundubhī** | Large kettle-drum | JY | 353 | Y | dundubha |
| **duratikramā** | Insurmontable; inevitable | KP.1.11 | 1013 | Q | |
| **duratyayā** | Inaccessible; inscrutable | KP.1.11 | 1013 | Q | |
| **durāsadā** | Dangerous; difficult to be accomplished | KP.1.11 | 1013 | Q | |
| **duritā** | Bad course; danger | LP.2.27 | 1003 | Ś | |
| **durgamāninī** | Of incomprehensible mind | LP.2.27 | 1003 | Ś | durgama |
| **durgā** | Plant; bird; inaccessible or terriffic goddess | KMT<br>LP.2.27<br>KP.1.11<br>SP.7.1.119<br>KAP<br>SSS<br>SSP<br>DP<br>KT | 1000<br>1003<br>1013<br>64<br>133<br>104<br>179<br>64<br>237 | <br>Ś<br>Q<br>Y<br>Y<br>BY<br><br>Y | |
| **durjayā** | Invincible; irresistible | AP.52<br>AP.146<br>USP<br>LP.2.27<br>KMT<br>KP.1.11<br>H | 64<br>64, 45<br>263<br>1003<br>1000<br>1013<br>64 | Y<br>Y, C<br>MY<br>Ś<br>Q<br>Y | durjaya |
| **durjñeyā** | Difficult to be understood | KP.1.11 | 1013 | Q | |
| **durdharāvahā** | | LP.2.27 | 1003 | Ś | |
| **durddharṣā** | Dreadful; inaccessible | KP.1.11 | 1013 | Q | |
| **durnirīkṣā** | Difficult to be seen; looked at | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **durnivāryā** | | TS.16 | 101 | YQ | |
| **durbhagā** | Unfortunate; disgusting | MP.179<br>JY | 196<br>353 | M<br>Y | |
| **durbhaṭā** | Warrior | KMT | 1000 | | |
| **durbhedyā** | Difficult to be broken | KMT | 1000 | | |
| **durmatī** | Envy; hatred | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **durmukhī** | Ugly; foul-mouthed; abusive | KMT<br>LP.2.27<br>AP.125 | 1000<br>1003<br>32 | <br>Ś<br>MY | |
| **durvārā** | Irrepressible | KP.1.11 | 1013 | Q | |
| **durvijñeyā** | Unintelligible | KP.1.11 | 1013 | Q | |
| **duṣṭī** | Spoiled; corrupted | NS | 287 | Y | |
| **duḥkhadā** | Giving sorrow | LP.2.27 | 1003 | Ś | |
| **duḥprakampyā** | Shaking heavily | KP.1.11 | 1013 | Q | |

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| **duḥsvapnanāśinī** | Destroying bad dreams | KP.1.11 | 1013 | Q | |
| **duhitā**<br>**duhitā=hladikā** | Daughter | JY<br>SV | 353<br>302 | Y | |
| **dūtī** | Messenger; go-between; negociator | MP.179<br>NS | 196<br>287 | M<br>Y | |
| **dūtī=saṅvāhikā** | | SV | 302 | | |
| **dṛḍhā** | Fixed; firm; hard; solid; mighty | TS.16 | 215 | E | |
| **dṛṣadvatī** | Rocky; stony | KP.1.11 | 1013 | Q | |
| **dṛṣṭā**<br>**dṛṣṭi** | Obvious; look; constellation | LP.2.27<br>KP.1.11<br>SP.4.1.45 | 1003<br>1013<br>64 | Ś<br>Q<br>Y | |
| **devakī** | Name of woman; plant* | MP.13<br>KMT<br>KP.1.11<br>SP.5.3.198<br>JY | 110<br>1000<br>1013<br>112<br>353 | P<br><br>Q<br>P<br>Y | |
| **devagāndhārī** | Singer of gods | KMT | 1000 | | |
| **devadūtī** | Wild citron; divine messenger | KMT<br>AP.299 | 1000<br>36 | <br>G | |
| **devadevī** | Goddess of gods | KP.1.11 | 1013 | Q | |
| **devamātā** | Mother of gods | MP.13<br>KMT | 110<br>1000 | P | |
| **devamitrā** | Having gods as friends | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **devasenā** | Divine army | KP.1.11 | 1013 | Q | |
| **devātmā** | Sacred; divine soul | KP.1.11 | 1013 | Q | |
| **devikā** | Goddess | LP.2.27 | 1003 | Ś | |
| **devī** | Goddess | LP.2.27<br>KP.1.11<br>NS<br>SSP | 1003<br>1013<br>287<br>179 | Ś<br>Q<br>Y | |
| **daityadānavanirmātrī** | Crusher of *devas* and *dānavas* | KP.1.11 | 1013 | Q | |
| **daityatāpanī** | Beating *daityas* | SP.4.2.72 | 91 | Ś | |
| **daityamathanī** | Churning *daityas* | KP.1.11 | 1013 | Q | |
| **daityasaṅghānāṁ** | Destroying *daityas* | KP.1.11 | 1013 | Q | |
| **dyaur** | | KP.1.11 | 1013 | Q | |
| **dyuti** | Splendor; lustre; threating attitude | LP.2.27<br>SV<br>KT | 1003<br>302<br>237 | Ś | |
| **dravaṇī**<br>**draviṇī** | Essence; flowing | KMT<br>TS.16<br>LP.2.27 | 1000<br>215<br>1003 | <br>E<br>Ś | |
| **dravarūpinī** | In liquid form | TS.16 | 215 | E | |
| **dravā** | Melted; flowing | KMT | 1000 | | |
| **draviḍā** | People | BY | 72 | Y | |
| **draṣṭinī** | Looking; seeing | NS | 287 | Y | |
| **drāvaṇī**<br>**drāviṇī**<br>**drāvā** | Causing to run | KMT<br>TS.16<br>LP.2.27<br>SV | 1000<br>215<br>1003<br>302 | <br>E<br>Ś | |
| **droṇā** | Wooden vessel; measure; cloud; crow; plant* | JY | 353 | Y | |
| **drohī** | Mischief; harm; perdify | TS.16 | 215 | E | |
| **drṣṭākarālā** | Terrible to look at | NS | 287 | Y | |
| **dvīpinī** | Tiger; panther; leopard | LP.2.27 | 1003 | Ś | |
| **dvibhujā** | Two-armed | LP.2.27 | 1003 | Ś | |
| **dhanadapriyā** | Loving to give gifts | KP.1.11 | 1013 | Q | |
| **dhanaratnāḍhyā** | Rich in jewels to give | KP.1.11 | 1013 | Q | |
| **dhanaṃaiśvaryadāyikā** | Giving super-powers as gifts | NS | 287 | Y | |
| **dhanadā** | Giving; granting | USP<br>MH.9.45 | 263<br>220 | MY<br>MS | |
| **dhanādhyakṣā** | | KP.1.11 | 1013 | Q | |
| **dhanāvahā** | | KP.1.11 | 1013 | Q | dhanāvaha |
| **dhanuṣpāṇī** | With the arc in hands | KP.1.11 | 1013 | Q | |

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| **dhanyā** | Fortunate; bringing wealth | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **dhamadhamā** | Flowing; melting; moon; demon that causes disease; Skanda mother; blowing repeatedly | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | |
| **dhamanī look damanī** | Blowing away; cruel; energetical channel | AP.52 | 64 | Y | |
| **dharaṇī** | Earth; channel of the body | TS.16<br>SSP | 215<br>179 | E | |
| **dharaṇyā** | Related to the earth | TS.16 | 215 | E | |
| **dharamātā** | Mother of the earth | TS.16 | 215 | E | |
| **dharā** | Bearing; supporting | USP<br>TS.16<br>LP.2.27<br>SP.1.2.30 | 263<br>215<br>1003<br>48 | MY<br>E<br>Ś<br>MS | |
| **dhararūpā** | In the form of earth | TS.16 | 215 | E | |
| **dharādhārā** | Earth-bearer | USP<br>KP.1.11 | 263<br>1013 | MY<br>Q | |
| **dharodvahā** | Leading the earth | TS.16 | 215 | E | |
| **dharmakāmārthamokṣadā** | Giving 4 aims of life | KP.1.11 | 1013 | Q | |
| **dharmakartā** | Doing duty | KMT | 1000 | | |
| **dharmagamyā** | | KP.1.11 | 1013 | Q | |
| **dharmajā** | Coming from *dharma* | BY | 72 | Y | |
| **dharmajñā** | Knowing what is right | KP.1.11 | 1013 | Q | |
| **dharmapūrvā** | The first in *dharma* | KP.1.11 | 1013 | Q | |
| **dharmapriyā** | Law-friend | KMT | 1000 | | |
| **dharmamayī** | Having the nature of dharma | KP.1.11 | 1013 | Q | |
| **dharmarakṣitavārtā**<br>**dharmarakṣā** | Protecting *dharma* | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **dharmavatī** | Virtious; righteous | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **dharmavardhanī**<br>**dharmavardhinī** | Increasing right or virtue | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **dharmavaśā (dharmavatī, KMT)** | Controlling *dharma* | LP.2.27 | 1003 | Ś | |
| **dharmavāhanā** | The vehicle of law | KP.1.11 | 1013 | Q | |
| **dharmavidyā** | Knowledge of the law | KP.1.11 | 1013 | Q | |
| **dharmaśakti** | Power of law | KP.1.11 | 1013 | Q | |
| **dharmaśāstrārthakuśalā** | | KP.1.11 | 1013 | Q | |
| **dharmaśīlā** | Virtious disposition | KP.1.11 | 1013 | Q | |
| **dharmasandīpanī** | Inflammating the law | KMT | 1000 | | |
| **dharmā** | Law; destiny; right thing to do | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **dharmātmā** | Justice | KP.1.11 | 1013 | Q | |
| **dharmādharmavatī** | Right and wrong; just and injust | KMT | 1000 | | |
| **dharmādharmārthavarjitā** | Beyond the law and the sin | KP.1.11 | 1013 | Q | |
| **dharmādharmavinirmātrī** | The separator of law and crime | KP.1.11 | 1013 | Q | |
| **dharmāntarā** | Being inside the law | KP.1.11 | 1013 | Q | |
| **dhārmikāṇāṁ śivapradā** | Giving peace to good people | KP.1.11 | 1013 | Q | |
| **dharmeghā** | Cloud of *dharma* | KP.1.11 | 1013 | Q | |
| **dharmodayā** | Surging from *dharma* | KP.1.11 | 1013 | Q | |
| **dharmopadeṣṭrī** | Teacher of *dharma* | KP.1.11 | 1013 | Q | |
| **dhātrī** | Establisher; creator; bearer; nurse; midwife; mother; plant* | TS.16<br>KP.1.11<br>KAP<br>SV | 215<br>1013<br>133<br>302 | E<br>Q<br>Y | |
| **dhātrīśā** | Lady of creation | KP.1.11 | 1013 | Q | |
| **dhānadī** | Related to Kubera | BY | 72 | Y | |
| **dhānyavāsā** | Remaining in grains | SP.1.2.30 | 48 | MS | |
| **dhānyā** | Coriander; consisting of grains | TS.16 | 215 | E | |

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| **dhānyadā** | Giving coriander | SP.1.2.30 | 48 | MS | |
| **dhāmā** | Superhuman being | JY | 353 | Y | |
| **dhāraṇī** | Holding; bearing; keeping; any turbular vessel in the body; a charm to stop pain | TS.16 | 215 | E | |
| **dhārādharā** | Cloud; water bearer; sword | KP.1.11 | 1013 | Q | |
| **dhārāvatī** | Having edge; in the form of stream | TS.16 | 215 | E | |
| **dhārī**<br>**dhārā**<br>**dhāriṇī** | Flood; current; jet; marging; rim; blade; edge | TS.16<br>LP.2.27<br>KT | 215<br>1003<br>237 | E<br>Ś | |
| **dhāvanī** | Plant; running; washing | AP.299<br>LP.2.27 | 36<br>1003 | G<br>Ś | |
| **dhīmatī** | Intelligent; sensible | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | dhīmān |
| **dhunvatī** | Shaking; one who gets rid of fetus | KP.1.11 | 1013 | Q | |
| **dhūmaniḥśvāsā** | Inhaling smoke | SP.4.1.45 | 64 | Y | |
| **dhūmaśikhā** | Column of smoke | MP.179 | 196 | M | |
| **dhūminī** | Smoking; one of tongues of Agni | SSP | 179 | | |
| **dhūmrā**<br><br>**dhūmravarṇā** | Smoke-colored; purple; dim; obscure; mixture of red and black | MP.179<br>JY<br>SSP<br>KT | 196<br>353<br><br>237 | M<br>Y | |
| **dhūli** | | KMT | 1000 | | |
| **dhṛti** | Holding; supporting; satisfaction; mother of the world | MP.13<br>MP.179<br>USP<br>TS.16<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.4.2.72<br>SP.5.3.198<br>JY<br>DP<br>KT | 110<br>196<br>263<br>77<br>1003<br>1000<br>1013<br>91<br>112<br>353<br>64<br>237 | P<br>M<br>MY<br>Y<br>Ś<br><br>Q<br>Ś<br>P<br>Y<br>Y | |
| **dhṛtikarī** | Supporting | KMT<br>JY | 1000<br>353 | <br>Y | |
| **dhruvā** | Fixed; firm; immovable; permanent; polar star | KP.1.11<br>SP.7.1.119<br>JY | 1013<br>64<br>353 | Q<br>Y<br>Y | |
| **dhrūvaratnā/nandā** | Skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **dhvaṃsī** | Destroying; ruining | LP.2.27 | 1003 | Ś | |
| **dhvajī** | Holding a flag | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **dhvāṅkṣī**<br>**dhvāṅkṣakeśī** | Crow; beggar; plant | KMT<br>TS.16 | 1000<br>101 | <br>YQ | |
| **dhvani** | Soung; echo; noise; hint | MP.13<br>SP.5.3.198<br>SV | 110<br>112<br>302 | P<br>P | |
| **nakracūṣī** | Crocodile; sucking blood; class of y. | JY | 353 | Y | |
| **nakṣatrīśagrahī** | | TS.13 | 64 | Y | |
| **nakhī** | Naily | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **nagā** | Not moving; serpent; sun; plant | TS.16 | 215 | E | |
| **nagārūḍhā** | | JY | 353 | Y | |
| **nagnakubjikā** | Naked Kubjikā | KMT | 1000 | | |
| **nagnī** | Naked | TS.16 | 101 | YQ | |
| **naṭī** | Dancing girl; courtesan; red arsenic | KMT | 1000 | | |
| **nandā /ī** | Joy; delight; happiness | MP.13<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.5.3.198<br>SP.7.1.119<br>JY | 110<br>1003<br>1000<br>1013<br>112<br>64<br>353 | P<br>Ś<br><br>Q<br>P<br>Y<br>Y | |

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| | | NS<br>SSP<br>KK<br>JY1 | 287<br>179<br>64<br>36 | Y<br><br>Y<br> | |
| **nandanā** | Rejoicing; frog; poisonos plant | LP.2.27 | 1003 | Ś | |
| **nandāyī** | Joy; delight; happiness | LP.2.27 | 1003 | Ś | |
| **nandinikā** | | KMT | 1000 | | |
| **nandinī** | Daughter; skanda-mother | MP.13<br>MP.179<br>USP<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>MBH.9.45<br>JY<br>SV<br>TS.13 | 110<br>196<br>263<br>1003<br>1013<br>112<br>220<br>353<br>302<br>64 | P<br>M<br>MY<br>Ś<br>Q<br>P<br>MS<br>Y<br><br>Y | nandin |
| **nandivallabhā** | Beloved of Nandi | KP.1.11 | 1013 | Q | |
| **naptā** | | JY | 353 | Y | |
| **namaskarā** | | SV | 302 | | |
| **nayikā** | Clever in policy | TS.16 | 77 | Y | |
| **nayadā** | | NS | 287 | Y | |
| **narakāntasthā** | Staying in the end of hell | KMT | 1000 | | |
| **naranārāyaṇodbhavā** | | KP.1.11 | 1013 | Q | |
| **naravāhinī** | Carried by men | KP.1.11 | 1013 | Q | |
| **narabhojinī** | Men-eater | KK | 64 | Y | |
| **narodbhūtiḥ** | | KP.1.11 | 1013 | Q | |
| **nalī**<br>**nalinī**<br>**nalikā** | Particular class of women; fragrant substance | LP.2.27<br>KP.1.11<br>TS.16 | 1003<br>1013<br>101 | Ś<br>Q<br>YQ | |
| **nāgakarṇā** | Having ears like serpents ? | NS | 287 | Y | |
| **nāgarī** | | BY | 72 | Y | |
| **nāgakanyā** | Virgin of serpent kind | SV | 302 | | |
| **nāginī** | Woman-serpent | SV | 302 | | |
| **nāṭī** | Dancing | KMT | 1000 | | |
| **nāḍī** | | NS | 287 | Y | |
| **nāḍijaṅghā** | | NS | 287 | Y | |
| **nāthadevī** | Protective goddess; or goddess of *nāthas* | KMT | 1000 | | |
| **nādagarbhajā** | Born from the womb of sound | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **nādarūpā** | In the form of sound | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **nādavigrahā** | Grasping the sound | KP.1.11 | 1013 | Q | |
| **nādaśakti** | Power of sound | KMT | 1000 | | |
| **nādā** | Sound | LP.2.27 | 1003 | Ś | |
| **nādākhyā** | Called sound | KP.1.11 | 1013 | Q | |
| **nādātmikā** | The essence of sound | JY | 353 | Y | |
| **nādākṣī** | With eyes emitting sound? | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **nādinī** | Sounding; resonant; roaring | KMT<br>LP.2.27<br>SSS<br>AP.145 | 1000<br>1003<br>50<br>48 | <br>Ś<br>BŚ<br>B | <br><br>na<br> |
| **nābhiramṛtasyā** | | KP.1.11 | 1013 | Q | |
| **nāmā** | | NS | 287 | Y | |
| **nāmabhedā** | | KP.1.11 | 1013 | Q | |
| **nārāyaṇī** | Related to Nārāyaṇa; appear in the lists of mothers | MP.13<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.5.3.198<br>KAP<br>SSS<br>AP.145 | 110<br>1003<br>1000<br>1013<br>112<br>133<br>50<br>48 | P<br>Ś<br><br>Q<br>P<br>Y<br>BŚ<br>B | <br><br><br><br><br><br>ṇa<br> |

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| | | SV<br>SP.4.2.70 | 302<br>38 | | |
| **nārāyaṇapriyā** | Beloved of Viṣṇu | KT | 237 | | |
| **nārasiṃhī**<br>**nṛsiṁhī** | Related to Nṛsiṃha;<br>Lioness; appears in the lists of mothers | MP.179<br>LP.2.27<br>KAP<br>KP.1.11<br>SP.4.2.70 | 196<br>1003<br>133<br>1013<br>38 | M<br>Ś<br>Y<br>Q | |
| **nārī**<br>**nāriṇī** | Woman; wife; any female object | KP.1.11<br>SSP | 1013<br>179 | Q | |
| **nālī** | Any turbular vessel in the body | LP.2.27 | 1003 | Ś | |
| **nāśakī** | Destroying; annihilating | LP.2.27 | 1003 | Ś | |
| **nāsikā** | With nose | JY | 353 | Y | v. nasa |
| **nikumbhā** | Plant | MP.179 | 196 | M | |
| **nigaḍā**<br>**nigaḍabhañjanī** | Iron chain for feet | KMT<br>SP.4.2.70 | 1000<br>38 | | |
| **nityaklinnā** | Always wet | KMT | 1000 | | |
| **nityatuṣṭā** | Always satisfied | KP.1.11 | 1013 | Q | |
| **nityapuṣṭā** | Always prosperous | KP.1.11 | 1013 | Q | |
| **nityaṁ mūditamānasā** | With ever delighted mind | KP.1.11 | 1013 | Q | |
| **nityavibhavā** | Eternal power | KP.1.11 | 1013 | Q | |
| **nityasiddhā** | Ever perfect | KP.1.11 | 1013 | Q | |
| **nityā** | Innate; native; one's own; perpetual; see; ocean | KMT<br>KP.1.11<br>SP.7.1.119<br>SSP | 1000<br>1013<br>64<br>179 | <br>Q<br>Y | |
| **nityoditā** | Ever active | KP.1.11 | 1013 | Q | |
| **nidrā**<br>**nidrikā** | Sleep; slumber | LP.2.27<br>SV<br>TS.16<br>KT | 1003<br>302<br>101<br>237 | Ś<br><br>YQ | |
| **nidhi** | Receptacle; ocean; treasure | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **nimlocā** | *apsarasa* | | | A | |
| **niyatī/ā** | Destiny; fate; fixed order; one at perfect ease | USP<br>KP.1.11<br>JY | 263<br>1013<br>353 | MY<br>Q<br>Y | |
| **niyāmikā** | Controlling; restraining | KMT | 1000 | | |
| **niraṅkuravanodbhavā** | | KP.1.11 | 1013 | Q | |
| **nirañjanā** | Spotless; pure | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **nirantarā** | Uninterrupted | KP.1.11 | 1013 | Q | |
| **nirapatrapā** | Shameless | KP.1.11 | 1013 | Q | |
| **nirabhrā** | Cloudless | KMT | 1000 | | |
| **nirātaṅkā** | Free from fear or pain | KP.1.11 | 1013 | Q | |
| **nirādhārā** | Without support | KP.1.11 | 1013 | Q | |
| **nirānandā** | Sad; joyless | KP.1.11 | 1013 | Q | |
| **nirāmayā** | Freedom from illness | KP.1.11 | 1013 | Q | |
| **nirālambā** | Self-supported; independent | KMT | 1000 | | |
| **nirālokā** | Blind or investigating | KP.1.11 | 1013 | Q | |
| **nirāśrayā** | Supportless; alone | KP.1.11 | 1013 | Q | |
| **nirāsrayā** | | KP.1.11 | 1013 | Q | |
| **nirāhārā** | Fasting; hungry | AP.299<br>KP.1.11 | 36<br>1013 | G<br>Q | |
| **nirindriyā** | Impotent; without vigour or strength; having no organs of sense | KP.1.11 | 1013 | Q | |
| **nirodhikā** | Obstructing | KMT | 1000 | | |
| **nirodhinī**<br>**nirodhanī** | Keeping back; restraining; suppressing | KMT<br>TS.16<br>SV | 1000<br>215<br>302 | <br>E | |
| **nirgatā** | | JY | 353 | Y | |
| **nirguṇā** | Without qualities | KP.1.11 | 1013 | Q | |
| **nirghṛṇā** | Cruel; shameless; immodest | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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|---|---|---|---|---|---|
| **nirdiṣṭā? nirdṛṣṭā** | Invisible? | LP.2.27 | 1003 | Ś | |
| **nirduḥkhā** | Painless | KMT | 1000 | | |
| **nirbhayā** | Fearless | MP.179 | 196 | M | |
| **nirmalā** | Spotless | KMT | 1000 | | |
| **nirmāṃsā** | Without meat | TS.16 | 101 | YQ | |
| **nirminī** | | SSP | 179 | | |
| **niryantrā** | Inrestrained; independent | KP.1.11 | 1013 | Q | |
| **nirlajjā(nirlepā, KMT)** | Impudent; shameless | LP.2.27 | 1003 | Ś | |
| **nirlepā** | Stainless; not attached to anything | KMT | 1000 | | |
| **nirvikārā** | Unchanging | KP.1.11 | 1013 | Q | |
| **nilotpaladalaprabhā** | Shining like the petals of blue lotus | KP.1.11 | 1013 | Q | |
| **nivarṇā** | Without color | KP.1.11 | 1013 | Q | |
| **nivṛtti** | Turned back; returned; obstructed | KMT<br>LP.2.27<br>KP.1.11<br>KAP<br>SSS<br>SV<br>KT | 1000<br>1003<br>1013<br>133<br>50<br>302<br>237 | <br>Ś<br>Q<br>Y<br>BŚ | <br><br><br><br>ṛ |
| **niśā**<br>**niśākarī** | Turmeric; night | USP<br>KK | 263<br>64 | MY<br>Y | |
| **niśumbhavinipātinī** | Killer of Niśumbha | KP.1.11 | 1013 | Q | |
| **niṣkalā** | Without parts | KP.1.11<br>SP.7.1.119 | 1013<br>64 | Q<br>Y | |
| **niṣṭhā** | Position; end; death | KP.1.11 | 1013 | Q | |
| **niṣkuṭakā**<br>**niśkuṭikā** | Skanda mother; pleasure grove | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **niṣkampā** | Unshakable | AP.125 | 32 | MY | |
| **niṣṭhurā** | Hard; rough; harsh; severe; cruel | AP.125 | 32 | MY | |
| **nihantrī** | Killer; destroyer | KP.1.11 | 1013 | Q | |
| **niḥsaṅkalpā** | Having no determination or will | KP.1.11 | 1013 | Q | |
| **niḥsārā** | Without substance | KP.1.11 | 1013 | Q | |
| **nīti** | Leading; guidance | KP.1.11 | 1013 | Q | |
| **nītijñā** | Stateman; politician | KP.1.11 | 1013 | Q | |
| **nīlā**<br>**nīlinī** | Dark; blue; fly; plant; poison | AP.146<br>SSP | 64<br>179 | Y | nīla |
| **nīlamukhaphalābhā** | Shining like the fruit *nīlamukha* ? | JY | 353 | Y | |
| **nīlaraktā** | Blue-red | JY | 353 | Y | |
| **nūnadośā** | | KT | 237 | | |
| **nṛttapriyā** | Fond of dancing | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **nṛtyanā** | A peacock; skanda mother | TS.16 | 77 | Y | |
| **nṛsiṃhabhairavā** | The terrible one; related to Nṛsiṃhā | MP.179 | 196 | M | |
| **nairṛtī**<br><br>**nairṛtyā** | South-western; belonging to *rākṣasas* | MP.179<br>LP.2.27<br>KMT<br>JY | 196<br>1003<br>1000<br>353 | M<br>Ś<br><br>Y | |
| **naukarṇī** | Having ears like vessels | MBH.9.45 | 220 | MS | |
| **pakṣalikā**<br>**pakṣī**<br>**pakṣiṇī** | Bird-like? | MBH.9.45<br>JY<br>NS<br>KK | 220<br>353<br>287<br>64 | MS<br>Y<br>Y<br>Y | |
| **pacanī** | Cooking; roasting | TS.16 | 215 | E | |
| **paṅkajā** | Mud-born; lotus | AP.299<br>KP.1.11 | 36<br>1013 | G<br>Q | |
| **pañcabhūtā** | 5 elements | KP.1.11 | 1013 | Q | |
| **pañcacūḍā** | | | | A | |
| **pañcabrahmasamutpattiḥ** | | KP.1.11 | 1013 | Q | |
| **paṭalā** | Skin; membrane; sectarian mark on the body | SP.5.3.198 | 112 | P | |
| **paḍabhī** | | JY | 353 | Y | |
| **patākā** | Sign; emblem; good fortune | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| | | JY | 353 | Y | |
| **patadbalā** | | JY | 353 | Y | |
| **patnī** | Wife ? | JY | 353 | Y | |
| **patrā**<br>**patriṇī** | Feather; leaf; putting feathers on the arrows; plant* | TS.16<br>LP.2.27 | 77<br>1003 | Y<br>Ś | |
| **patrākṣī** | Having eyes like leaves | NS | 287 | Y | |
| **pattrāsinī** | | NS | 287 | Y | |
| **patralehyā** | | JY | 353 | Y | |
| **patrayojitā** | | JY | 353 | Y | |
| **padmakarā** | With lotus like hands; holding a lotus | MP.179 | 196 | M | |
| **padmakeśī** | Having lotuses in hair | SP.4.2.72 | 91 | Ś | |
| **padmagarbhā** | The interiour of the lotus; sun | KP.1.11<br>SV | 1013 | Q | |
| **padmadhāriṇī** | Holding lotus | KP.1.11<br>KT | 1013<br>237 | Q | |
| **padmānanā** | Lotus faced | KP.1.11 | 1013 | Q | |
| **padmanābhā** | Lotus-naveled; *mantra* of weapons; a serpent | KP.1.11 | 1013 | Q | |
| **padmanibhā** | Ressembling lotus | KP.1.11 | 1013 | Q | |
| **padmapatrākṣī** | Having eyes like lotus petals | SV | 302 | | |
| **padmabodhikā**<br>**padmaprabodhanī** | Awakening lotus | KP.1.11<br>JY | 1013<br>353 | Q<br>Y | |
| **padmamālā** | Lotus-garlanded | KP.1.11 | 1013 | Q | |
| **padmarāgā** | | SSP | 179 | | |
| **padmavatī**<br>**padmāvatī** | Full of lotus flowers; hibiscus; skanda mother | USP<br>SP.4.2.72<br>MBH.9.45 | 263<br>91<br>220 | MY<br>Ś<br>MS | |
| **padmavāsinī** | Living in lotus | KP.1.11<br>SP.4.2.72 | 1013<br>91 | Q<br>Ś | |
| **padmāsyā** | Like lotus | SP.4.2.72 | 91 | Ś | |
| **padminī**<br><br>**padmī** | Lotus; female elephant; a particular magical art | KMT<br>TS.16<br>KP.1.11<br>BY | 1000<br>77<br>1013<br>72 | <br>Y<br>Q<br>Y | |
| **padmā** | Lotus | JY<br>KT | 353<br>237 | Y | |
| **pannagā** | Serpent | LP.2.27 | 1003 | Ś | |
| **payasvinī** | Abounding in milk | LP.2.27 | 1003 | Ś | |
| **payoghṛtavatī** | Milk and butter | KMT | 1000 | | |
| **payodā** | Cloud; milk-giving; skanda-mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **payomātā** | Mother of water; milk | LP.2.27 | 1003 | Ś | |
| **payoṣṇī** | | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **paramaghorī** | Most terrible | KMT | 1000 | | |
| **paramadurjayā** | Hardest to approach | USP | 263 | MY | |
| **paramātmā**<br>**paramātmikā**<br><br>**paramākhyā** | Soul of the universe | LP.2.27<br>KP.1.11<br>SSS<br>AP.145 | 1003<br>1013<br>50<br>48 | Ś<br>Q<br>BŚ<br>B | <br><br>sa |
| **paramā** | Highest; most supreme | KP.1.11 | 1013 | Q | |
| **paramākalā/paramakalā** | The supreme part | SP.7.1.119 | 64 | Y | |
| **paramākṣarā** | oṃ syllable | KP.1.11 | 1013 | Q | |
| **paramānandā** | Supreme joy | KP.1.11 | 1013 | Q | |
| **paramānandadāyinī** | Giver of supreme joy | KP.1.11 | 1013 | Q | |
| **paramārthārthavigrahā** | | KP.1.11 | 1013 | Q | |
| **paramālinī** | highest syllable | KP.1.11 | 1013 | Q | |
| **paramāśakti** | Highest power | KP.1.11 | 1013 | Q | |
| **paramaiśvaryabhūtidā** | Giving cosmic powers | KP.1.11 | 1013 | Q | |
| **parameśvarī** | Supreme chief | MP.13<br>KMT<br>KP.1.11<br>SP.5.3.198 | 110<br>1000<br>1013<br>112 | P<br><br>Q<br>P | |

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| | | KT | 237 | | |
| **parameṣṭhinī** | Supreme chif of gods | KP.1.11 | 1013 | Q | |
| **paramojjvalā** | Supreme flame | KMT | 1000 | | |
| **parastrī** | Wife of another | NS | 287 | Y | |
| **parā śakti** | The highest power; Goddess | NS | 287 | Y | |
| **parā** | Highest point; the highest, goddess in Trika | KMT<br>TS.16<br>LP.2.27<br>KP.1.11<br>SP.4.2.72<br>SP.5.3.198<br>NS<br>SSP<br>SV<br>AP.125<br>KT | 1000<br>215<br>1003<br>1013<br>91<br>112<br>287<br>179<br>302<br>32<br>237 | <br>E<br>Ś<br>Q<br>Ś<br>P<br>Y<br><br><br>MY | |
| **parāgatiḥ** | Highest aim | KP.1.11 | 1013 | Q | |
| **parārthā** | Important object; interest; advantage | KP.1.11 | 1013 | Q | |
| **parādyuti** | Highest light | KMT | 1000 | | |
| **parārdhyā** | Most excellent | KP.1.11 | 1013 | Q | |
| **parāparavibhūditā** | Giving superpowers of high and low order | KP.1.11 | 1013 | Q | |
| **parāparavibhedikā** | Separating the higher and the lower | KP.1.11 | 1013 | Q | |
| **parāparā** | Supreme-cum-nonsupreme | KMT<br>LP.2.27<br>JY<br>NS<br>SSP<br>SV | 1000<br>1003<br>353<br>287<br>179<br>302 | <br>Ś<br>Y<br>Y | |
| **parāmbhasā** | | TS.16 | 215 | E | |
| **parāvarā** | Highest and lowest; all including | KP.1.11 | 1013 | Q | |
| **parāvaravidhānajñā** | Knowing the difference between the highest and the lowest | KP.1.11 | 1013 | Q | |
| **parā vīrā** | Most heroic | JY | 353 | Y | |
| **parāvṛttā** | | JY | 353 | Y | |
| **parikampinī** | Trembling violently | MP.179 | 196 | M | |
| **pareṣṭā** | Having highest worship | LP.2.27 | 1003 | Ś | |
| **parṇajīvī** | | KMT | 1000 | | |
| **parṇinī** | plant* | | | A | |
| **paryambhā** | | TS.16 | 215 | E | |
| **parvatā** | Related to mountains | JY | 353 | Y | parvataka |
| **palitanāśā** | | NS | 287 | Y | |
| **palinī** | protector | SSP | 179 | | |
| **pavanī/ā**<br>**pavagī** | Purifier; north west | KMT<br>SSS<br>NS<br>KK<br>JY1 | 1000<br>104<br>287<br>64<br>36 | <br>BY<br>Y<br>Y | |
| **pavanavegā** | | SSP | 179 | | |
| **paśudā** | Giving sacrificial animals; skanda mother | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | |
| **paśupatā** | | NS | 287 | Y | |
| **pācanī** | Cooking | TS.16<br>NS | 215<br>287 | E<br>Y | |
| **pāṭalā**<br>**pāṭalī** | Rose hue; flesh; plant* | MP.13<br>LP.2.27 | 110<br>1003 | P<br>Ś | |
| **pāṭavī** | Clever. Invensive | LP.2.27 | 1003 | Ś | |
| **pāṭī** | | LP.2.27 | 1003 | Ś | |
| **pātakī** | | JY | 353 | Y | |
| **pātālamātarā** | Paradise mother; plant* | JY | 353 | Y | |
| **pātālacarī** | Moving in *pātāla* | KT | 237 | | |
| **pādakarṇā(corr. of ghaṇṭakarṇā, KMT)** | Ear-footed ? | LP.2.27 | 1003 | Ś | |

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| **pādadurgā/caṇḍikā?** | | KAP | 133 | Y | |
| **pādukā** | | SV | 302 | | |
| **pāpahanā**<br>**pāpahā**<br>**pāpahantrī**<br>**papaharā** | Destroying the wiked; removing sin | KMT<br>LP.2.27<br>SP.4.1.45<br>KP.1.11 | 1000<br>1003<br>64<br>1013 | <br>Ś<br>Y<br>Q | |
| **pāparākṣasī** | Sinful *rākṣasī* | SSP | 179 | | |
| **pāpinī** | Evil; wrong | AP.299 | 36 | G | |
| **pāramārthikā** | Highest aim | KP.1.11 | 1013 | Q | |
| **pārameśvarī** | Supreme ruler | KMT | 1000 | | |
| **pārthivā** | Earth | TS.16 | 215 | E | |
| **pārśvavatī** | | TS.16 | 101 | YQ | |
| **pārvatī** | Plant; mountain stream | MP.13<br>TS.16<br>KP.1.11<br>SP.5.3.198<br>SSP<br>KT | 110<br>215<br>1013<br>112<br>179<br>237 | P<br>E<br>Q<br>P | |
| **pālitā**<br>**pālī**<br>**pālikā**<br>**pālyā**<br>**pālinī** | Watching; garding; protecting; the outer part of the ear= limit; margin; edge | USP<br>LP.2.27<br>MBH.9.45<br>JY<br>SV<br>KT | 263<br>1003<br>220<br>353<br>179<br>237 | MY<br>Ś<br>MS<br>Y | pālaka |
| **pāvanī**<br><br><br><br><br>**sādhanī ?** | Purifying | AP.146<br>LP.2.27<br>KMT<br>KP.1.11<br>SSS<br>AP.145<br>AP.146 | 64<br>1003<br>1000<br>1013<br>50<br>48<br>45 | Y<br>Ś<br><br>Q<br>BŚ<br>B<br>C | <br><br><br><br>pa |
| **pāśahastā**<br>**pāśapāṇī**<br>**pāśinī** | With noose in her hand | SP.4.1.45<br>SP.4.2.72<br>KMT<br>SSP | 64<br>91<br>1000<br>179 | Y<br>Ś | |
| **picuvaktrā** | Cotton ?faced; śiśuvaktra of AP.52 | AP.146<br>H<br>SSS.15<br>TS.13 | 64<br>64<br>64<br>64 | Y<br>Y<br>Y<br>Y | |
| **picchilā** | Lubricous; slippery | MP.179 | 196 | M | |
| **piṅgalā** | Reddish-brown; tawny; yellow; owl; lizard; snale; energetical channel | MP.179<br>AP.299<br>TS.16<br>LP.2.27<br>KMT<br>SSS<br>JY<br>NS<br>SV<br>TS.16<br>TS.13 | 196<br>36<br>77<br>1003<br>1000<br>104<br>353<br>287<br>302<br>101<br>64 | M<br>G<br>Y<br>Ś<br><br>BY<br>Y<br>Y<br><br>YQ<br>Y | piṅgala |
| **piṅgalākārā** | Making yellow; red | KP.1.11 | 1013 | Q | |
| **piṅgabhrū** | Having orange brows | NS | 287 | Y | |
| **piṅgakeśā** | Having red hair | NS<br>SV | 287<br>302 | Y | |
| **piṅgalī** | Reddish-brown; tawny; yellow; owl; lizard; snale | KMT | 1000 | | |
| **piṅgaleśvarī** | Related to a particular *liṅga* | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **piṅgākṣī**<br><br><br>**piṅgalalocanā**<br>**piṅgalocanā** | Having reddish or yellow eyes | AP.52<br>AP.146<br>USP<br>KP.1.11<br>MBH.9.45<br>NS | 64<br>64<br>263<br>1013<br>220<br>287 | Y<br><br>MY<br>Q<br>MS<br>Y | |

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| | | H | 64 | Y | |
| **piṅgalākṣā/ī**<br>**piṇḍākṣī** | Having reddish or yellow eyes | JY<br>NS<br>TS.16<br>AP.146 | 353<br>287<br>101<br>45 | Y<br>Y<br>YQ<br>c | piṅgalākṣa |
| **piṇḍajihvā** | Lump-tongued | MP.179 | 196 | M | |
| **piṇḍā /piṇḍikā (ḍiṇḍinī in KMT)**<br>**piṇḍinī** | Lump; embrion on early stage | TS.16<br>LP.2.27<br>AP.146 | 215<br>1003<br>45 | E<br>Ś<br>c | |
| **piṇḍeśinī** | | KMT | 1000 | | |
| **pitā** | | JY | 353 | Y | |
| **pitāmahāyī** | Related to pitāmahā | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **pipīlikā** | Read ant | KMT<br>LP.2.27<br>AP.125 | <br>1003<br>32 | <br>Ś<br>MY | |
| **pibanī** | Drinking | KMT | 1000 | | |
| **pilipicchikā** | Demoness | MP.179 | 196 | M | |
| **piśācī**<br><br><br>**piśācā**<br>**piśācatā**<br>**piśācikā** | Demon; meat-eater; plant* | AP.52<br>AP.146<br>MP.179<br>TS.16<br>JY<br>NS<br>H | 64<br>64<br>196<br>77<br>353<br>287<br>64 | Y<br><br>M<br>Y<br>Y<br>Y<br>Y | piśācāsya |
| **piśitāśā** | Flesh-eating | AP.52<br>NS<br>TS.16<br>H | 64<br>287<br>101<br>64 | Y<br>Y<br>YQ<br>Y | |
| **pīṭheśvarī** | Lady of a sacred place | KMT | 1000 | | pīthabhadra |
| **pīḍā** | Squeezing; pressing | TS.16<br>NS | 77<br>287 | Y<br>Y | |
| **pītā** | Green-yellow | KT | 237 | | |
| **pīṣaṇī** | Crushing; destroying | KMT | 1000 | | |
| **pukkasī** | Tribal woman? | KT | 237 | | |
| **puñjikasthalī** | *apsarasa* | | | A | |
| **puṇḍarikā** | *apsarasa* | | | A | |
| **puṇyā** | Auspicious; fair; pleasant | KP.1.11 | 1013 | Q | |
| **puṇyahārī (puṣpahārī, KMT)** | Destroying auspicious | LP.2.27 | 1003 | Ś | |
| **puṁsāmādiḥ** | | KP.1.11 | 1013 | Q | |
| **putrikā** | | | | A | |
| **purāṇānvikṣikī** | Examining *purāṇas* | SP.7.1.119 | 64 | Y | |
| **purāṇī** | Ancient | KP.1.11 | 1013 | Q | |
| **purāṇapuruṣāraṇiḥ** | | KP.1.11 | 1013 | Q | |
| **puruṣamohinī** | Deluding men | KP.1.11 | 1013 | Q | |
| **puruṣarūpiṇī** | Having the form of *puruṣa* | KP.1.11 | 1013 | Q | |
| **puruṣāraṇiḥ** | Inflaming men | KP.1.11 | 1013 | Q | |
| **puruṣāntaravāsinī** | Living inside men | KP.1.11 | 1013 | Q | |
| **puruṣṭutā** | Highly praised by many | KP.1.11 | 1013 | Q | |
| **puruhūtā** | Much invoked by many | MP.13<br>KP.1.11<br>SP.5.3.198 | 110<br>1013<br>112 | P<br>Q<br>P | |
| **pulindā /pulindīkā** | Tribal woman; serpent | KMT | 1000 | | |
| **puṣā** | | JY<br>SV | 353<br>302 | Y | |
| **puṣkarāvatī** | Abounding in lotuses | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **puṣkariṇī** | Desease; abondant in lotuses | KP.1.11 | 1013 | Q | |
| **puṣṭi** | Increase; prosperity; mother of the world | MP.13<br>KP.1.11<br>SP.5.3.198<br>JY<br>DP | 110<br>1013<br>112<br>353<br>64 | P<br>Q<br>P<br>Y<br>Y | |

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| | | KT | 237 | | |
| **puṣṭikarī** | Nourishing; cause to grow | LP.2.27 | 1003 | Ś | |
| **puṣpamālinī** | With garland of flowers | LP.2.27 | 1003 | Ś | |
| **puṣpavatī** | | SSP | 179 | | |
| **puṣpahārī**<br>**puṣṭiharā** | Taking away the flowers | KMT<br>AP.125 | 1000<br>32 | <br>MY | |
| **pūjyā** | Honorable | KP.1.11 | 1013 | Q | |
| **pūtanā** | Stincky; class of *grahās* | AP.52<br>USP<br>AP.299<br>KMT<br>LP.2.27<br>SP.1.2.30<br>MBH.9.45<br>SSS<br>AP.145<br>JY<br>BY<br>NS<br>SSP<br>H | 64<br>263<br>36<br>1000<br>1003<br>48<br>220<br>50<br>48<br>353<br>72<br>287<br><br>64 | Y<br>MY<br>G<br><br>Ś<br>MS<br>MS<br>BŚ<br>B<br>Y<br>Y<br>Y<br><br>Y | <br><br><br><br><br><br><br>la |
| **pūtivaktrā** | Foul smelling face | KMT | 1000 | | |
| **pūrṇā** | Full, all-containing | SSP<br>KT | 179<br>237 | | pūrṇabhadra |
| **pūrṇagiryā** | Related to Pūrṇagiri; sacred place | KMT | 1000 | | |
| **pūrṇitā** | *apsarasa* | | | A | |
| **pūrṇimā** | Full moon | LP.2.27<br>SSS<br>AP.145 | 1003<br>50<br>48 | Ś<br>BŚ<br>B | <br>ṭha |
| **pūrvā** | Eastern; previous | KP.1.11 | 1013 | Q | |
| **pūrvacī** | *apsarasa* | | | A | |
| **pūrvagaṇnodbhavā** | | JY | 353 | Y | |
| **pūṣaṇā**<br>**pūṣā** | Vedic deity; controller | MBH.9.45<br>KT | 220<br>237 | MS | |
| **pṛthivī** | Earth | KMT<br>TS.16<br>KP.1.11<br>JY<br>NS<br>SV | 1000<br>215<br>1013<br>353<br>287<br>302 | <br>E<br>Q<br>Y<br>Y | |
| **pṛthivīnāma** | Called earth | TS.16 | 215 | E | |
| **pṛthivīpatiḥ (?)** | Plant; king? | TS.16 | 215 | E | |
| **pṛthivyāntā** | The end of the earth; limit | TS.16 | 215 | E | |
| **pṛthivyā** | Related to earth | TS.16 | 215 | E | |
| **pṛthupuryā** | | NS | 287 | Y | |
| **pṛthubarhā** | | USP | 263 | MY | |
| **pṛthubhogā** | Joy of abondance | TS.16 | 215 | E | |
| **pṛthu-r-īśā** | Lady of abondance | TS.16 | 215 | E | |
| **pṛthuvaktrā** | Having large mouth | MBH.9.45 | 220 | MS | |
| **pṛthūdarī** | Broad-bellied | TS.16 | 215 | E | |
| **pecikā** | Owl; elephant's tail; bed; louse; cloud | NS<br>TS.16 | 287<br>101 | Y<br>YQ | |
| **peṣaṇī**<br>**peṣiṇī** | Crushing; grinding | KMT<br>LP.2.27<br>JY | 1000<br>1003<br>353 | <br>Ś<br>Y | |
| **potakī** | Serpent; young animal | USP | 263 | MY | |
| **poṣaṇī / poṣiṇī** | Nourishing; cherishing | KP.1.11 | 1013 | Q | |
| **pauṇḍī** | Related to pauṇḍa place ? | JY | 353 | Y | |
| **pauruṣī** | Human ? related to *puruṣa* | KP.1.11<br>SSP | 1013<br>179 | Q | |
| **prakaṭaguptā** | Manifested and hidden | KMT | 1000 | | |
| **prākāmyā** | With desire | LP.2.27<br>SV | 1003 | Ś | |
| **prakīrṇā** | Scattered; disordered | KMT | 1000 | | |

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|---|---|---|---|---|---|
| **prakṛti** | Natural; primary form. Origin; standard; model; material form | KMT<br>SSP | 1000<br>179 | | |
| **prakriyā** | Producing | KP.1.11 | 1013 | Q | |
| **praghaṭā (subhaṭā, KMT)** | | LP.2.27 | 1003 | Ś | |
| **praghasā** | Eating up; devouring; swallowing | MBH.9.45 | 220 | MS | |
| **pracaṇḍā** | Impetous; fierce; passionate | KMT<br>USP<br>LP.2.27<br>MP.13<br>KP.1.11<br>SP.4.1.45<br>SP.5.3.198<br>KAP | 1000<br>263<br>1003<br>110<br>1013<br>64<br>112<br>133 | <br>MY<br>Ś<br>P<br>Q<br>Y<br>P<br>Y | |
| **pracaṇḍogrā** | Terrible fierce | AP.52<br>AP.146<br>H | 64<br>64<br>64 | Y<br>Y<br>Y | |
| **pracampā** | | AP.146 | 64 | Y | |
| **prajā** | Bringing forth; bearing | LP.2.27 | 1003 | Ś | |
| **prajñā** | Wisdom; intelligence; discrimination; transcendental wisdom | KMT<br>KP.1.11<br>SSS<br>AP.145<br>SV | 1000<br>1013<br>50<br>48 | <br>Q<br>BŚ<br>B | <br><br>ū |
| **prajvalitānanā** | With shining; burning face | JY | 353 | Y | |
| **praṇaveśī** | Lady of the sacred sound | SP.4.2.72 | 91 | Ś | |
| **pratijñā** | Admission; acknoledgement | LP.2.27 | 1003 | Ś | |
| **pratiṣṭhā** | Stable; preeminent | KMT<br>USP<br>LP.2.27<br>KP.1.11<br>KAP<br>MBH.9.45<br>SSS<br>SV<br>KT | 1000<br>263<br>1003<br>1013<br>133<br>220<br>50<br>302<br>237 | <br>MY<br>Ś<br>Q<br>Y<br>MS<br>BŚ | <br><br><br><br><br><br>ṛṝ |
| **pratyakṣadevatā** | The divinity of each syllable | KP.1.11 | 1013 | Q | |
| **prathamā** | Principal; most excellent | KMT<br>LP.2.27<br>JY<br>AP.125 | 1000<br>1003<br>353<br>32 | <br>Ś<br>Y<br>MY | |
| **prathamārdinī ?** | | TS.13 | 64 | Y | |
| **prathamajā** | First-born | KP.1.11 | 1013 | Q | |
| **prathamāyoni** | The first source | NS | 287 | Y | |
| **pradhānānupraveśinī** | Entering the atoms of the material | KP.1.11 | 1013 | Q | |
| **pradhānapuruṣātītā** | Higher than matter and spirit | KP.1.11 | 1013 | Q | |
| **pradhānapuruṣātmikā** | The soul of matter and spirit | KP.1.11 | 1013 | Q | |
| **pradhānapuruṣeśeśā** | | KP.1.11 | 1013 | Q | |
| **pradhānapuruṣeśvarī** | Ruling over *pradhana* and *puruṣa* | KP.1.11 | 1013 | Q | |
| **prapadā** | | JY | 353 | Y | |
| **prapañcā**<br>**prapañcikā** | Development; manifestation; diversity; cunning | AP.52<br>H | 64<br>64 | Y<br>Y | |
| **prabuddhā** | Awakened; arosed | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **prabhakarī** | Making light | USP | 263 | MY | |
| **prabhā** | Light; splendour; radiance | MP.13<br>USP<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.5.3.198<br>SSS | 110<br>263<br>1003<br>1000<br>1013<br>112<br>104 | P<br>MY<br>Ś<br><br>Q<br>P<br>BY | |
| **prabhāvatī** | Luminous; radiant; splendid;; skanda mother; *apsarasa* | KMT<br>USP<br>KP.1.11 | 1000<br>263<br>1013 | <br>MY<br>Q | |

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| | | SP.1.2.30<br>MBH.9.45 | 48<br>220 | MS<br>MS | |
| **prabhā(vṛtā)** | Shining | USP | 263 | MY | prabhāta |
| **prabhujyotsnā** | Shining | TS.16 | 215 | E | |
| **pramathinī** | Harassing; tormenting | LP.2.27 | 1003 | Ś | |
| **pramodā** | Excessive joy; delight; skanda mother | MP.179<br>USP | 196<br>263 | M<br>MY | |
| **pramodikā** | | SV | 302 | | |
| **pramoditā** | | SV | 302 | | |
| **pramloca** | | | | A | |
| **prayāgā** | Place of sacrifice | KMT<br>NS | 1000<br>287 | <br>Y | |
| **prarohī**<br>**praroṣaṇī** | Germinating; sprouting | TS.16 | 215<br>101 | E<br>YQ | |
| **pralambā** | Hanging down; having prominent belly | USP<br>TS.16 | 263<br>101 | MY<br>YQ | |
| **pralayāntikā** | Standing at the end of dissolution | AP.52 | 64 | Y | |
| **pravāhā** | Stream; river; current | TS.16 | 215 | E | |
| **pravāhāḍhyā** | Rich in streams | TS.16 | 215 | E | |
| **praśāntā** | Calm; auspicious | KMT | 1000 | | |
| **praśāsinī** | | SV | 302 | | |
| **prasannāsyā** | Clear; bright; pure | KMT | 1000 | | |
| **prasavadharmiṇī** | | KP.1.11 | 1013 | Q | |
| **prasūtikā** | Procreation; birth; growth | KP.1.11<br>SSS<br>SV | 1013<br>104<br>302 | Q<br>BY | |
| **prahvī** | Bent downwards | KAP<br>SSP | 133<br>179 | Y | |
| **prāṇarūpī**<br>**/ā** | In the form of vital air | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **prāṇavāhā** | Riding the vital breath | JY | 353 | Y | |
| **prāṇāvidyā** | Knlowledge of vital airs | KP.1.11 | 1013 | Q | |
| **prāṇāvṛddhikarī** | Strengthening vital air | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **prāṇaśaktiḥ** | Power of vitality | KP.1.11 | 1013 | Q | |
| **prāṇahārī**<br>**prāṇaharā**<br>**prāṇahārikā**<br>**prāṇahāriṇī**<br>**(prāṇahāmukhī, KMT)** | Killing the vital breath | KMT<br>TS.16<br>LP.2.27<br>NS<br>AP.125 | 1000<br>77<br>1003<br>287<br>32 | <br>Y<br>Ś<br>Y<br>MY | |
| **prāṇā** | Vital breath; respiration; spirit | LP.2.27 | 1003 | Ś | |
| **prāṇāpānī** | In and out-going breath | KMT | 1000 | | |
| **prāṇeśvarī** | Lady of vital breath | KP.1.11 | 1013 | Q | |
| **prāṇeśvarapriyā** | Beloved of the lord of *prāṇa* | KP.1.11 | 1013 | Q | |
| **prāpti** | Penetrating everywhere | LP.2.27<br>SV | 1003<br>302 | Ś | |
| **prityā** | | SV | 302 | | |
| **priyaṅkarī** | Pleasing; charming | KAP | 133 | Y | |
| **priyatā** | | TS.16 | 215 | E | |
| **priyadarśanā**<br><br>**priyadarśinī**<br><br>**priyadṛṣṭi** | Plant; parrot; pleasant to look | KMT<br>TS.16<br>LP.2.27<br>SSS<br>AP.145<br>NS | 1000<br>77<br>1003<br>50<br>48<br>287 | <br>Y<br>Ś<br>BŚ<br>B<br>Y | dha |
| **priyamukhyā** | *apsarasa* | | | A | |
| **priyavādinī** | Flatterer | TS.16 | 215 | E | |
| **prīti** | Pleasure; joy; satisfaction; mother of the world | KMT<br>KAP<br>JY<br>KT | <br>133<br>353<br>237 | <br>Y<br>Y | |
| **pretayānā**<br>**pretavāhanā** | Riding a departed spirit | MP.179<br>SP.4.1.45 | 196<br>64 | M<br>Y | |
| **plavanī** | Inclined; stooping down; monkey; | KMT | | | |

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| | swimming; leaping; jumping | LP.2.27 | 1003 | Ś | |
| **plāvanī**<br>**plāvinī** | Inondation; flood | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **phaṭkārī**<br>**phetkārī**<br><br><br><br>**phekkarī** | Howling; pronouncing sound phaṭ | AP.299<br>LP.2.27<br>KMT<br>SSS<br>AP.145<br>NS<br>KK | 36<br>1003<br><br>50<br>48<br>287<br>64 | G<br>Ś<br><br>BŚ<br>B<br>Y<br>Y | <br><br><br>pha |
| **phalanāśinī** | Destroyer of the fruit | LP.2.27 | 1003 | Ś | |
| **phalahārī** | Taking away the fruit | LP.2.27<br>SV | 1003<br>302 | Ś | |
| **phalāśinī** | Living on fruits; parrot | KMT | 1000 | | |
| **phullajvālā** | Open flame | LP.2.27 | 1003 | Ś | |
| **bakā** | | NS | 287 | Y | |
| **badhirā** | Serpent-demon | LP.2.27 | 1003 | Ś | |
| **bandī** | Goddess protecting Vārāṇasī | SP.4.2.70 | 38 | | |
| **bandhikā** | Binding; catcher; ravisher | KP.1.11 | 1013 | Q | |
| **bandhurā (barbarī, KMT)** | Bent; inclined; beautiful; vulva; harlot; procuress | LP.2.27 | 1003 | Ś | |
| **barbarā/ī** | Idiot; plant; tribe | KMT<br>SV | 1000<br>302 | | |
| **balajihvā** | Having strong tongue | LP.2.27 | 1003 | Ś | |
| **balapramathinī**<br>**balapramathaṇī** | Form of Durgā; suppressing the force | KAP<br>SSP<br>SV | 133<br>179<br>302 | Y | |
| **balamohinī** | Deluding power | MP.179 | 196 | M | |
| **balavikariṇī**<br>**balavikaraṇī** | Destroying force | KAP<br>SSP<br>SV | 133<br>179<br>302 | Y | |
| **balavegā** | Strong and quick | LP.2.27 | 1003 | Ś | |
| **balā** | Power; strength; might; vigour; force | AP.146<br>MP.179<br>LP.2.27<br>KMT<br>MBH.9.45 | 64<br>196<br>1003<br>1000<br>220 | Y<br>M<br>Ś<br><br>MS | |
| **balākāsyā** | | SP.4.1.45 | 64 | Y | |
| **balākeśī** | Having strong hair | AP.52 | 64 | Y | |
| **balāpahā** | Destroying power | KMT | 1000 | | |
| **balikā** | Girl | AP.299 | 36 | G | |
| **balitā** | | AP.146 | 45 | c | |
| **baleśvarī** | Lady of power | LP.2.27 | 1003 | Ś | |
| **balotkaṭā** | Skanda mother; abondant in power | TS.16<br>SP.4.2.72<br>MBH.9.45<br>NS | 77<br>91<br>220<br>287 | Y<br>Ś<br>MS<br>Y | balonmatta |
| **balotsāhanavardhanī** | Receptacle of the upsurge of power | KMT | 1000 | | |
| **bahudāmā** | Skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **bahupādā** | Many-footed | SP.1.2.30 | 48 | MS | |
| **bahuputrā/bahuputrikā**<br>**bahuputrī**<br><br>**bahuputrakā** | Having many children; skanda mother | USP<br>MBH.9.45<br>MP.179<br>LP.2.27<br>SP.1.2.30 | 263<br>220<br>196<br>1003<br>48 | MY<br>MS<br>M<br>Ś<br>MS | |
| **bāhumāṃsā** | Lots of meat | USP | 263 | MY | |
| **bahumāyā** | Deceitful | SP.4.2.72 | 91 | Ś | |
| **bahuyojanā/bhojanā** | Skanda mother; many *yojanas* long | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **bahurūpā**<br>**bahurūpiṇī** | Multiformed | KMT<br>KP.1.11<br>SSP<br>SV | 1000<br>1013<br>179<br>302 | <br>Q | |
| **bahuveṇī** | Having many tresses | USP | 263 | MY | |

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| | | SP.1.2.30 | 48 | MS | |
| **bahulā** | Skanda mother; wide; dense; broad; abondant | USP<br>MBH.9.45<br>JY | 263<br>220<br>353 | MY<br>MS<br>Y | |
| **bahuśālinī** | | MP.179 | 196 | M | |
| **bahuśirā** | Many headed | SP.1.2.30 | 48 | MS | |
| **bahustanī** | Many breasts | SP.1.2.30 | 48 | MS | |
| **bahvāśī**<br>**bāhvāsinī** | | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **bahvī** | | USP | 263 | MY | |
| **bādhākā** | | JY | 353 | Y | |
| **bālacandrā** | Young moon | TS.16 | 215 | E | |
| **bālā** | Young; childish | KMT<br>LP.2.27<br>KT | 1000<br>1003<br>237 | <br>Ś | |
| **bālikā** | Girl | MP.179<br>JY | 196<br>353 | M<br>Y | |
| **biḍalī**<br>**viḍālī**<br>**biḍālā** | Cat; eye; disease; female demon | MP.179<br>AP.52<br>AP.146<br>KMT<br>JY<br>BY<br>NS | 196<br>64<br>64<br>1000<br>353<br>72<br>287 | M<br>Y<br><br><br>Y<br>Y<br>Y | |
| **bindukā** | Drop | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **bindugarbhā** | Source of *bindu* | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **bindunādasamutpattiḥ** | | KP.1.11 | 1013 | Q | |
| **bindvī** | Related to *bindu* | KMT | 1000 | | |
| **bimbakhageśvarī** | | KMT | 1000 | | |
| **bimbakhecarī** | Moving in the air on the disk of sun or moon | KMT | 1000 | | |
| **bimbā** | Mirror; plant* | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **bilātrī** | A hole-maker; a devourer | JY | 353 | Y | |
| **bilvapattrikā** | Pārvatī | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **bilvā** | Fruit bel; plant* | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **bījā** | Seed; semen; element; mystical letter | MP.179 | 196 | M | |
| **bījasaṁbhavā** | Born from *bījā* | KP.1.11 | 1013 | Q | |
| **bījāṅkurasamudbhūtir** | Self-born seed and sprout | KP.1.11 | 1013 | Q | |
| **bībhatsinī**<br>**bībhacchī/bībhatsī**<br>**vībhatsā** | Loathsome; disgusting; revolting; hideous | TS.16<br>NS<br>AP.146 | 77<br>287<br>45 | Y<br>Y<br>c | |
| **buddhi** | Intellect; mind; mother of the world | KMT<br>LP.2.27<br>SP.4.2.72 | 1000<br>1003<br>91 | <br>Ś<br>Ś | |
| **buddhikāmā** | Desirous | MBH.9.45 | 220 | MS | |
| **buddhimātā** | Mother of mind | KP.1.11 | 1013 | Q | |
| **buddhimati** | Intelligent | KP.1.11 | 1013 | Q | |
| **bṛhatī** | Meter; 36 | KP.1.11 | 1013 | Q | |
| **bṛhatkāyā** | Having big body | TS.16 | 101 | YQ | |
| **bṛhatkukṣi**<br>**bṛhatkakṣā**<br><br>**vṛhatkukṣī**<br><br>**bṛhodarī** | Having large belly | KMT<br>LP.2.27<br>SP.4.1.45<br>AP.52<br>AP.146<br>TS.16<br>H | 1000<br>1003<br>64<br>64<br>64<br>101<br>64 | <br>Ś<br>Y<br>Y<br>Y<br>YQ<br>Y | |
| **bṛhadgarbhā** | Having large womb | KP.1.11 | 1013 | Q | |
| **bṛhattuṇḍā** | Having large face | SP.4.1.45 | 64 | Y | |
| **bṛhaddaṇḍī** | Having big stick | SP.1.2.30 | 48 | MS | |

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| **bṛhadambālikā** | Skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **bodhābodhavatī** | | KMT | 1000 | | |
| **brahmakalā** | Particle of spirit | MP.13<br>KP.1.11<br>SP.5.3.198 | 110<br>1013<br>112 | P<br>Q<br>P | |
| **brahmagarbhā** | Source of Brahmā | KP.1.11 | 1013 | Q | |
| **brahmajanmā** | | KP.1.11 | 1013 | Q | |
| **brahmaṇyā** | | KMT<br>SP.7.1.119<br>KT | 1000<br>64<br>237 | <br>Y<br> | |
| **brahmanāḍī** | | KMT | 1000 | | |
| **brahmabhūtā** | Absorbed into Brahmā | KP.1.11 | 1013 | Q | |
| **brahmamūrtir** | Having form of Brahmā | KP.1.11 | 1013 | Q | |
| **brahmayonir** | Source of Brahmā | KP.1.11 | 1013 | Q | |
| **brahmarūpiṇī** | Having form of Brahmā | LP.2.27 | 1003 | Ś | |
| **brahmavādimanolayā** | | KP.1.11 | 1013 | Q | |
| **brahmavidyā** | Knowledge of ¨the one self-existent being¨; *mantra* | KP.1.11 | 1013 | Q | |
| **brahmaviṣṇuśivātmikā** | Hving the nature of 3 gods | KP.1.11 | 1013 | Q | |
| **brahmaviṣṇuśivapriyā** | Beloved of or fond of 3 gods | KP.1.11 | 1013 | Q | |
| **brahmavṛkṣāśrayānatiḥ** | | KP.1.11 | 1013 | Q | |
| **brahmaśakti** | Power of Brahmā | KMT | 1000 | | |
| **brahmaśrīr** | Auspiciousness of Brahmā | KP.1.11 | 1013 | Q | |
| **brahmasaṁśrayā** | | KP.1.11 | 1013 | Q | |
| **brahmahṛdayā** | Star; the heart of Brahmā | KP.1.11 | 1013 | Q | |
| **brahmākhyā** | Called Brahmā | KP.1.11 | 1013 | Q | |
| **brahmāṇī** | Related to Brahmā; *śakti* of Brahmā, one of 7/8 mothers | KMT<br>KP.1.11<br>KAP<br>JY<br>NS<br>KK<br>TS.13 | 1000<br>1013<br>133<br>353<br>287<br>64<br>64 | <br>Q<br>Y<br>Y<br>Y<br>Y<br>M | |
| **brahmī**<br>**brāhmī** | Related to Brahmā; śakti of Brahmā; plant* | MP.179<br>KMT<br>KP.1.11<br>SP.7.1.119<br>MBH.9.45<br>NS<br>SSP<br>SV<br>DP<br>KT<br>SP.4.2.70 | 196<br>1000<br>1013<br>64<br>220<br>287<br>179<br>302<br>64<br>237<br>38 | M<br><br>Q<br>Y<br>MS<br>Y<br><br><br>Y<br><br> | |
| **brāhmaṇapriyā** | Fond of *brāhmaṇas* | SP.7.1.119 | 64 | Y | |
| **brahmavetālī** | | SV | 302 | | |
| **brahmendropendranamitā** | Bowed down to by Brahma; Indra; Viṣṇu | KP.1.11 | 1013 | Q | |
| **brahmeśaviṣṇujananī** | Mother of three main gods | KP.1.11 | 1013 | Q | |
| **bhaktānāṁ bhadradāyinī** | Giving good to devotees | KP.1.11 | 1013 | Q | |
| **bhaktārtiśamanī** | | KP.1.11 | 1013 | Q | |
| **bhaktigamyā** | Accessible by devotion | KP.1.11 | 1013 | Q | |
| **bhagajihvā** | | KAP | 133 | Y | |
| **bhagadā/bhaṅgadā** | Giving joy | MBH.9.45 | 220 | MS | |
| **bhagamālinī** | Having garland of bliss | MP.179<br>KAP | 196<br>133 | M<br>Y | |
| **bhagarūpiṇī** | | KAP | 133 | Y | |
| **bhagavatī** | Lakṣmī or Durgā | SP.7.1.119<br>SV<br>KT | 64<br>302<br>237 | Y<br><br> | |
| **bhagavatpatnī** | Wife of god | KP.1.11 | 1013 | Q | |
| **bhagasyā** | Related to joy | KAP | 133 | Y | |

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|---|---|---|---|---|---|
| **bhagā** | Bliss; vulva | KAP | 133 | Y | |
| **bhagānandā** | Bliss of joy | MP.179<br>MBH.9.45 | 196<br>220 | M<br>MS | |
| **bhaginī**<br><br><br><br>**bhaginī= śubhakārī** | Sister | KP.1.11<br>JY<br>BY<br>NS<br>SV | 1013<br>353<br>72<br>287<br>302 | Q<br>Y<br>Y<br>Y | |
| **bhagārohā** | Having blissful hips | KAP | 133 | Y | |
| **bhagodarī** | Having belly full of bliss; blissful womb | KAP | 133 | Y | |
| **bhaṭṭāyogī** | Lady *yoginī* | TS.16 | 77 | Y | |
| **bhaṭṭikā**<br>**bhaṭṭā**<br>**bhaṭṭī** | Noble lady | KMT<br>SSS<br>JY<br>BY<br>KT | 1000<br>104<br>353<br>72<br>237 | <br>BY<br>Y<br>Y | |
| **bhaṇḍikā** | Buffon | LP.2.27 | 1003 | Ś | |
| **bhadrakarṇikā**<br>**bhadrakarṇā** | Pārvatī | MP.13<br>SP.5.3.198<br>LP.2.27 | 110<br>112<br>1003 | P<br>P<br>Ś | |
| **bhadrakī** | | TS.13 | 64 | Y | |
| **bhadrakālī** | Goddess; skanda mother | USP<br>KMT<br>KP.1.11<br>KAP<br>MBH.9.45<br>JY<br>BY<br>SV<br>AP.125<br>SP.4.2.70<br>TS.13 | 263<br>1000<br>1013<br>133<br>220<br>353<br>72<br>302<br>32<br>38<br>64 | MY<br><br>Q<br>Y<br>MS<br>Y<br>Y<br><br>MY<br><br>Y | |
| **bhadrabhīmā**<br>**bhīmabhadrā** | Strong and auspicious | KMT<br>AP.125<br>KK | 1000<br>32<br>64 | <br>MY<br>Y | |
| **bhadrasundarī** | Blessed beauty | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **bhadrahā** | Destroying beauty | LP.2.27 | 1003 | Ś | |
| **bhadrā**<br>**bhadriṇī** | Beautiful; auspicious; plant* | MP.13<br>KMT<br>SP.7.1.119<br>JY<br>SSP<br>KK<br>H<br>JY1 | 110<br>1000<br>64<br>353<br>179<br>64<br><br>36 | P<br><br>Y<br>Y<br><br>Y<br>D | |
| **bhadreśvarī** | Lady of auspiciousness | SP.5.3.198 | 112 | P | |
| **bhayaṅkarī** | Terrible; small owl | AP.52<br>SP.1.2.20<br>KAP<br>MBH.9.45<br>JY<br>SV<br>KK | 64<br>48<br>133<br>220<br>353<br>179<br>64 | Y<br>MS<br>Y<br>MS<br>Y<br><br>Y | |
| **bhayā** | Fear; alarm; dread; danger | LP.2.27<br>SSP<br>SV<br>KT | 1003<br>179<br>302<br>237 | Ś | |
| **bhayānakā**<br>**bhayānanā** | Terrible; fearful | JY<br>H<br>KK | 353<br>64<br>64 | Y<br>Y<br>Y | |
| **bhayāpahāriṇī** | Destroying fear | SV | 302 | | |
| **bhayālasyā** | Frightening | LP.2.27 | 1003 | Ś | |
| **bharaṇī** | | JY | 353 | Y | |
| **bharatā** | | | | A | |

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|---|---|---|---|---|---|
| **bharatsenā** | Army | USP | 263 | MY | |
| **bharathāstrī** | | NS | 287 | Y | |
| **bhartarī** | | LP.2.27 | 1003 | Ś | |
| **bhavagamyā** | | SP.7.1.119 | 64 | Y | |
| **bhavadā** | Skanda mother; giving the existence | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **bhavaghorā** | | AP.146 | 45 | C | |
| **bhavānī** | Goddess | MP.13<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>KT | 110<br>1003<br>1013<br>112<br>237 | P<br>Ś<br>Q<br>P | |
| **bhavabhāvavināśinī** | Destroying love to worldly existence | KP.1.11 | 1013 | Q | |
| **bhavāṅganilayā** | Living in the limbs of Śiva | KP.1.11 | 1013 | Q | |
| **bhavāraṇīḥ** | Inflaming existence | KP.1.11 | 1013 | Q | |
| **bhayāvahā** | Bringing fear | NS | 287 | Y | |
| **bhavyā** | Being; existing; present | KP.1.11 | 1013 | Q | |
| **bhasmā** | Reducing to ashes | LP.2.27 | 1003 | Ś | |
| **bhasmāṅgī** | Ash-coloured | LP.2.27 | 1003 | Ś | |
| **bhasmāntagā** | Going near ashes | LP.2.27 | 1003 | Ś | |
| **bhasmāntā** | Ashes | KMT | 1000 | | |
| **bhasmāśī** | | LP.2.27 | 1003 | Ś | |
| **bhāginī** | Forming a part; participating in share | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **bhāṇḍanāyikā** | Plant; buffonery | LP.2.27 | 1003 | Ś | |
| **bhānuvatyā**<br>**bhānumatī**<br>**bhānunī** | Luminious; splendid | KMT<br>LP.2.27<br>KP.1.11<br>SSS<br>AP.146 | 1000<br>1003<br>1013<br>104<br>45 | <br>Ś<br>Q<br>BY<br>C | bhānuka |
| **bhāratī** | Deity; goddess of speech | KMT<br>KP.1.11<br>KT | 1000<br>1013<br>237 | <br>Q | |
| **bhārabhārā** | Heavy and light | SV | 302 | | |
| **bhāvā** | Existing; state; condition | MP.179<br>KP.1.11 | 196<br>1013 | M<br>Q | |
| **bhāvinī**<br>**bhāminī** | Manifesting; fashioning | LP.2.27<br>KP.1.11<br>MBH.9.45 | 1003<br>1013<br>220 | Ś<br>Q<br>MS | |
| **bhāsinī(trāsanī, KMT)**<br>**bhāsī** | Shining; glittering | LP.2.27<br>SP.4.2.72 | 1003<br>91 | Ś<br>Ś | bhāsaka |
| **bhāsurā** | Shining; radiant; splendid | LP.2.27<br>KK | 1003<br>64 | Ś<br>Y | |
| **bhāskarā** | Making light | LP.2.27 | 1003 | Ś | |
| **bhāskarānanā** | With shining face | LP.2.27 | 1003 | Ś | |
| **bhinnasaṁsthānā** | | KP.1.11 | 1013 | Q | |
| **bhinnaviṣayā** | | KP.1.11 | 1013 | Q | |
| **bhillī** | Plant; tribe woman | LP.2.27 | 1003 | Ś | |
| **bhīmatarā** | Strongest | LP.2.27 | 1003 | Ś | |
| **bhīmakī** | | JY | 353 | Y | bhīmaka |
| **bhīmacaṇḍī** | | SP.4.2.70 | 38 | | |
| **bhīmatī** | | JY | 353 | Y | |
| **bhīmarāvā** | Shouting loudly | KMT | 1000 | | |
| **bhīmavatī** | Strong; powerful | KMT<br>JY | 1000<br>353 | <br>Y | |
| **bhīmā** | Fearful; awful; formidable; plant | MP.13<br>MP.179<br>LP.2.27<br>KMT<br>SP.4.2.72<br>KAP<br>SSS<br>JY<br>NS | 110<br>196<br>1003<br>1000<br>91<br>133<br>50<br>353<br>287 | P<br>M<br>Ś<br><br>Ś<br>Y<br>B<br>Y<br>Y | <br><br><br><br><br><br>bha |

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| | | KK | 64 | Y | |
| **bhīmādevī** | Powerful goddess | SP.5.3.198 | 112 | P | |
| **bhīmāsyā** | Related to power | LP.2.27 | 1003 | Ś | |
| **bhīmabhīṣaṇalocanā** | Having terribly powerful eyes | NS | 287 | Y | |
| **bhīmavaktrā** | Fearful face | NS | 287 | Y | |
| **bhīmānanā** | Fearful face | NS | 287 | Y | |
| **bhīmabhadrā** | | JY | 353 | Y | |
| **bhīmavikramā** | | JY | 353 | Y | |
| **bhīṣaṇikā**<br>**bhīṣaṇī**<br>**bhīṣiṇī**<br>**bhīṣaṇā** | Terrifying; horrible | MP.179<br>AP.299<br>LP.2.27<br>KMT<br>KP.1.11<br>KAP<br>SSS<br>AP.145<br>AP.125<br>TS.13 | 196<br>36<br>1003<br>1000<br>1013<br>133<br>104<br>48<br>32<br>64 | M<br>G<br>Ś<br><br>Q<br>Y<br>BŚ<br>B<br>MY<br>Y | |
| **bhīṣaṇyā** | Terrifying; horrible | KMT | 1000 | | |
| **bhukti** | Enjoyment; eating; consuming | KP.1.11 | 1013 | Q | |
| **bhuktimuktikarā** | Making both liberation and joy | NS | 287 | Y | |
| **bhuktimuktiphalapradā** | Giving enjoiment and liberartion | KP.1.11 | 1013 | Q | |
| **bhujaṅganāmā** | Serpent; demon | LP.2.27 | 1003 | Ś | |
| **bhuvanapālikā** | Protector of the world | SSP | 179 | | |
| **bhuvaneśvarī** | Mistress of the world | KAP | 133 | Y | |
| **bhuśuṇḍī** | Weapon; may be fire-arms | MP.179 | 196 | M | |
| **bhūkhagā** | Moving on the earth and in the air | NS | 287 | Y | |
| **bhūcarā** | Going on the earth | KMT | 1000 | | |
| **bhūcarī** | Moving on earth | KMT | 1000 | | |
| **bhūtaḍāmarī** | Restrainer of beings | MP.179 | 196 | M | |
| **bhūtapanī** | Lady of beings | LP.2.27 | 1003 | Ś | |
| **bhūtā/bhūtinī** | Spirit of the dead | USP<br>LP.2.27 | 263<br>1003 | MY<br>Ś | |
| **bhūtamātarā** | Mother of *bhūtas* | JY<br>SV | 353 | Y | |
| **bhūtāntarātmā** | The inner soul of existing | KP.1.11 | 1013 | Q | |
| **bhūtitīrthā** | | MBH.9.45 | 220 | MS | |
| **bhūtibhūṣaṇā** | Adorned with ashes | KP.1.11 | 1013 | Q | |
| **bhūṣaṇī** | | KK | 64 | Y | |
| **bhṛkuṭī** | | KMT<br>LP.2.27<br>JY<br>NS<br>TS.16 | 1000<br>1003<br>353<br>287<br>101 | <br>Ś<br>Y<br>Y<br>YQ | |
| **bhrukuṭī** | Frown; contraction of brows | MP.179<br>LP.2.27<br>KP.1.11 | 196<br>1003<br>1013 | M<br>Ś<br>Q | |
| **bhṛguṇī** | | JY<br>BY | 353 | Y<br>Y | |
| **bheḍī** | Ram; float | MBH.9.45 | 220 | MS | |
| **bhedanī**<br>**bhedinī** | Breaking; cleaving | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **bhedā** | Split; tearing; piercing; fissure | KP.1.11 | 1013 | Q | |
| **bhedarahitā** | Having no separation | KP.1.11 | 1013 | Q | |
| **bhedyā** | To be opened | KP.1.11 | 1013 | Q | |
| **bherisvanamahāsvanā** | Great noise of the kettle drums | MBH.9.45 | 220 | MS | |
| **bhelī** | Timid; foolish | | 263 | MY | |
| **bhairavā**<br>**bhairavī** | Frighful; terrible; formidable | USP<br>KMT<br>KAP<br>JY<br>BY<br>SSP<br>SV | 263<br>1000<br>133<br>353<br>72<br>179<br>302 | MY<br><br>Y<br>Y<br>Y | |

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| | | JY1<br>TS.13 | 36<br>64 | <br>Y | |
| **bhairavavighnanāśā** | Destroying horrible obstacles | NS | 287 | Y | |
| **bhoktā** | Eaten; enjoyed | LP.2.27 | 1003 | Ś | |
| **bhoktrī** | Enjoyer | KP.1.11 | 1013 | Q | |
| **bhogadā**<br>**bhogadāyikā**<br>**bhogadāyinī** | Bestowing enjoyment | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **bhogapāragā** | Higher than bliss | KMT | 1000 | | |
| **bhogabhogavratā** | | LP.2.27 | 1003 | Ś | |
| **bhogavatī** | Having enjoyment | KMT<br>USP<br>LP.2.27<br>MBH.9.45 | 1000<br>263<br>1003<br>220 | <br>MY<br>Ś<br>MS | |
| **bhogā**<br>**bhogadāyikā**<br>**bhogadā** | Pleasure; enjoyment; demon; serpent | KMT<br>LP.2.27<br>SV<br>KT | 1000<br>1003<br>302<br>237 | <br>Ś | |
| **bhogākhyā** | Called enjoyment | LP.2.27 | 1003 | Ś | |
| **bhogāḍhyā** | Rich in pleasure | KMT | 1000 | | |
| **bhoginī** | Enjoying | KP.1.11 | 1013 | Q | |
| **bhaumyā** | Earthly; terrestrial | KMT | 1000 | | |
| **bhrātā** | | BY | 72 | Y | |
| **bhrātṛvyā** | | JY | 353 | Y | |
| **bhrāmaṇī**<br>**bhrāmā** | Turning round; swinging; waving; dizziness; female demon | KMT<br>MBH.9.45<br>NS<br>SV | 1000<br>220<br>287<br>179 | <br>MS<br>Y | |
| **bhrāmarī**<br>**bhramarī** | Bee; mistress of bees; dancing round; vertigo; epilepsy | SP.7.1.119<br>KAP | 64<br>133 | Y<br>Y | |
| **bhrūmadhyanilayā** | Living between two eye-brows | KP.1.11 | 1013 | Q | |
| **makareśvarī** | Ruler of monsters | NS | 287 | Y | |
| **maṅgalā/ maṅgalī** | Happiness; felicity; welfare; jasmin | MP.13<br>MP.179<br>USP<br>TS.16<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>KAP<br>SSP<br>DP<br>KT<br>H | 110<br>196<br>263<br>215<br>1000<br>1003<br>1013<br>112<br>133<br>179<br>64<br>237 | P<br>M<br>MY<br>E<br><br>Ś<br>Q<br>P<br>Y<br><br>Y<br><br>D | |
| **maṅgalyā** | Lucky; conferring happiness; plant; serpent | KP.1.11 | 1013 | Q | |
| **mañjarī** | Having clusters of flowers | BY | 72 | Y | |
| **maṇikuṭṭikā/kuṇḍalā** | Having earrings with jewels | MBH.9.45 | 220 | MS | |
| **maṇicandrikā** | Crystal of moon | KMT | 1000 | | |
| **maṇituṇḍikā** | Bird living on water | USP | 263 | MY | |
| **maṇinidrikā** | | KMT | 1000 | | |
| **maṇḍanā** | Adoring | TS.16 | 77 | Y | v. maṇḍana |
| **maṇḍodarī** | Rice-bellied or wine-bellied | USP | 263 | MY | mandodara |
| **matā** | Thought; belief | MP.13<br>KP.1.11<br>JY | 110<br>1013<br>353 | P<br>Q<br>Y | |
| **matātapāḥ** | | JY | 353 | Y | |
| **matī** | Devotion; prayer; mother of the world | KMT<br>SV<br>DP | 1000<br>302<br>64 | <br><br>Y | |
| **matkulikā/matkuṇikā** | | MBH.9.45 | 220 | MS | |
| **mathanī** | | TS.13 | 64 | Y | |
| **madakṣobhā** | Provoking agitation or desire | KMT | 1000 | | |

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| **madanāṅkusā** | Penis; finger-nail | KAP | 133 | Y | |
| **madanā** | Intoxicated; plant* | NS | 287 | Y | |
| **madanāturā** | Love-sick | KAP<br>JY1 | 133<br>36 | Y | |
| **madanonmathinī** | | KAP | 133 | Y | |
| **madayantī** | plant* | SSP | 179 | | |
| **madalālasā** | Sporting in intoxication | KMT | 1000 | | |
| **madavāhā** | | KMT | 1000 | | |
| **madavibhramamanthar ā** | | KAP | 133 | Y | |
| **madavihvalā** | Lustful; exited | LP.2.27 | 1003 | Ś | |
| **madā** | Hilarity; rapture; exitement | KMT | 1000 | | |
| **madākulā** | Furious with rut | KMT | 1000 | | |
| **madirā**<br>**madirāvatī** | Wine; woman | SSP<br>JY1 | 179<br>36 | | |
| **madotkaṭā**<br><br>**madoddhatā** | Exited; intoxicated | MP.13<br>KMT<br>LP.2.27<br>MP.179<br>KP.1.11<br>SP.5.3.198 | 110<br>1000<br>1003<br>196<br>1013<br>112 | P<br><br>Ś<br>M<br>Q<br>P | |
| **madonmattā** | Intoxicated with passion | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **madguvaktrā** | With a face of bird/fish | USP | 263 | MY | |
| **madhudaṃṣṭrī** | | KMT | 1000 | | |
| **madhurikā/madhūlikā** | Sweet; pleasant; plant* | MBH.9.45 | 220 | MS | madhupiṅgala |
| **madhusūdanī** | Destroyer of honey/of demon madku | KP.1.11 | 1013 | Q | |
| **madhūkumbhā** | Skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **madhupiṅgalā** | Yellowish | TS.16 | 101 | YQ | |
| **madhyā** | Middle; standing in between; interval | KP.1.11 | 1013 | Q | |
| **madhyamā** | Central | KMT<br>JY<br>AP.146 | 1000<br>353<br>45 | <br>Y<br>C | |
| **manaḥkṣobhā** | Exiting the mind | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **manaḥprīti** | Delight | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **mananābhī** | | TS.13 | 64 | Y | |
| **mananāyikā**<br>**mānanāyikā** | | KMT<br>LP.2.27<br>BY | 1000<br>1003<br>72 | <br>Ś<br>Y | |
| **manavikāśinī** | | KMT | 1000 | | |
| **manasvinī**<br>**manasvī** | | KP.1.11<br>KMT | 1013<br>1000 | Q | |
| **manuṣyā** | Human | NS | 287 | Y | |
| **maneśvarī** | Lady of intellect | KMT | 1000 | | |
| **manojavā** | Speedy as thought; skanda mother | KMT<br>USP<br>LP.2.27<br>KP.1.11<br>MBH.9.45<br>SSP | 1000<br>263<br>1003<br>1013<br>220<br>179 | <br>MY<br>Ś<br>Q<br>MS | |
| **manojñā** | Pleasing; charming | KP.1.11 | 1013 | Q | |
| **manotigā** | Higher than intellect | SP.7.1.119 | 64 | Y | |
| **manotsedhā**<br>**(manojavā)** | | LP.2.27<br>KMT | 1003 | Ś | |
| **mano'dhyakṣā** | | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mano'nugā** | Companion of mind | KMT<br>TS.16 | 1000<br>215 | <br>E | |
| **manobhavā** | | JY | 353 | Y | |
| **manonmanī** | Form of Durgā | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| | | KP.1.11<br>SSP<br>SV | 1013<br>179<br>302 | Q | |
| **manomayī** | Having nature of mind | KP.1.11 | 1013 | Q | |
| **manorakṣā** | Protecting mind | KP.1.11 | 1013 | Q | |
| **manoratā** | | LP.2.27 | 1003 | Ś | |
| **manoramā** | Attrative; pleasant; *apsarasa* | MP.179<br>KMT<br>JY | 196<br>1000<br>353 | M<br><br>Y | |
| **manorayā** | | LP.2.27 | 1003 | Ś | |
| **manovatī** | Woman; *apsarasa* | TS.16 | 215 | E | |
| **manovegā** | Velocity of thought | KMT<br>LP.2.27<br>JY | 1000<br>1003<br>353 | <br>Ś<br>Y | |
| **manoharā** | Heart-stealing; fascinating | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **manohārī**<br>**manoharī** | Unfaithful or inconstant woman | KMT<br>LP.2.27<br>KP.1.11<br>SV<br>JY1 | 1000<br>1003<br>1013<br>179<br>36 | <br>Ś<br>Q | |
| **manohlādī** | Gladdening the heart | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **mantriṇī**<br><br>**mantrī yoginī** | Practicing *mantras* ? | NS<br>SSP<br>BY | 287<br>179<br>72 | Y<br><br>Y | |
| **manthānikā**<br>**manthinī** | Shaking; rubbing | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **mandagārbhā** | | LP.2.27 | 1003 | Ś | |
| **mandarādrinivāsā** | Living on mountain Mandara | KP.1.11 | 1013 | Q | |
| **mandarodarī** | Having belly like Mandara mountain | LP.2.27 | 1003 | Ś | |
| **mandarasmivatī** | | BY | 72 | Y | |
| **mandā (māyā, KMT)**<br>**mandarodayā** | Slow; weak; intoxicated | LP.2.27<br>JY1 | 1003<br>36 | Ś | |
| **mandodarī** | N. of wife of Ravana | MBH.9.45 | 220 | MS | |
| **manmathā**<br>**manmathī** | Plant; amorous passion | MP.13<br>KMT<br>SP.5.3.198<br>BY<br>JY1 | 110<br>1000<br>112<br>72<br>36 | P<br><br>P<br>Y | |
| **manmathodbhūtā** | Self-arosed pasion | KP.1.11 | 1013 | Q | |
| **manyumātā** | Mother of spirit | KP.1.11 | 1013 | Q | |
| **mayūravaravāhinī** | Riding an excellent peacock | KP.1.11 | 1013 | Q | |
| **mayurī** | Peacock | SP.4.1.45<br>DP | 64<br>64 | Y<br>Y | |
| **mayūravadanā** | Peacock-faced | SP.4.2.72 | 91 | Ś | |
| **maricī** | plant* | JY<br>KT | 353<br>237 | Y | |
| **marutsutā** | Daughter of maruts | KP.1.11 | 1013 | Q | |
| **mardinī** | Crushing; rubbing; tormenting; destroying | LP.2.27<br>SV | 1003 | Ś | mardaka |
| **martyātītā** | Beyond the mortal | LP.2.27 | 1003 | Ś | |
| **malatrayavināśinī** | Destroying three impurities | KP.1.11 | 1013 | Q | |
| **maladā** | Casting dirt | USP | 263 | MY | |
| **malavarjitā** | Devoid of impurity | KP.1.11 | 1013 | Q | |
| **malahāriṇī** | Removing impurity | KP.1.11 | 1013 | Q | |
| **malāṅgī** | Having impure of affected limbs | KMT | 1000 | | |
| **malātītā** | Beyond impurity | KP.1.11 | 1013 | Q | |
| **malinā** | Dirty; filthy; soiled | KP.1.11 | 1013 | Q | |
| **mahatī** | Great; large; huge | KP.1.11 | 1013 | Q | |
| **mahantārī/mahāntarī** | | KMT | 1000 | | |
| **mahā** | Great; mighty | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **mahākāyā/ mahākayā** | Huge bodied | USP | 263 | MY | |

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| | | LP.2.27<br>MBH.9.45<br>JY<br>NS | 1003<br>220<br>353<br>287 | Ś<br>MS<br>Y<br>Y | |
| **mahākarṇī/ā** | Having large ears | USP<br>MBH.9.45<br>NS | 263<br>220<br>287 | MY<br>MS<br>Y | mahākarṇa |
| **mahākālasamudbhavā** | | KP.1.11 | 1013 | Q | |
| **mahākālā** | Great black | JY<br>NS | 353<br>287 | Y<br>Y | mahākāla |
| **mahākālī** | Great Kālī | MP.179<br>USP<br>KMT<br>LP.2.27<br>KP.1.11<br>KAP<br>SSS<br>AP.145<br>JY<br>KK | 196<br>263<br>1000<br>1003<br>1013<br>133<br>50<br>48<br>353<br>64 | M<br>MY<br><br>Ś<br>Q<br>Y<br>BŚ<br>B<br>Y<br>Y | <br><br><br><br><br><br>ma |
| **mahākulā** | High-born | KMT | 1000 | | |
| **mahākopā** | Great anger | LP.2.27 | 1003 | Ś | |
| **mahākoṭī** | | AP.125 | 32 | MY | |
| **mahākautūhalānvitā** | | TS.16 | 101 | YQ | |
| **mahākrūrā** | Very cruel | AP.52<br>TS.16<br>H | 64<br>101<br>64 | Y<br>YQ<br>Y | |
| **mahākrodhā/ī (mahābhogā, KMT)** | Very inclined to wrath | LP.2.27<br>NS | 1003<br>287 | Ś<br>Y | |
| **mahāgaṇā** | Great gaṇā | JY | 353 | Y | |
| **mahāgarbhā** | Having large womb | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **mahāguhā** | Great secret; parasital worm | LP.2.27 | 1003 | Ś | |
| **mahāgrāhā** | Shark | LP.2.27 | 1003 | Ś | |
| **mahāgrāsī/ā** | Big seizer; destroyer | KMT<br>JY | 1000<br>353 | <br>Y | |
| **mahāgrīvā** | Long-necked | MP.179 | 196 | M | |
| **mahāgaurī =siddharūpiṇī** | Great Gauri = perfection of form or composed by *siddhis* | KAP<br>JY<br>SSP | 133<br>353<br>179 | Y<br>Y | |
| **mahāghaṇṭā** | Large bell | KMT<br>NS | 1000<br>287 | <br>Y | |
| **mahāghorā** | Very terrible | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahāghoṣā** | Loud noise | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahācaṇḍā** | Of great cruelty | NS<br>TS.16 | 287<br>101 | Y<br>YQ | |
| **mahācitrā** | Great variety | MP.179 | 196 | M | |
| **mahācūḍā** | Having big tuft | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **mahājaṅghā** | Having long or big legs | NS | 287 | Y | mahājaṃbha |
| **mahājayā (=mahotkaṭā, KMT)** | Very victorious | LP.2.27 | 1003 | Ś | |
| **mahājavā** | Of great velocity | MBH.9.45 | 220 | MS | |
| **mahājihvā** | Long tongue | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahājvālā** | Large flame | KMT<br>LP.2.27<br>KP.1.11<br>SV | 1000<br>1003<br>1013<br>179 | <br>Ś<br>Q | mahājvara |
| **mahātmā** | Great soul | LP.2.27 | 1003 | Ś | |
| **mahātrāsā (mahāgrāsī, KMT)** | Great terror | LP.2.27 | 1003 | Ś | |
| **mahātejā** | Great splendour | TS.16 | 77 | Y | |

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| **mahādaṃṣṭrā** | Having great tusks or fangs | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahādīrghā** | Big and long | TS.16 | 101 | YQ | |
| **mahādevamanoramā** | | KP.1.11 | 1013 | Q | |
| **mahādevaikasākṣiṇī** | Watching Mahādeva alone | KP.1.11 | 1013 | Q | |
| **mahādevī** | Great goddess | MP.13<br>MP.179<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>SP.7.1.119<br>NS | 110<br>196<br>1003<br>1013<br>112<br>64<br>287 | P<br>M<br>Ś<br>Q<br>P<br>Y<br>Y | |
| **mahādyutī (parādyutiḥ, KMT)** | Very bright | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahānanā** | Having big mouth | AP.52<br>KMT | 64<br>1000 | Y | |
| **mahānandā** | Great bliss | KMT<br>LP.2.27<br>KP.1.11<br>SSS<br>KK | 1000<br>1003<br>1013<br>104<br>64 | <br>Ś<br>Q<br>BY<br>Y | |
| **mahānādā (mahānāsā, KMT)** | Great sound | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **mahānāsā**<br>**mahānasā** | Having great nose | MP.179<br>USP<br>LP.2.27<br>KMT<br>JY | 196<br>263<br>1003<br>1000<br>353 | M<br>MY<br>Ś<br><br>Y | v. mahānāsa, mahānetro |
| **mahānidrā** | Death; great sleep | KP.1.11<br>SP.4.2.72<br>KAP | 1013<br>91<br>133 | Q<br>Ś<br>Y | |
| **mahānidrāsamudbhūti** | upsurged from great slumber | KP.1.11 | 1013 | Q | |
| **mahānubhāvā** | Great experience | KP.1.11 | 1013 | Q | |
| **mahāpālā** | | NS | 287 | Y | |
| **mahāpīṭhā** | Great seat; powerful sacred place | KP.1.11 | 1013 | Q | |
| **mahāpuranivāsinī** | Living in a big city | KP.1.11 | 1013 | Q | |
| **mahāpuruṣapūrvajā** | Born before the supreme spirit | KP.1.11 | 1013 | Q | |
| **mahāpuruṣasaṁjñitā** | Knowing th supreme spirit | KP.1.11 | 1013 | Q | |
| **mahāpuṣṭi** | growing; increasing; abondance | AP.125 | 32 | MY | |
| **mahāprabhā** | Exceedingly brilliant | USP | 263 | MY | |
| **mahāprabhāvavīryā** | | NS | 287 | Y | |
| **mahāpṛṣṭhā** | Most beloved | TS.16 | 77 | Y | |
| **mahāprājñā** | Great wisdom | NS | 287 | Y | |
| **mahāpretā** | Great diseased spirit | NS | 287 | Y | |
| **mahāphalā** | Great fruit | KP.1.11 | 1013 | Q | |
| **mahābalā** | Very powerful | KMT<br>USP<br>LP.2.27<br>MBH.9.45<br>NS<br>TS.16 | 1000<br>263<br>1003<br>220<br>287<br>101 | <br>MY<br>Ś<br>MS<br>Y<br>YQ | mahābala |
| **mahābhakṣā** | Eating a lot | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahābhagavatī** | Great lady | KP.1.11 | 1013 | Q | |
| **mahābhāgā** | Highly fortunate | MP.13<br>MP.179<br>USP<br>SP.5.3.198 | 110<br>196<br>263<br>112 | P<br>M<br>MY<br>P | |
| **mahābhadrā** | Very auspicious | SP.7.1.119 | 64 | Y | mahābhadra |
| **mahābhāsā** | Extremely brilliant | LP.2.27 | 1003 | Ś | |
| **mahābhīmā** | Very powerful | NS | 287 | Y | mahābhīma |
| **mahābhairavā** | Very terrible | NS | 287 | Y | |
| **mahābhogā/ī** | Having large hood; great enjoynment | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |

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| **mahāmatiḥ** | Great-minded | KP.1.11 | 1013 | Q | |
| **mahāmanyusamudbhavā** | | KP.1.11 | 1013 | Q | |
| **mahāmayāśrayā** | | KP.1.11 | 1013 | Q | |
| **mahāmadā** | Great intoxicaton | KP.1.11 | 1013 | Q | |
| **mahāmahiṣaghātinī**<br>**mahāmahiṣamardanī** | Killer of the great Mahiṣa | KP.1.11 | 1013 | Q | |
| **mahāmātrī** | Great mother ? | JY | 353 | Y | |
| **mahāmāyā** | Great illusion | KMT<br>USP<br>LP.2.27<br>KP.1.11<br>SP.7.1.119<br>JY<br>NS<br>DP<br>KT<br>SP.4.2.70 | 1000<br>263<br>1003<br>1013<br>64<br>353<br>287<br>64<br>237<br>38 | <br>MY<br>Ś<br>Q<br>Y<br>Y<br>Y<br>Y | |
| **mahāmāyāsamutpannā** | | KP.1.11 | 1013 | Q | |
| **mahāmāheśvarī** | Great goddess | KP.1.11 | 1013 | Q | |
| **mahāmukhī** | Great mouth | MP.179<br>KMT | 196<br>1000 | M | |
| **mahāmudrā** | Great sign, perfection, highest state | KMT | 1000 | | |
| **mahāmūrti** | Larged formed | KP.1.11 | 1013 | Q | |
| **mahāmohā** | Great confusion | LP.2.27<br>KAP | 1003<br>133 | Ś<br>Y | |
| **mahāmbikā** | Great mother | LP.2.27 | 1003 | Ś | |
| **mahāyaśā** | Very glorious | LP.2.27<br>MBH.9.45 | 1003<br>220 | Ś<br>MS | |
| **mahāyāmyā** | Great death | JY | 353 | Y | |
| **mahāyogī** | Great yoginī | JY<br>BY | 353<br>72 | Y<br>Y | |
| **mahāyogeśvareśvarī** | Lady of lord of great yoga | KP.1.11 | 1013 | Q | |
| **mahāraktā** | Great red; great blood | MP.179 | 196 | M | |
| **mahāravā**<br><br><br>**māhāravā** | Loud-sounding | KMT<br>USP<br>LP.2.27<br>AP.146<br>JY | 1000<br>263<br>1003<br>64<br>353 | <br>MY<br>Ś<br>Y<br>Y | |
| **mahārātri** | Night of complete destruction of the world | KP.1.11<br>KAP | 1013<br>133 | Q<br>Y | |
| **mahārudrā**<br>**mahāraudrī** | Related to the great Rudra; or just very terrible | NS<br>TS.16 | 287<br>101 | Y<br>YQ | |
| **mahāruṇḍā** | A female messenger; a headless body | SP.4.2.70 | 38 | | |
| **mahārūpā** | Big-bodied | KP.1.11 | 1013 | Q | |
| **mahāromā** | Having large hair on the body | LP.2.27 | 1003 | Ś | |
| **mahālakṣmī** | Goddess; one of the 8 mothers | MP.13<br>TS.16<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>SP.7.1.119<br>NS<br>SSP<br>SV<br>DP<br>KT<br>SP.4.2.70 | 110<br>77<br>1000<br>1003<br>1013<br>112<br>64<br>287<br>179<br>302<br>64<br>237<br>38 | P<br>Y<br><br>Ś<br>Q<br>P<br>Y<br>Y<br><br><br>Y | |
| **mahālakṣmīsamudbhavā** | | KP.1.11 | 1013 | Q | |
| **mahāvaktrā** | Large-mouth | TS.16<br>JY | 77<br>353 | Y<br>Y | |
| **mahāvarṇā** | Having great colour or state | LP.2.27 | 1003 | Ś | |
| **mahāvaśā** | Great desire | LP.2.27 | 1003 | Ś | |

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| **mahāvahā** | | NS | 287 | Y | |
| **mahāvātā** | Great wind | SV | 302 | | |
| **mahāvidyā** | Of exalted science; class of 10 goddesses | KP.1.11<br>JY<br>NS | 1013<br>353<br>287 | Q<br>Y<br>Y | |
| **mahāvibhūtidā** | Giving great power | KP.1.11 | 1013 | Q | |
| **mahāvibhūti** | Possessing great power | KP.1.11 | 1013 | Q | |
| **mahāvimānamadhyasthā** | Standing in the middle of great vehicle | KP.1.11 | 1013 | Q | |
| **mahāvīryā** | Very powerful; potent | USP | 263 | MY | |
| **mahāvegā** | Greatly agitated; moving swiftly | KMT<br>LP.2.27<br>KP.1.11<br>MBH.9.45 | 1000<br>1003<br>1013<br>220 | <br>Ś<br>Q<br>MS | |
| **mahāvetālī** | Spirit occupying dead bodies | JY | 353 | Y | |
| **mahāvelā/āveṣā** | Having strong currents; high tides | USP | 263 | MY | mahāveśa |
| **mahāśakti** | Very powerful | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **mahāśānti** | Expiatory observance | LP.2.27 | 1003 | Ś | |
| **mahāśālā** | Plant; having large house | KP.1.11 | 1013 | Q | |
| **mahāśobhā** | Great beauty | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **mahāśrīḥ** | | KP.1.11 | 1013 | Q | |
| **mahāsatvā** | Great creature | USP | 263 | MY | |
| **mahāsiddhipradā** | Giving great *siddhis* | KK | 64 | Y | |
| **mahāsurī** | Female demon | MP.179 | 196 | M | |
| **mahimā** | Greatness; magical power of increasing size at will | LP.2.27<br>SV | 1003<br>302 | Ś | |
| **mahimāspadā** | | KP.1.11 | 1013 | Q | |
| **mahiṣaghnī** | Killer of Mahiṣa | SP.4.2.72 | 91 | Ś | |
| **mahiṣānanā** | Buffalo-faced | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **mahiṣā** | Buffalo | NS | 287 | Y | |
| **mahīyasī** | | KP.1.11 | 1013 | Q | |
| **mahendrī** | Śaci; wife of Indra | MBH.9.45 | 220 | MS | |
| **mahendrabhaginī** | Sister of Indra | KP.1.11 | 1013 | Q | |
| **mahendravinipātinī** | | KP.1.11 | 1013 | Q | |
| **mahendropendrabhaginī** | Sister if Indra and Viṣṇu | KP.1.11 | 1013 | Q | |
| **maheyī** | | SV | 302 | | |
| **maheśānī** | Great lady | KMT<br>SV | 1000<br>302 | | |
| **maheśvarapadāśrayā** | | KP.1.11 | 1013 | Q | |
| **maheśvarapativratā** | | KP.1.11 | 1013 | Q | |
| **maheśvarasamutpannā** | Arising from Maheśvara | KP.1.11 | 1013 | Q | |
| **maheśvarī**<br><br>**māheśvarī** | Great lady; one of the 7-8 mothers | MP.13<br>MP.179<br>LP.2.27<br>KMT<br>KP.1.11<br>SP.5.3.198<br>KAP<br>JY<br>BY<br>SV<br>DP<br>KT<br>SP.4.2.70 | 110<br>196<br>1003<br>1000<br>1013<br>112<br>133<br>353<br>72<br>302<br>64<br>237<br>38 | P<br>M<br>Ś<br><br>Q<br>P<br>Y<br>Y<br>Y<br><br>Y | |
| **mahocchuṣmā** | Great rest of food; great impuruty | KMT<br>LP.2.27<br>NS<br>SSP<br>KT | 1000<br>1003<br>287<br>179<br>237 | <br>Ś<br>Y | |

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| **mahotkaṭā (tamotkatā, KMT)** | Lightning? | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **mahotpalā** | Great night lotus | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **mahotsahā=mahāmāyā** | Having power=great illusion | LP.2.27<br>KAP | 1003<br>133 | Ś<br>Y | |
| **mahodarī** | Dropsy; big-bellied | MP.179<br>KAP<br>SV | 196<br>133 | M<br>Y | mahodara |
| **maholkāsyā** | Meteor; lightning | SP.4.2.72 | 91 | Ś | |
| **māṃsahārī/ā**<br>**māṃsahāriṇī** | Destroyer of flesh | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **māṇḍavī** | N. of Pārvatī | MP.13 | 110 | P | |
| **māṇḍukī** | Deriv. from name of a vedic school | SP.5.3.198 | 112 | P | |
| **mātaṅgā** | Elephant; plant; barbarian tribe | KMT<br>JY | 1000<br>353 | <br>Y | |
| **mātaṅgī**<br>**mātaṅginī** | Mythical mother of elephant; *mahāvidyā* | MP.179<br>KMT<br>KAP<br>NS<br>KK<br>KT | 196<br>1000<br>133<br>287<br>64<br>237 | M<br><br>Y<br>Y<br>Y | |
| **mātā**<br><br>**mātā=dhātrī** | mother | TS.16<br>SP.5.3.198<br>SV | 215<br>112<br>302 | E<br>P | |
| **mātula** | | JY | 353 | Y | |
| **mātṛkā**<br>**mātṛ**<br>**mātarā** | Mother; letter | KMT<br>KP.1.11<br>NS | 1000<br>1013<br>287 | <br>Q<br>Y | |
| **mātṛkāṣṭamī** | 8 mothers | LP.2.27 | 1003 | Ś | |
| **mātṛnandā** | Joy of mothers | MP.179 | 196 | M | |
| **mādhavī** | Earth; intoxicating drink; skanda mother | MP.13<br>USP<br>KP.1.11<br>SP.1.2.30<br>SP.5.3.198<br>MBH.9.45 | 110<br>263<br>1013<br>48<br>112<br>220 | P<br>MY<br>Q<br>MS<br>P<br>MS | |
| **mānadāyinī** | Destroying arrogance and pride | KP.1.11<br>KT | 1013<br>237 | Q | |
| **mānasī** | Spiritual; serpent-demon | KMT<br>LP.2.27<br>KP.1.11<br>DP | 1000<br>1003<br>1013<br>64 | <br>Ś<br>Q<br>Y | |
| **māninī** | *Apsarasa*; highly esteemed | TS.16 | 77 | Y | |
| **mānuṣārūḍhā** | Mounted on man | JY | 353 | Y | |
| **mānyā** | Respected | KP.1.11 | 1013 | Q | |
| **māyavī** | Skilled in magic ? | SP.7.1.119 | 64 | Y | māyāvin |
| **māyā** | Wisdom; supernatural power; deception; duplicity | MP.179<br>TS.16<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.4.2.72<br>SSS<br>AP.145<br>JY<br>BY<br>SSP<br>SV<br>DP<br>KT | 196<br>215<br>1000<br>1003<br>1013<br>91<br>50<br>48<br>353<br>72<br>179<br>302<br>64<br>237 | M<br>E<br><br>Ś<br>Q<br>Ś<br>BŚ<br>B<br>Y<br>Y<br><br><br>Y | <br><br><br><br><br><br>i |
| **māyātītā** | Higher than *māyā* | KP.1.11 | 1013 | Q | |
| **māyāpurī** | | KMT<br>NS | 1000<br>287 | <br>Y | |
| **māyāśakti** | Power of illusion | KMT | 1000 | | |

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| **māyikāparā** | Illusory | LP.2.27 | 1003 | Ś | |
| **mārayā** | Killing | JY | 353 | Y | |
| **mārī** | Death; pestilence; small pox | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **māricī** | | | | A | |
| **mārutasyadā** | Given by wind | USP | 263 | MY | |
| **mārgadāyinī** | Guide | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **mārjārī/ā**<br><br><br>**mārjārākṣī** | Cat; plant; poet; musk | SP.4.1.45<br>BY<br>NS<br>TS.16<br>KT<br>TS.13 | 64<br>72<br>287<br>101<br>237<br>64 | Y<br>Y<br>Y<br>YQ<br><br>Y | |
| **mālatikā**<br>**malatikā**<br>**mālatī** | Jasmin; virgin; plant* | USP<br>MBH.9.45<br>JY1 | 263<br>220<br>36 | MY<br>MS | |
| **mālā**<br>**mālādharā** | Wreath; garland; crown; rosary; line; regular succession | KMT<br>KP.1.11<br>SSS<br>JY<br>SV<br>KT | 1000<br>1013<br>104<br>353<br>302<br>237 | <br>Q<br>BY<br>Y | |
| **mālāṃśukā** | Thread of impurities? Stained cloth? | LP.2.27 | 1003 | Ś | |
| **mālāyikā** | Garland | KMT | 302 | | |
| **mālikā** | Gardener; garland maker | KMT | 302 | | |
| **mālinī** | Wife of garland maker; girl of 7 years; skanda mother; syllable | MP.179<br>LP.2.27<br>KMT<br>KP.1.11<br>SSS<br>NS<br>SSP<br>SV<br>KT | 196<br>1003<br>1000<br>1013<br>104<br>287<br>179<br>302<br>237 | M<br>Ś<br><br>Q<br>BY<br>Y | |
| **māhendrī** | Related or belonging to great Indra | KMT | 1000 | | |
| **māheśī** | Durgā | KMT | 1000 | | |
| **māheśvarī** | Durgā; consort of Śiva; mother | KMT<br>NS<br>SSP<br>TS.13 | 1000<br>287<br>179<br>64 | <br>Y<br><br>M | |
| **mitranetrā** | Unwinkling eyed | SP.4.2.72 | 91 | Ś | |
| **miśrakeśī** | Having disordered hair, *apsarasa* | | | A | |
| **mīnākṣī** | Fish-eyed | KK | 64 | Y | |
| **mukuṭā** | Tiara; diadem; crown; head; skanda mother | USP<br>AP.299<br>MBH.9.45 | 263<br>36<br>220 | MY<br>G<br>MS | |
| **mukuṭānanā** | Decorated by crown | KP.1.11 | 1013 | Q | |
| **mukuṭeśvarī** | Lady with crown | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **muktakeśyā** | Loose-haired | AP.299<br>TS.16 | 36<br>101 | G<br>YQ | |
| **muktāvalī** | Neclace | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **muktikā** | Detached; separate; independent | MP.179<br>KP.1.11 | 196<br>1013 | M<br>Q | |
| **muktidāyikā** | Giving liberation | SSP<br>SV | 179<br>302 | | |
| **mukhakarṇī** | Face-ear | MB.9.45 | 220 | MS | |
| **mukhamaṇḍikā** | Desease; skanda mother | MP.179<br>USP | 196<br>263 | M<br>MY | |
| **mukharāturā** | | JY | 353 | Y | |
| **mukhevilā** | | MP.179 | 196 | M | |
| **muṇḍā** | Shaved; hornless; skanda mother; widow | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| **muṇḍinī**<br>**muṇḍikā** | Wife of barber; shaved;<br>one holding a head | KMT<br>AP.299<br>LP.2.27<br>MBH.9.45 | 1000<br>36<br>1003<br>220 | <br>G<br>Ś<br>MS | |
| **muṇḍī** | Shaved; bold; barber | KMT | 1000 | | muṇḍa |
| **mudrā** | Seal; ring; print; stamp; passport; lock; stopper; interwining of fingers | KP.1.11 | 1013 | Q | |
| **muninī** | | SSP | 179 | | |
| **mūrtti** | Solid body; image; idol | KP.1.11<br>AP.146 | 1013<br>45 | Q<br>c | |
| **mūrttirdevatā** | Image of god | KP.1.11 | 1013 | Q | |
| **mūrdhajā** | | TS.16 | 101 | YQ | |
| **mūlakārī** | Employing roots for magical purpose; furnance | TS.16<br>NS | 77<br>287 | Y<br>Y | |
| **mūlaghātikā** | Destroying roots | TS.16 | 77 | Y | |
| **mūlatarā** | Root; basis | TS.16<br>NS | 77<br>287 | Y<br>Y | |
| **mūlaprakṛtirīśvarī** | Lady of original root | KP.1.11 | 1013 | Q | |
| **mūlaprakṛtisaṁbhavā** | | KP.1.11 | 1013 | Q | |
| **mūlā** | Firmly fixed; root; plant; foundation | TS.16 | 77 | Y | |
| **mūlahārī** | Destroying the root | TS.16 | 101 | YQ | |
| **mūṣakī** | Thief; rat | TS.13 | 64 | Y | |
| **mṛgākṣī** | Deer-eyed | SP.4.1.45 | 64 | Y | |
| **mṛgaśirśā** | Part. *nakṣatra*; serpent | SP.4.1.45 | 64 | Y | |
| **mṛgalocanā** | Deer-eyed; moon | SP.4.1.45 | 64 | Y | |
| **mṛgī** | Deer; doe; any beast; demonical possession; epilepsy | SP.5.3.198<br>BY<br>SV | 112<br>72 | P<br>Y | |
| **mṛgāṅkā** | Deer-maker; moon; wind; sword | KP.1.11<br>BY | 1013<br>72 | Q<br>Y | |
| **mṛgadhvajābhidhānā** | Called *mṛgadhvaja* | TS.16 | 215 | E | |
| **mṛgāvatī** | Mythical mother of bears etc. | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **mṛtajīvanī** | Rasing dead to life | KP.1.11 | 1013 | Q | |
| **mṛtodbhavā** | | LP.2.27 | 1003 | Ś | |
| **mṛtyudā** | Giving death; killing | SSP<br>SV | 179<br>302 | | |
| **mṛtyu** | Death; dying | MP.179<br>USP<br>KP.1.11<br>SSP<br>SV<br>KT | 196<br>263<br>1013<br>179<br>302<br>237 | M<br>MY<br>Q | |
| **mṛtyuhantā**<br><br>**mṛtyurhantrī** | Killing death | KMT<br>USP<br>LP.2.27 | 1000<br>263<br>1003 | <br>MY<br>Ś | |
| **mṛdanī** | | KT | 237 | | |
| **meghakarṇā** | With ears like clouds; skanda mother | MBH.9.45 | 220 | MS | |
| **mekhalā**<br>**meghanā** | Girdle; belt | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **meghadhārā** | Creator of clouds | TS.16 | 215 | E | |
| **meghanādā** | Sounding like thunder | AP.52<br>AP.146<br>LP.2.27<br>H | 64<br>64<br>1003<br>64 | Y<br><br>Ś<br>Y | meghanāma |
| **meghapātanī** | Causing to fall the clouds | TS.16 | 215 | E | |
| **megharavā**<br>**meghasvanā** | Thunder; skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **meghavāsinī** | Living in clouds | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **meghavāhinī** | Riging clouds | SP.1.2.30 | 48 | MS | meghavāha |
| **medhā** | Juice of meat; broth; marrow; sacrificial animal<br>Intelligence; mother of the world | MP.13<br>KMT<br>LP.2.27 | 110<br>1000<br>1003 | P<br><br>Ś | |

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| | | KP.1.11<br>SP.5.3.198<br>KAP<br>SV<br>KT | 1013<br>112<br>133<br>302<br>237 | Q<br>P<br>Y | |
| **medhāvī** | | NS | 287 | Y | |
| **menakā** | Apsarasa; mother of Pārvatī | MP.179 | 196 | M | |
| **maitrīkṛt** | Creating friendship | SP.4.2.72 | 91 | Ś | |
| **mokṣalakṣmī** | | SP.4.2.72 | 91 | Ś | |
| **mocikā** | Liberating | SSP<br>SV<br>KT | 179<br>302<br>237 | | |
| **moghamālā** | Fence of bad luck | USP | 263 | MY | |
| **modinī** | Gratifying; gladdening | LP.2.27 | 1003 | Ś | |
| **mohanā**<br><br><br>**modamānā** | Depriving of consciousness; confusing; tempting; bewildering | MP.179<br>TS.16<br>NS<br>SV | 196<br>77<br>287<br>302 | M<br>Y<br>Y | |
| **mohanāśinī** | Destroying illusion | KP.1.11 | 1013 | Q | |
| **mohavardhinī** | Receptacle of delusion | LP.2.27 | 1003 | Ś | |
| **mohanī**<br><br>**mohinī** | Deluding; confusing; stupefying; flower; fascinating woman | KMT<br>TS.16<br>LP.2.27<br>SP.4.2.72<br>SSS<br>AP.145<br>SV<br>DP | 1000<br>77<br>1003<br>91<br>50<br>48<br>302<br>64 | <br>Y<br>Ś<br>Ś<br>BŚ<br>B<br><br>Y | <br><br><br><br>u |
| **mohā/ī** | Loss of consciousness; bewilderment; perplexity; distraction; swoon | KMT<br>LP.2.27<br>NS<br>SSP<br>SV | 1000<br>1003<br>287<br>179<br>302 | <br>Ś<br>Y | |
| **yakṣiṇī** | Female demon or fiend; like sylph or fairy; maintaining intercourse with mortal | KMT<br>AP.299<br>LP.2.27<br>SSP<br>SV<br>KT | 1000<br>36<br>1003<br>179<br>302<br>237 | <br>G<br>Ś<br><br><br>BŚ | |
| **yajñā** | Worship; devotion; sacrifice | LP.2.27 | 1003 | Ś | |
| **yajñadāyinī** | Bestowing *yajña* | LP.2.27 | 1003 | Ś | |
| **yantravāhasthā** | Riding a *yantra* (chariot) | KP.1.11 | 1013 | Q | |
| **yamaghaṇṭā** | The hell's bell | JY<br>TS.13 | 353<br>64 | Y<br>Y | |
| **yamajihvā** | Yama's tongue; procuress | AP.52<br>AP.146<br>H | 64<br>64<br>64 | Y<br>Y<br>Y | yamajihva |
| **yamāntikā/jayantikā**<br>**yamangikā** | Destroying the god of death | AP.146<br>H | 64<br>64 | Y<br>Y | |
| **yamadaṃṣṭrā** | Yama's tooth; dagger; poison; dangerous period | LP.2.27<br>KMT<br>SP.4.2.70 | 1003<br><br>38 | Ś | |
| **yamadūtī** | Messenger of the death | TS.13 | 64 | Y | |
| **yamāntakā** | Killing the death | KMT | | | |
| **yamunā** | River | AP.299<br>NS<br>SV | 36<br>287<br>302 | G<br>Y | |
| **yaśā** | auspicious | JY<br>DP | 353<br>64 | Y<br>Y | |
| **yaśaskarī** | Conferring glory | MP.13 | 110 | P | |
| **yaśasvinī** | Beautiful; splendid; illustrious | USP<br>LP.2.27<br>KP.1.11<br>MBH.9.45<br>SV | 263<br>1003<br>1013<br>220 | MY<br>Ś<br>Q<br>MS | |

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| **yaśodā** | Bestowing honor | KP.1.11 | 1013 | Q | |
| **yaśovatī** | Possessing fame | KMT<br>SSS | <br>104 | <br>BY | |
| **yācanī** | Begging; asking | AP.146 | 64 | Y | |
| **yātanā** | Revenge; acute pain; torment; agony | AP.299 | 36 | G | |
| **yāmyā** | Related to yama; southern; servant or messenger of Yama | KMT<br>LP.2.27<br>MBH.9.45 | <br>1003<br>220 | <br>Ś<br>MS | |
| **yugaṁdharā** | Holding the yoke; *mantra* over weapons | KP.1.11 | 1013 | Q | |
| **yugāntadahanātmikā** | Fire of destruction of the world | KP.1.11 | 1013 | Q | |
| **yugāvarttā** | Moving the *yugas* | KP.1.11 | 1013 | Q | |
| **yugmadṛṣṭis** | Looking like junction | KP.1.11 | 1013 | Q | |
| **yudhī**<br>**yuddhā** | Fighting; battle; war | USP<br>LP.2.27 | 263<br>1003 | MY<br>Ś | |
| **yogagamyā** | Going by means of magical power | SP.7.1.119 | 64 | Y | |
| **yogajā** | Arising from *yoga* | KP.1.11<br>JY<br>BY | 1013<br>353<br>72 | Q<br>Y<br>Y | |
| **yoganāyikā** | Lady of *yoga* | TS.16 | 215 | E | |
| **yoganidrā** | Special sleep | KP.1.11 | 1013 | Q | |
| **yogapāragā**<br>**(bhogapāragā, KMT)** | Conversant with *yoga* | LP.2.27 | 1003 | Ś | |
| **yogamātā** | Mother of *yoga* | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **yogamāyā** | Magic | KP.1.11 | 1013 | Q | |
| **yogavāhinī** | Riding by *yoga?* | BY | 72 | Y | |
| **yogasadbhāvā** | Essence of *yoga* | SP.7.1.119 | 64 | Y | |
| **yogasaṃbhavā** | Born of *yoga* | JY | 353 | Y | |
| **yogasthā** | Absorbed in *yoga* | KP.1.11 | 1013 | Q | |
| **yogasiddhi/ā** | Accomplishment; perfection of *yoga* | SP.4.2.72<br>JY | 91<br>353 | Ś<br>Y | |
| **yogā** | Yoking; joining; fixing; supernatural means; magical power | LP.2.27<br>KAP | 1003<br>133 | Ś<br>Y | |
| **yogikī** | Related to *yoga* | JY | 353 | Y | |
| **yogijñeyā** | To be known by *yogins* | KP.1.11 | 1013 | Q | |
| **yoginī**<br>**yogī** | Class of beings | KP.1.11<br>SP.7.1.119<br>JY<br>BY<br>NS<br>KT | 1013<br>64<br>353<br>72<br>287<br>237 | Q<br>Y<br>Y<br>Y<br>Y<br>Y | |
| **yoginīsiddhiyoginī** | | NS | 287 | Y | |
| **yogeśī**<br>**yogeśā** | Lady of *yoga* | KMT<br>LP.2.27<br>BY | 1000<br>1003<br>72 | <br>Ś<br>Y | |
| **yogeśvaryā**<br>**yogeśvarī**<br>**yogīśvarī** | Mistress of *yoga* | KMT<br>LP.2.27<br>KP.1.11<br>KT | 1000<br>1003<br>1013<br>237 | <br>Ś<br>Q | |
| **yogeśvareśvarī** | Lady of the lord of *yoga* | KP.1.11 | 1013 | Q | |
| **yogyā** | Useful; capable; proper | KP.1.11 | 1013 | Q | |
| **yoni** | Womb; uterus; place of birth; source; origin; fire pit | KP.1.11<br>NS | 1013<br>287 | Q<br>Y | |
| **raktakarālacaṇḍākhyā** | | NS | 287 | Y | |
| **raktapiṅgalalocanā** | Having red-yellow eyes | NS | 287 | Y | |
| **raktacaṇḍā** | Bloody fury | KMT | 1000 | | |
| **raktasampanā** | Drinking blood | MP.179 | 196 | M | |
| **raktā**<br><br><br><br><br>**laktā** | Coloured; affected by passion; beloved; plant; tongue of Agni; saffron; blood | MP.179<br>TS.16<br>KMT<br>LP.2.27<br>KP.1.11<br>AP.52<br>JY | 196<br>215<br>1000<br>1003<br>1013<br>64<br>353 | M<br>E<br><br>Ś<br>Q<br>Y<br>Y | |

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| | | SSP<br>KT | 179<br>237 | | |
| **raktapītā/raktagaurā raktagauryābhā** | Red-yellow | JY<br>TS.16 | 353<br>101 | Y<br>YQ | |
| **raktinī** | Bloody | JY | 353 | Y | |
| **raktākṣī** | Having red eyes; fearful | AP.52<br>AP.146<br>TS.16<br>SP.4.1.45<br>NS<br>SV<br>TS.16<br>H<br>KK | 64<br>64<br>77<br>64<br>287<br>302<br>101<br>64<br>64 | Y<br>Y<br>Y<br>Y<br>Y<br><br>YQ<br>Y<br>Y | |
| **raktānugā** | Following blood | TS.16 | 215 | E | |
| **raktādevī** | | NS | 287 | Y | |
| **raktāyā** | | NS | 287 | Y | |
| **rakṣā** | | SV | 302 | | |
| **rakṣoghnī** | Destroying *rākṣasas* | SP.4.2.72 | 91 | Ś | |
| **raṅkārī** | Hungry; poor; miserable | LP.2.27 | 1003 | Ś | |
| **raṅgāvatī (rāgavatī, KMT)** | A woman who killed her husband | LP.2.27 | 1003 | Ś | |
| **raṅgiṇī**<br>**raṅgī** | Colouring; painting | LP.2.27<br>AP.146 | 1003<br>45 | Ś<br>C | |
| **raṅgisaṃjñikā** | Recognising colour | KMT | 1000 | | |
| **rajalehikā** | Licking pollen or menstrual excretion | KMT | 1000 | | |
| **rajakī** | Washer-woman | KT | 237 | | |
| **rajanī**<br>**rajā** | Colored or dark one; plant; night | KP.1.11<br>SV | 1013 | Q | |
| **rañjikā/ī**<br>**rañjinī** | Dyer; painter | JY<br>KT | 353<br>237 | Y | |
| **raṇapriyā** | Plant; fond of war | SP.4.2.72<br>KP.1.11 | 91<br>1013 | Ś<br>Q | raṇaślāghya |
| **rati** | Rest; repose; love; sex; magical incantation over weapons | KMT<br>KAP<br>SV<br>DP<br>KT<br>H | 1000<br>133<br>302<br>64<br>237 | <br>Y<br><br>Y<br><br>D | |
| **ratipriyā** | Loving love | MP.179<br>LP.2.27<br>SP.5.3.198 | 196<br>1003<br>112 | M<br>Ś<br>P | |
| **ratilālasā** | | DP | 60-64 | | |
| **ratnagarbhā** | Filled with precious stones | KP.1.11 | 1013 | Q | |
| **ratnadā** | Giving jewel | LP.2.27 | 1003 | Ś | |
| **ratnamālinī** | With jewel neclace | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **ratnaśobhā** | Splendid like jewel | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **ratnā** | Richness; jewel | KMT | 1000 | | |
| **rathāmbikā** | Mother of jewels | KP.1.11 | 1013 | Q | |
| **rabhasā** | Impetuous; fierce; wild; *mantra* of weapons | MP.179 | 196 | M | |
| **ramā** | Beautiful | SSP<br>KT | 179<br>237 | | |
| **ramaṇā** | Pleasing; charming | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **rambhā** | Plantain; beautiful woman; *apsarasa* | MP.13<br>MP.179<br>SP.5.3.198<br>BY | 110<br>196<br>112<br>72 | P<br>M<br>P<br>Y | |
| **ramyā** | Enjoyable; delightful; beautiful | KP.1.11<br>SV | 1013<br>302 | Q | |
| **ravā** | Roar; yell; plant | KMT | 1000 | | |

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| | | SV | 302 | | |
| **rasajñā** | Alchemist | KP.1.11 | 1013 | Q | |
| **rasadā** | Physician | KP.1.11 | 1013 | Q | |
| **rasasaṅgrahī** | Collecting the juice; mb AP.52 rudrasaṃgrahī | H | 64 | Y | |
| **rasātmanī** | Having the nature of *rasa* | LP.2.27 | 1003 | Ś | |
| **rākiṇī** | Goddess of full moon; *rākṣasī;* a girl who got her menstruation | KMT<br>KT | 1000<br>237 | <br>BŚ | |
| **rākṣasī** | Class of beings | AP.52<br>AP.146<br>MP.179<br>AP.299<br>TS.16<br>KMT<br>LP.2.27<br>NS<br>H<br>KK | 64<br>64<br>196<br>36<br>77<br>1000<br>1003<br>287<br>64<br>64 | Y<br><br>M<br>G<br>Y<br><br>Ś<br>Y<br>Y<br>Y | |
| **rāgavatī** | Enamored | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **rāgā** | Colouring; redness; passion; love | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **rāgiṇī, mb. rākiṇī** | Coloured; passionate | AP.52 | 64 | Y | |
| **rājatī** | Queen | KP.1.11 | 1013 | Q | |
| **rājyarthā** | | SSP | 179 | | |
| **rātri** | Darkness; night; mother of the world | KP.1.11<br>SV<br>KT | 1013<br>302<br>237 | Q | |
| **rādhā** | Accomplished; perfected; initiated; prosperity success | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **rāmaṇī**<br>**rāmā** | Lovely woman; tree | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **rāsabhā** | Ass; jackal; donkey | JY | 353 | Y | |
| **riktā** | Empty; void; hollow;<br>Inauspicious moment | KMT<br>SSP<br>TS.16 | 1000<br>179<br>101 | <br><br>YQ | |
| **ripubhedinī**<br>**ripuhā** | Destroying enemies | LP.2.27<br>DP | 1003<br>64 | Ś<br>Y | |
| **rukmiṇī**<br>**rugminī** | Plant; woman; bright; radiant | MP.13<br>TS.16<br>KMT<br>LP.2.27<br>SP.5.3.198<br>SSS<br>BY | 110<br>215<br>1000<br>1003<br>112<br>104<br>72 | P<br>E<br><br>Ś<br>P<br>BY<br>Y | |
| **rucī** | | KT | 237 | | |
| **rudrakālī** | Terrible Kālī | SP.1.2.30 | 48 | MS | |
| **rudrakanyā** | The virgin of *rudra* kind | SV | 302 | | |
| **rudragaṇā** | Female *gaṇa* of Rudra | NS | 287 | Y | |
| **rudrabhāgā**<br>**(raudrabhāṣā, KMT)** | | LP.2.27<br>KMT | 1003<br>1000 | Ś | |
| **rudraromā** | Teribly hairy; skanda mother | MBH.9.45 | 220 | MS | |
| **rudralohitā** | Terribly red | SSP | 179 | | |
| **rudravatyā**<br>**rudravatī** | | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **rudraśakti** | Power of destruction | KMT<br>LP.2.27<br>SSS | <br>1003<br>104 | <br>Ś<br>BY | |
| **rudrasaṅgrāhī** | look rasasaṃgrahi | AP.52 | 64 | Y | |
| **rudrasusaṭā** | | MP.179 | 196 | M | |
| **rudranāyikā** | | LP.2.27 | 1003 | Ś | |
| **rudrāṇī** | Durgā; 11 year old girl | MP.13<br>KMT<br>KP.1.11<br>KAP | 110<br>1000<br>1013<br>133 | P<br><br>Q<br>Y | |

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| **rudrā** | | SSS<br>JY<br>BY<br>SV<br>DP<br>KT | 104<br>353<br>72<br>302<br>64<br>237 | BY<br>Y<br>Y<br><br>Y | |
| **rudreśī** | Lady of Rudra | MP.179 | 196 | M | |
| **rudhirapāyinī** | Drinking blood | SP.4.1.45 | 64 | Y | |
| **rundhatī** | Obstructing; stopping | TS.16<br>SV | 215<br>302 | E | |
| **rurunāśanī** | Killing ruru-deer | TS.16 | 215 | E | |
| **rurupriyā** | Fond of ruru | TS.16 | 215 | E | |
| **ruhā=rajasvalā** | Menstruating | SV | 302 | | |
| **rūkṣakarṇī** | Dirty eared ? look ṛkṣakarṇī | AP.52 | 64 | Y | |
| **rūpanāmā** | Name-form | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **rūpamātā** | Mother of beauty | TS.16 | 215 | E | |
| **rūpayonis** | Source of beauty | TS.16 | 215 | E | |
| **rūpavarjitā** | Without form | KP.1.11 | 1013 | Q | |
| **rūpavān** | Handsome | TS.16 | 215 | E | |
| **rūpavānyogī** | Beautiful *yoginī* | TS.16 | 215 | E | |
| **rūpaśīlā** | Of beautiful conduct? | TS.16 | 215 | E | |
| **rūpasaṃpannā** | Endowed with beauty | TS.16 | 215 | E | |
| **rūpasvī** | Beautiful | TS.16 | 215 | E | |
| **rūpā** | Form; shape; figure; appearence | TS.16<br>LP.2.27 | 215<br>1003 | E<br>Ś | |
| **rūpādevī** | Goddess of form | SP.5.3.198 | 112 | P | |
| **rūpikā**<br>**rūpī** | Beautiful or endowed with form; a class of y. | JY<br>AP.146 | 353<br>45 | Y<br>C | |
| **rūpiṇī** | Beautiful; courtesan | KMT<br>LP.2.27<br>JY<br>SV<br>KT | 1000<br>1003<br>353<br>302<br>237 | <br>Ś<br>Y | |
| **revatī** | Plant; woman; disease | AP.52<br>AP.146<br>MP.179<br>USP<br>KMT<br>LP.2.27<br>SP.7.1.119<br>JY<br>BY<br>SV<br>AP.125<br>H | 64<br>64<br>196<br>263<br>1000<br>1003<br>64<br>353<br>72<br>302<br>32<br>64 | Y<br>Y<br>M<br>MY<br><br>Ś<br>Y<br>Y<br>Y<br><br>MY<br>Y | |
| **rocanā** | Bright sky; a part of human body that gives *siddhis* when eaten | MP.179<br>SV | 196<br>302 | M | |
| **rocamānā** | Shining; splendid; curl of hair on the horse neck; skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **rocikā** | Shining; pleasing | SSP<br>SV<br>KT | 179<br>302<br>237 | | |
| **rodanī/ā (roṣaṇī in LP)** | Tears; desease of children | KMT<br>AP.299<br>LP.2.27<br>SP.1.2.30 | 1000<br>36<br>1003<br>48 | <br>G<br>Ś<br>MS | |
| **rodhinī(rodanī, KMT)**<br>**rodhanī** | Sprouting; growing | LP.2.27<br>SV<br>KT | 1003<br>302<br>237 | Ś | |
| **romaśobhā** | Beautiful hair | KMT | 1000 | | |
| **roṣaṇī (rodanī in LP.2.27)** | Angry; wrathful; passinate; touchstone | KMT<br>SV | 1000<br>302 | | |
| **rohiṇī** | Red; girl of 9 years; wife of moon; plant* | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| **rohitā** | Red; a kind of rainbow; tree; deer; blood | SSP | 179 | | |
| **rohitākṣī** | Red-eyed | USP | 263 | MY | |
| **raudrabhāgā** | | LP.2.27 | 1003 | Ś | |
| **raudrabhāṣā** | Terrible speech | KMT | 1000 | | |
| **raudraśakti** | Terrible power | KMT | 1000 | | |
| **raudrā**<br>**raudrikā**<br>**raudriṇī** | Belonging to *rudra*; inauspicious; class of evil spirits; violent; fierce; wild | KMT<br>LP.2.27<br>AP.125<br>DP<br>KT | 1000<br>1003<br>32<br>64<br>237 | <br>Ś<br>MY<br>Y<br> | |
| **raudrī**<br>**raudryā** | Terrible; fierce; wild; mother | KMT<br>TS.16<br>LP.2.27<br>KP.1.11<br>KAP<br>JY<br>NS<br>SSP<br>SV<br>DP<br>KK<br>AP.146<br>TS.13 | 1000<br>215<br>1003<br>1013<br>133<br>353<br>287<br>179<br>302<br>64<br>64<br>45<br>64 | <br>E<br>Ś<br>Q<br>Y<br>Y<br>Y<br><br><br>Y<br>Y<br>c<br>Y | |
| **rauravā**<br>**rauravī** | Made of skin of *ruru*; unsteady | KMT<br>LP.2.27<br>TS.13 | 1000<br>1003<br>64 | <br>Ś<br>Y | |
| **lakṣaṇā** | *apsarasa* | | | A | |
| **lakṣmī** | Mark; sign; token; good fortune prosperity; success; charm; lustre; splendour; plant; goddess; mother of the world | MP.13<br>USP<br>TS.16<br>KMT<br>KP.1.11<br>SP.5.3.198<br>JY<br>SSP<br>SV<br>DP<br>KT<br>SP.4.2.70 | 110<br>263<br>215<br>1000<br>1013<br>112<br>353<br>179<br>302<br>64<br>237<br>38 | P<br>MY<br>E<br><br>Q<br>P<br>Y<br><br><br>Y<br><br> | |
| **lakṣmyādiśaktijananī** | Mother of Lakṣmī and other *śaktis* | KP.1.11 | 1013 | Q | |
| **laghimā** | Lightness; *siddhi;* frivolity | LP.2.27<br>SV | 1003 | Ś | |
| **laghvikā** | Diminishing; shortening | KMT | 1000 | | |
| **laghvinī** | Light; lightness | KMT | 1000 | | |
| **laṅkā** | Unchaste woman; Laṅka; branch | AP.146<br>H | 64<br>64 | Y<br>Y | |
| **laṅkāvarṇā** | golden | LP.2.27 | 1003 | Ś | |
| **laṅkeśvarī** | Lady of Laṅka | AP.146<br>H | 64<br>64 | Y<br>Y | |
| **lajjā** | Modesty; shame; world mother | | | | |
| **lampaṭā/ī** | Covetous; greedy; lustful | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **lambakī** | | NS | 287 | Y | |
| **lambakarṇī**<br>**lambakarṇikā**<br>**lambakarṇā** | Having pendulous ears; long eared | KMT<br>USP<br>TS.16 | 1000<br>263<br>77 | <br>MY<br>Y | v. laṃbakarṇa |
| **lambajā** | | KMT | 1000 | | |
| **lambanodarā** | With hanging belly | KMT | 1000 | | |
| **lambapayodharā** | Woman with large breasts; skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **lambamukhī** | With hanging down skin of the face? | KMT | 1000 | | |
| **lambamekhalā** | With hanging girdle | MP.179 | 196 | M | |
| **lambasaṭā** | Hanging locks of hair | MP.179 | 196 | M | |
| **lambastanī** | Woman with flaccid breasts | MP.179<br>KMT | 196<br>1000 | M | |

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| | | TS.16 | 101 | YQ | |
| **lambā** | Bitter gourd or cucumber | MP.179<br>USP<br>KMT<br>MBH.9.45 | 196<br>263<br>1000<br>220 | M<br>MY<br><br>MS | |
| **lambākṣī** | Long-eyed | LP.2.27 | 1003 | Ś | |
| **lambinī** | Hanging down; skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **lambikā (lampaṭā, KMT)** | Indian cuckoo | KMT<br>USP<br>LP.2.27 | 1000<br>263<br>1003 | <br>MY<br>Ś | |
| **lambuṣī**<br>**lambasī**<br>**lambusā** | Having neclace of 7 strings? | USP<br>MBH.9.45<br>JY | 263<br>220<br>353 | MY<br>MS<br>Y | |
| **lambodarī** | Having large belly; voracious | KMT<br>LP.2.27<br>SSS<br>AP.145 | 1000<br>1003<br>50<br>48 | <br>Ś<br>BŚ<br>B | <br><br>ṣa |
| **lamboṣṭhī** | Having large prominent lips | KMT<br>USP<br>LP.2.27<br>NS | 1000<br>263<br>1003<br>287 | <br>MY<br>Ś<br>Y | |
| **layā** | | H | 64 | Y | |
| **lalajjihvā** | Lolling the tongue; moving it to and fro | SP.4.1.45 | 64 | Y | v. lalajihva |
| **lalanā** | Sporting; playing | AP.299 | 36 | G | |
| **lalātanayanā** | Having eye in the front | USP | 263 | MY | |
| **lalitā** | Playing; wanton; voluptuous; charming | MP.13<br>KP.1.11<br>SP.5.3.198<br>KAP<br>SSP<br>KT<br>SP.4.2.70 | 110<br>1013<br>112<br>133<br>179<br>237 | P<br>Q<br>P<br>Y | |
| **lākinī** | | KMT<br>NS | 1000<br>287 | <br>Y | |
| **lāṅgalī** | Plough; flower; penis | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **lāṅgalāvatī** | | MP.179 | 196 | M | |
| **lāmā**<br><br>**vāmā** | Class of y. | KMT<br>SSS<br>AP.145<br>JY | 1000<br>50<br>48<br>353 | <br>BŚ<br>B<br>Y | <br>ḍha |
| **lālasā** | Ardently desirous; fond of | AP.52<br>AP.146<br>LP.2.27<br>H | 64<br>64<br>1003<br>64 | Y<br>Y<br>Ś<br>Y | |
| **liṅgadhāriṇī** | Wearing or keeping the sign of Śiva | MP.13<br>KP.1.11<br>SP.5.3.198 | 110<br>1013<br>112 | P<br>Q<br>P | |
| **līnā** | Attached; devoted; absorbed | LP.2.27 | 1003 | Ś | |
| **līlā** | Sport; pastime | KMT<br>H<br>JY1 | 1000<br>64<br>36 | <br>Y | |
| **līlālayā, mb līlā +(a)layā** | Absorbed in sport ? | AP.52 | 64 | Y | |
| **līlāvatī** | Charming | AP.146 | 64 | Y | |
| **lūkī/ā** | | JY<br>KT | 353<br>237 | Y | |
| **lekhinī** | Scratching; grazing; touching | MP.179 | 196 | M | |
| **lelihānā** | Frequently licking; *mudrā* | MP.179<br>KP.1.11 | 196<br>1013 | M<br>Q | |
| **lokabhāvinī** | | SV | 302 | | |
| **lokamātā** | Mother of the world | KMT<br>NS<br>KT | 1000<br>287<br>237 | <br>Y | |
| **lokavāmā** | Vomiting the world | JY | 353 | Y | |

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| **lokeyī** | *apsarasa* | | | A | |
| **locanā** | Illuminating | JY | 353 | Y | |
| **lomajaṅghā** | Having hairy legs | NS | 287 | Y | |
| **lolā** | Shaking; agitating; lustful; moving to and fro | AP.52<br>AP.146<br>MP.13<br>KMT<br>KP.1.11<br>SP.5.3.198<br>H | 64<br>64<br>110<br>1000<br>1013<br>112<br>64 | Y<br>Y<br>P<br><br>Q<br>P<br>Y | |
| **lolupā** | Destructive; greedy | AP.52<br>AP.146<br>USP<br>KMT<br>LP.2.27<br>NS<br>H | 64<br>64<br>263<br>1000<br>1003<br>287<br>64 | Y<br>Y<br>MY<br><br>Ś<br>Y<br>Y | |
| **lohajaṅghā** | Metal-legged | KMT | 1000 | | |
| **lohatuṇḍī** | Metal-faced | BY | | Y | |
| **lohapā** | Blood-drinking; loha=copper/blood | JY | 353 | Y | |
| **lohamekhalā** | Wearing a metal girdle; skanda mother | MBH.9.45 | 220 | MS | |
| **lohitā** | Red; demon | KP.1.11<br>SSP | 1013<br>179 | Q | |
| **lohitākṣī** | Red-eyed | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **lohitāmukhī** | Red-faced | KMT<br>LP.2.27<br>MP.179 | 1000<br>1003<br>196 | <br>Ś<br>M | |
| **vakrā** | Crooked; having backward motion | LP.2.27 | 1003 | Ś | v. vakranāsika, vakra |
| **vaṁśakarī** | Ancestor; lute | KP.1.11 | 1013 | Q | |
| **vaṁśahāriṇī** | Destroyer of the family | KP.1.11 | 1013 | Q | |
| **vaṁśinī** | Belonging to a family | KP.1.11 | 1013 | Q | |
| **vajrajaṅghā** | Legs like lightning | JY | 353 | Y | |
| **vajrajihvā** | With zig-zag tongue | KP.1.11 | 1013 | Q | |
| **vajratārā** | Buddhist goddess | SP.4.2.72 | 91 | Ś | |
| **vajratuṇḍī** | Hard-beaked; vulture | KMT | 1000 | | |
| **vajradaṇḍā** | Having staff with diamonds | KP.1.11 | 1013 | Q | |
| **vajranemī** | Central point of a *vajra* | USP | 263 | MY | |
| **vajravigrahā** | Haing indestructible body | KP.1.11 | 1013 | Q | |
| **vajravūḍā** | | USP | 263 | MY | |
| **vajraśaṅkhī** | | KMT | 1000 | | |
| **vajrahastā** | Having *vajra* in hand | MP.179 | 196 | M | |
| **vajrā** | Indestructible; diamont; thunderbolt | LP.2.27 | 1003 | Ś | |
| **vajriṇī** | Thunderer, having a *vajra* | KMT<br>LP.2.27<br>SSS<br>AP.145<br>KT | 1000<br>1003<br>50<br>48<br>237 | <br>Ś<br>BŚ<br>B | <br><br>ba |
| **vajribhā** | Having shining of a diamant or lighning | JY | 353 | Y | |
| **vaḍavā**<br><br>**baḍavā** | Mare; female horse; female slave; prostitute; constellation; submarin fire | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **vaḍavānalā** | Pepper; submarin fire | KMT<br>LP.2.27<br>TS.13 | 1000<br>1003<br>64 | <br>Ś<br>Y | |
| **vaḍavāmukhī** | Entrance in lower regions; mare's mouth | AP.52<br>AP.146<br>LP.2.27<br>H | 64<br>64<br>1003<br>64 | Y<br><br>Ś<br>Y | |
| **vañcanā**<br>**vañcanī** | Moving to and fro; illusion; delusion | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **vadavatī** | | | | A | |
| **vadhanī** | Deadly weapon | JY | 353 | Y | |

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| **vanacarī** | Moving in the forest | KT | 237 | | |
| **vanamālinī** | Having a garland of flowers | KP.1.11 | 1013 | Q | |
| **vandinīkā**<br>**vandanīyā** | Pārvatī; celebrated | SP.5.3.198<br>MP.13 | 112<br>110 | P<br>P | |
| **vandyā** | Venerable | KP.1.11 | 1013 | Q | |
| **vapuṣ(matī)** | Beautiful; mother of the world | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **vamanī** | Hemp; vomitting; emitting | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **vamanyā** | | KMT | 1000 | | |
| **vamalocanā** | Beautiful eyed | SV | 302 | | |
| **varaṇā** | Rampant; mound | KMT | 1000 | | |
| **varaghoṣā** | Emitting beautiful sound | LP.2.27 | 1003 | Ś | |
| **varadā** | Conferring boons; young woman; plant | KP.1.11<br>SV<br>H<br>KT | 1013<br>302<br>64<br>237 | Q<br><br>Y | |
| **varadarpitā** | | KP.1.11 | 1013 | Q | |
| **varadevatā** | | KP.1.11 | 1013 | Q | |
| **varapradā** | Granting wishes | AP.52<br>LP.2.27<br>KP.1.11 | 64<br>1003<br>1013 | Y<br>Ś<br>Q | |
| **varā** | | SV | 302 | | |
| **varāṅgā** | Having good limbs | SSP | 179 | | |
| **varārohā** | Having beautiful hips | MP.13<br>USP<br>KP.1.11<br>SP.5.3.198<br>SV | 110<br>263<br>1013<br>112<br>179 | P<br>MY<br>Q<br>P | |
| **varāvarasaharsadā** | | KP.1.11 | 1013 | Q | |
| **varibhadrā** | Most auspicious | LP.2.27 | 1003 | Ś | |
| **variṣṭhā** | Best | KMT | 1000 | | |
| **varuṇā** | All-envelopping sky; plant* | KMT<br>TS.16<br>NS | 1000<br>215<br>287 | <br>E<br>Y | |
| **vareṇyā** | Desirable; excellent | KP.1.11 | 1013 | Q | |
| **vareśvarī** | Able to grant all wisshes | KP.1.11 | 1013 | Q | |
| **vargā** | Averting | SSP | 179 | | |
| **varṇa(dā)** | Colouring; *apsarasa* | LP.2.27 | 1003 | Ś | |
| **varṇarahitā** | Having no colour; belonging to no caste | KP.1.11 | 1013 | Q | |
| **varṇinī** | Woman; painter; belonging to a *varṇa* | LP.2.27 | 1003 | Ś | |
| **vartulā**<br>**vartulānanā** | Circular; round; curved | LP.2.27<br>TS.16 | 1003<br>101 | Ś<br>YQ | |
| **vardhamānī** | Increasing; riddle; mystical figure | KMT | 1000 | | |
| **varmiṇī** | | SSP | 179 | | |
| **varṣanī**<br>**varṣiṇī** | Raining; causing rain | TS.16<br>TS.13 | 215<br>64 | E<br>Y | |
| **valī**<br>**valā** | Wrinkle | LP.2.27<br>H | 1003<br>64 | Ś<br>Y | |
| **vaśitvā**<br>**vaśīkartṛ** | *Siddhi;* subjugation; freedom of one's own will | LP.2.27<br>SSP<br>SV | 1003<br>179<br>302 | Ś | |
| **vaṣaṭkārā** | Exclamation of *hotṛ* priests | MP.179 | 196 | M | |
| **vasanī (roṣaṇī, KMT)** | | LP.2.27 | 1003 | Ś | |
| **vasādhayā** | | SP.4.1.45 | 64 | Y | |
| **vasānikā** | | SV | 302 | | |
| **vasukāntā** | Fond of richness | TS.16 | 215 | E | |
| **vasucūḍā** | Top of richness | MBH.9.45 | 220 | MS | |
| **vasudāmā** | Shining of good | MBH.9.45 | 220 | MS | |
| **vasudhā** | Producing wealth | USP<br>TS.16 | 263<br>215 | MY<br>E | |
| **vasudhātā** | Keeping wealth; earth | TS.16 | 215 | E | |
| **vasudhātu** | Abode of richness | TS.16 | 215 | E | |
| **vasundhārī/ā** | Earth; country; kingdom | TS.16 | 215 | E | |

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| | | KP.1.11<br>KT | 1013<br>237 | Q | |
| **vasupradā** | Bestowing wealth | KP.1.11 | 1013 | Q | |
| **vasupriyā** | Fond of wealth | TS.16 | 215 | E | |
| **vasumātā**<br>**vasumati** | Possessing treasures; mother of wealth; *apsarasa* | TS.16<br>KP.1.11 | 215<br>1013 | E<br>Q | |
| **vasumukhī** | Vasu-faced; 8-faced | KMT | 1000 | | |
| **vasuyonir** | Source of wealth | TS.16 | 215 | E | |
| **vasurāḍhyā** | Rich in wealth | TS.16 | 215 | E | |
| **vasuśrī** | Prosperity and luck; skanda mother | MBH.9.45 | 220 | MS | |
| **vasusvāmī** | | TS.16 | 215 | E | |
| **vasorddhārā** | | KP.1.11 | 1013 | Q | |
| **vasaurāḍhyā** | Abondant in richness | TS.16 | 215 | E | |
| **vasauṣadhī** | Rich in medicinal plants | TS.16 | 215 | E | |
| **vahnikī** | Hot | LP.2.27 | 1003 | Ś | |
| **vahninābhā (vahnināma, KMT)** | Navel of fire | LP.2.27 | 1003 | Ś | |
| **vahninī** | Plant | LP.2.27 | 1003 | Ś | |
| **vahnirūpiṇī** | In the form of fire | LP.2.27 | 1003 | Ś | |
| **vākpathā(vāk tathā, KMT) vākpradā** | Opportunity fit for speech | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **vāgeśī**<br>**vāgīśā** | Lady of language | KMT<br>LP.2.27<br>SSS | 1000<br>1003<br>104 | <br>Ś<br>BŚ | |
| **vāgīśī** | | LP.2.27<br>SSP<br>SV | 1003<br>179<br>302 | Ś | |
| **vāgeśvarī**<br>**vāgiśvarī**<br><br>**nāgeśvarī** | Lady of speech | KMT<br>SSS<br>AP.145<br>JY<br>SSP<br>KT | 1000<br>50<br>48<br>353<br>179<br>237 | <br>B<br>B<br>Y | <br>a |
| **vāgdevatā** | Sarasvatī | KP.1.11 | 1013 | Q | |
| **vāgdevī** | Sarasvatī | KP.1.11<br>SSP | 1013<br>179 | Q | |
| **vāgbhavā (vāgvatī, KMT)** | Life of speech | LP.2.27<br>JY | 1003<br>353 | Ś<br>Y | |
| **vāc** | Speech; sound; voice | KMT<br>SSP | 1000<br>179 | | |
| **vācā** | | JY | 353 | Y | |
| **vacyā** | To be spoken | KP.1.11 | 1013 | Q | |
| **vāṇī** | Sound; voice; music; speech; language; words; diction; mother of the world | KMT<br>LP.2.27<br>SSS<br>KT | 1000<br>1003<br>104<br>237 | <br>Ś<br>BY | |
| **vātavegā** | Speedy as wind | KMT<br>TS.16 | 1000<br>101 | <br>YQ | |
| **vātavegaravā** | Sounding like fast wind | LP.2.27 | 1003 | Ś | |
| **vādanatatparā** | | KP.1.11 | 1013 | Q | |
| **vānarānanā** | Ape-faced | SP.4.1.45 | 64 | Y | |
| **vānarī** | Monkey; ape | KMT<br>USP<br>AP.299<br>SSS<br>BY<br>TS.13 | 1000<br>263<br>36<br>104<br>72<br>64 | <br>MY<br>G<br>BY<br>Y<br>Y | |
| **vāmadevī** | | KMT<br>NS | 1000<br>287 | <br>Y | |
| **vāmadhulī/śatdhūlī** | | USP | 263 | MY | |
| **vāmanī**<br>**vāmanā** | Dwarfish | AP.146<br>TS.16<br>MBH.9.45<br>BY<br>H | 64<br>77<br>220<br>72<br>64 | Y<br><br>MS<br>Y<br>Y | |

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| | | TS.13 | 64 | Y | |
| **vāmalocanā** | Fair-eyed | KP.1.11 | 1013 | Q | |
| **vāmaśakti** | Emitting power | KMT | 1000 | | |
| **vāmā** | Left; unfavorable; crooked | KMT<br>USP<br>LP.2.27<br>MBH.9.45<br>NS<br>SSP<br>SV<br>KT<br>AP.146 | 1000<br>263<br>1003<br>220<br>287<br>179<br>302<br>237<br>45 | <br>MY<br>Ś<br>MS<br>Y<br><br><br><br>C | |
| **vāyavī**<br><br><br>**vāyavyā** | Related to the wind; north-western | KMT<br>AP.299<br>MP.179<br>LP.2.27<br>MBH.9.45<br>BY<br>NS<br>SV | 1000<br>36<br>196<br>1003<br>220<br>72<br>287<br>302 | <br>G<br>M<br>Ś<br>MS<br>Y<br>Y | |
| **vāyasī** | Bird; crow | USP | 263 | MY | |
| **vāyuvegā**<br>**vāyivegikā**<br><br><br><br>**vāyuvegagā** | Having velocity of the wind | KMT<br>TS.16<br>AP.52<br>SSS<br>AP.145<br>JY<br>NS<br>H<br>KK | 1000<br>215<br>64<br>50<br>48<br>353<br>287<br>64<br>64 | <br>E<br>Y<br>BŚ<br>B<br>Y<br>Y<br>Y<br>Y | <br><br><br>ya |
| **vārāhī**<br><br>**varāhī** | Sow; *śakti* of Viṣṇu; plant; skanda mother; one of 7-8 mothers; plant* | MP.179<br>KMT<br>SP.4.1.45<br>KAP<br>MBH.9.45<br>JY<br>BY<br>NS<br>SSP<br>SV<br>KK<br>KT<br>SP.4.2.70<br>TS.13 | 196<br>1000<br>64<br>133<br>220<br>353<br>72<br>287<br>179<br>302<br>64<br>237<br>38<br>64 | M<br><br>Y<br>Y<br>MS<br>Y<br>Y<br>Y<br><br><br>Y | |
| **vārijā** | | KP.1.11 | 1013 | Q | |
| **vāridharā** | | LP.2.27 | 1003 | Ś | |
| **vāruṇī** | Liquor; western direction*; śakti* of Varuṇa | MP.179<br>TS.16<br>LP.2.27<br>KMT<br>MBH.9.45<br>NS<br>SV | 196<br>215<br>1003<br>1000<br>1000<br>220<br>287 | M<br>E<br>Ś<br><br>MS<br>Y | |
| **vārtālī** | | SP.4.2.72 | 91 | Ś | |
| **vāsacūrṇinī** | Mixing perfume | MP.179 | 196 | M | |
| **vāsanikā**<br>**vāsantī** | Maker of scent | USP<br>SSP | 263<br>179 | MY | |
| **vāsudevasamudbhavā** | Source of vasudevas | KP.1.11 | 1013 | Q | |
| **vāhanapriyā** | Fond of riding | KP.1.11 | 1013 | Q | |
| **vāhinī** | Army | LP.2.27 | 1003 | Ś | |
| **vikaṭananā**<br>**vikaṭānanā** | Horrible face | USP<br>SP.4.1.45 | 263<br>64 | MY<br>Y | |
| **vikaṭanāyikā** | | KMT | 1000 | | |
| **vikaṭalocanā** | Having huge; monstrous eyes | SP.4.1.45 | 64 | Y | |
| **vikaṭā** | Having unusual size or aspect; deformed | KMT<br>TS.16 | 1000<br>77 | <br>Y | v. vikaṭadaṃṣṭra |

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| | | LP.2.27<br>KAP<br>JY | 1003<br>133<br>353 | Ś<br>Y<br>Y | |
| **vikaṭāṅgī** | Of deformed limbs | LP.2.27 | 1003 | Ś | |
| **vikathanī** | Boasting | MBH.9.45 | 220 | MS | |
| **vikaraṇī** | Producing a change | LP.2.27 | 1003 | Ś | vikara |
| **vikarālā**<br>**vikarālī** | Formidable or dreadful; a courtesan | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **vikā** | | LP.2.27 | 1003 | Ś | |
| **vikāsinī** | Blossoming; blooming | MBH.9.45 | 220 | MS | |
| **vikṛtā**<br>**vikṛti** | Deformed; transfigured; misshaped child; abortion; disgust; aversion | AP.52<br>KP.1.11<br>SSP<br>TS.16<br>H | 64<br>1013<br>179<br>101<br>64 | Y<br>Q<br><br>YQ<br>Y | vikṛta |
| **vikṛtānanā** | Having deformed face | AP.52<br>H<br>KK | 64<br>64<br>64 | Y<br>Y<br>Y | vikṛtānana |
| **vighasā** | Rest of food | USP | 263 | MY | |
| **vicitragahanādhārā** | | KP.1.11 | 1013 | Q | |
| **vicitraratnamukuṭā** | Having a crown with different jewels | KP.1.11 | 1013 | Q | |
| **vicitrarūpā** | Having various forms | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **vicitrā** | Variegated; many fold; many colored | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **vicitrākṣī** | Having strangely colored eyes | KMT | 1000 | | |
| **vicitrāṅgī** | Having variegated limbs | KP.1.11 | 1013 | Q | |
| **vicitrikā** | Variegated | LP.2.27 | 1003 | Ś | |
| **viciṣṭā** | | KP.1.11 | 1013 | Q | |
| **vijayā**<br>**vijayāntikā** | Victory; triumph; superiority | AP.146<br>MP.179<br>USP<br>KMT<br>LP.2.27<br>SP.4.2.72<br>KAP<br>JY<br>BY<br>NS<br>SSP<br>AP.125<br>AP.52<br>DP<br>H<br>KK<br>KT<br>H | 64<br>196<br>263<br>1000<br>1003<br>91<br>133<br>353<br>72<br>287<br>179<br>32<br>64<br>64<br>64<br>64<br>237<br> | Y<br>M<br>MY<br><br>Ś<br>Ś<br>Y<br>Y<br>Y<br>Y<br><br>MY<br>Y<br>Y<br>Y<br>Y<br><br>D | |
| **vijñeyā** | One to be recognised | JY | 353 | Y | |
| **viṭī** | Yellow sanders | KMT | 1000 | | |
| **viḍambinī**<br>**viḍambā** | Imitating; copying; a double of | MP.179<br>TS.16 | 196<br>77 | M<br>Y | |
| **viḍalī** | Look biḍalī | H | 64 | Y | |
| **vittadā** | Wealth-giver; benefactor | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **vidagdhā** | Burned; consumed; decomposed | LP.2.27 | 1003 | Ś | |
| **vidārī** | | SSP | 179 | | |
| **vidipiṭā** | | LP.2.27 | 1003 | Ś | |
| **vidyā** | Knowledge; magic skill | KMT<br>LP.2.27<br>KP.1.11<br>SP.7.1.119<br>KAP<br>SSS<br>JY | 1000<br>1003<br>1013<br>64<br>133<br>50<br>353 | <br>Ś<br>Q<br>Y<br>Y<br>BŚ<br>Y | <br><br><br><br><br>ḷ |

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| | | NS<br>SV<br>KK<br>KT | 287<br>302<br>64<br>237 | Y<br><br>Y<br> | |
| **vidyādhārī** | Possessing the knowledge of magic formulae; class of mythical beings | KP.1.11<br>SV | 1013<br>302 | Q | |
| **vidyādharanirākṛtiḥ** | | KP.1.11 | 1013 | Q | |
| **vidyādharapriyā** | Fond of *vidyādharas* | KP.1.11 | 1013 | Q | |
| **vidyānāsā ? nāśā** | Destroying knowledge | LP.2.27 | 1003 | Ś | |
| **vidyāmayī**<br>**vidyātmikā** | Having nature of knowledge | KP.1.11<br>KT | 1013<br>237 | Q | |
| **vidyāvatī** | | | | A | |
| **vidyeśvarapriyā** | Fond of *vidyeśvaras* | KP.1.11 | 1013 | Q | |
| **vidyeśvarī** | Witch; lady of knowledge | LP.2.27 | 1003 | Ś | |
| **vidyujjihvā**<br><br><br><br><br><br><br><br><br>**vidyujihvā** | Having tongue like lightning | AP.52<br>AP.146<br>USP<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.1.2.30<br>SP.4.2.72<br>MBH.9.45<br>JY<br>NS<br>H<br>TS.13 | 64<br>64<br>263<br>1000<br>1003<br>1013<br>48<br>91<br>220<br>353<br>287<br>64<br>64 | Y<br>Y<br>MY<br><br>Ś<br>Q<br>MS<br>Ś<br>MS<br>Y<br>Y<br>Y<br>Y | v. viddyutjjihva |
| **vidyutā (vidrutā, KMT)** | Flaming; flashing; lightning; *apsarasa* | AP.146<br>KMT<br>LP.2.27<br>SSP | 64,45<br>1000<br>1003<br>179 | Y, C<br>Ś | Vidyuta |
| **vaidyutī** | Related to lightning | KP.1.11 | 1013 | Q | |
| **vidyutprabhā** | Flashing like lightning | SP.4.1.45 | 64 | Y | |
| **vidyunmālā** | Having a garland of flashes | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **vidyunmukhī** | Particular phenomenon in the sky | KMT<br>NS | 1000<br>287 | <br>Y | |
| **vidrutā** | Running away; moving to and fro | KMT | 1000 | | |
| **vidviṣā** | Hostile | USP | 263 | MY | |
| **vidharmā** | Wrong; injust | KP.1.11 | 1013 | Q | |
| **vidhānā** | Fate; destiny | LP.2.27 | 1003 | Ś | |
| **vidhāyinī** | Regulating; accomplishing | KAP | 133 | Y | |
| **vidhinā**<br>**vidhi** | | LP.2.27<br>SP.4.2.70 | 1003<br>38 | Ś | |
| **vidhṛti** | Separation; division; boundary; barrier | TS.16 | 77 | Y | |
| **vinatā** | Girl with bandy legs or hunchback; mother of Garuḍa | MP.179<br>KP.1.11 | 196<br>1013 | M<br>Q | |
| **vinayā**<br>**vinayavatī** | Leading away; separating; withdrawing | KP.1.11<br>JY1 | 1013<br>36 | Q | |
| **vinayapradā** | Giving discipline | KP.1.11 | 1013 | Q | |
| **vinādā** | Devoid of sound | LP.2.27 | 1003 | Ś | |
| **vināyakī**<br><br>**vaināyakī** | Taking away; removing; a class of demons; related to Ganeśa | KMT<br>LP.2.27<br>MP.179<br>SSS<br>AP.145 | 1000<br>1003<br>196<br>50<br>48 | <br>Ś<br>M<br>BŚ<br>B | vināyaka<br><br><br>ḍa |
| **vinduvelā** | Finding limit ? | AP.146 | 64 | Y | |
| **vindhyādhivāsinī**<br>**vindhyaparvatavāsinī**<br>**vindhyanivāsinī** | Living on the mountains Vindhya; form of Durgā | MP.13<br>KP.1.11<br>SP.5.3.198 | 110<br>1013<br>112 | P<br>Q<br>P | |
| **vinyagocarā** | Moving in different places | USP | 263 | MY | |
| **vipulā** | Large; extensive; great | MP.13<br>LP.2.27<br>SP.5.3.198<br>JY1 | 110<br>1003<br>112<br>36 | P<br>Ś<br>P | |

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| **vipulāntakā** | | LP.2.27 | 1003 | Ś | |
| **viprāśeṣā** | | LP.2.27 | 1003 | Ś | |
| **viprā** | Noble | JY1KSM | 36 | | |
| **vibhaktāṅgī** | | TS.16 | 101 | YQ | |
| **vibhāvajñā** | | KP.1.11 | 1013 | Q | |
| **vibhāvarī** | Brilliant; bright; deceiful woman | KP.1.11 | 1013 | Q | |
| **vibhīṣaṇā** | Terifying; frightening | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **vibhūti** | Penetrating; pervading; 8 *siddhis* | KMT<br>LP.2.27<br>SSP<br>SV | 1000<br>1003<br>179<br>302 | <br>Ś | |
| **vibhūṣanī** | Adorning or decorated | SSP | 179 | | |
| **vibhrājamānā** | Shining; bright | KP.1.11 | 1013 | Q | |
| **vimalā** | Stainless; spotless | AP.52<br>AP.146<br>MP.13<br>TS.16<br>KMT<br>LP.2.27<br>SP.5.3.198<br>KAP<br>SSP<br>SV<br>DP<br>H<br>KK | 64<br>64<br>110<br>77<br>1000<br>1003<br>112<br>133<br>179<br>302<br>64<br>64<br>64 | Y<br>Y<br>P<br>Y<br><br>Ś<br>P<br>Y<br><br><br>Y<br>Y<br>Y | |
| **vimānasthā** | Standing on celestial chariot | KP.1.11 | 1013 | Q | |
| **viyanmātā** | | KP.1.11 | 1013 | Q | |
| **viyanmūrttir** | In the form of sky-jewel=sun | KP.1.11 | 1013 | Q | |
| **viyogā** | Desjunction; separation | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **viraktā** | Discoloured; feeling excessive passion | KMT<br>LP.2.27<br>KP.1.11 | <br>1003<br>1013 | <br>Ś<br>Q | |
| **virāgā** | Passionless | TS.16 | 215 | E | |
| **virajā** | Clean; pure; free from menses | KMT<br>NS<br>JY1 | 1000<br>287<br>36 | <br>Y | |
| **virāmā** | Ugly? | LP.2.27 | 1003 | Ś | |
| **viruddhā** | restrained; unpleasant; stincky | KMT | 1000 | | |
| **virūpā**<br>**virūpiṇī** | Manyformed; ugly; monstrous | KMT<br>KP.1.11<br>JY | 1000<br>1013<br>353 | <br>Q<br>Y | virūpa |
| **virūpākṣī**<br>**virūpākṣā** | With ugly eyes | KMT<br>LP.2.27<br>TS.16<br>KP.1.11<br>AP.125<br>SP.4.2.70 | 1000<br>1003<br>77<br>1013<br>32<br>38 | <br>Ś<br>Y<br>Q<br>MY | virūpākṣa |
| **virocanā** | Shining | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **vilambikā** | Hanging down | TS.16 | 77 | Y | |
| **vilāsinī (KMT: visālinī)** | Shining; radiant; moving to and fro; sportive; playful; wanton | LP.2.27<br>SSP<br>JY1 | 1003<br>36 | Ś | |
| **viliṅgā** | Without marks; sexless | LP.2.27 | 1003 | Ś | |
| **vivāhanā** | Leading away; marrying | KP.1.11 | 1013 | Q | |
| **viśālā**<br><br><br>**viśālinī** | Broad; wide; large; powerful; *apsarasa* | MP.179<br>TS.16<br>LP.2.27<br>KMT<br>BY | 196<br>77<br>1003<br>1000<br>72 | M<br>Y<br>Ś<br><br>Y | |
| **viśālākṣī**<br>**visālākṣī ?** | Large-eyed | AP.52<br>AP.146 | 64<br>64 | Y | viśālākṣa |

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| | | MP.13<br>USP<br>KMT<br>SP.1.2.30<br>SP.5.3.198<br>MBH.9.45<br>SSS<br>NS<br>TS.16<br>H<br>SP.4.2.70 | 110<br>263<br>1000<br>48<br>112<br>220<br>104<br>287<br>101<br>64<br>38 | P<br>MY<br><br>MS<br>P<br>MS<br>BY<br>Y<br>YQ<br>Y | |
| **viśirā** | Headless? Having no veins? | MBH.9.45 | 220 | MS | |
| **viśokā** | Free from sorrow | MP.179<br>USP<br>KP.1.11<br>MBH.9.45 | 196<br>263<br>1013<br>220 | M<br>MY<br>Q<br>MS | |
| **viśvakāyā** | Embodying universe | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **viśvacī** | *apsarasa* | | | A | |
| **viśvaṁbharā** | All bearing; all sustaining | KP.1.11 | 1013 | Q | |
| **viśvatejinī** | Of universal splendour | KMT | 1000 | | |
| **viśvadharmiṇī** | Of universal law | KP.1.11 | 1013 | Q | |
| **viśvaprapañcā** | Spreading the universe | H | 64 | Y | |
| **viśvapramāthinī** | Curning universe | KP.1.11 | 1013 | Q | |
| **viśvabhujā** | | SP.4.2.70 | 38 | | |
| **viśvamukhī** | With face of everything; Pārvatī | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **viśvamūrtti** | Having all forms | KP.1.11<br>SSP | 1013<br>179 | Q | |
| **viśvayoni** | Source of universe | SV | 302 | | |
| **viśvarūpikā**<br>**viśvarūpiṇī**<br>**viśvarūpā** | Having all forms | AP.52<br>AP.146<br>KMT<br>LP.2.27<br>KP.1.11<br>SV<br>H<br>KK | 64<br>64<br>1000<br>1003<br>1013<br>179<br>64<br>64 | Y<br><br><br>Ś<br>Q<br><br>Y<br>Y | |
| **viśvaśecchānuvartinī** | Realising the will of the lord of universe | KP.1.11 | 1013 | Q | |
| **viśveśvareśvarī** | Mistress of lord of universe | KP.1.11 | 1013 | Q | |
| **viśvahārī** | World-destroyer | LP.2.27 | 1003 | Ś | |
| **viśvā** | Whole; entire; everything | MP.13<br>TS.16<br>SP.5.3.198<br>KT | 110<br>215<br>112<br>237 | P<br>E<br>P | |
| **viśvākṣī** | Having eyes all over; seeing everything | SSS | 104 | BY | |
| **viśvāmareśvareśānā** | | KP.1.11 | 1013 | Q | |
| **viśvāvasthā** | | KP.1.11 | 1013 | Q | |
| **viśvambharā** | | AP.146 | 45 | C | |
| **viśveśī** | Lady of the universe | JY | 353 | Y | |
| **viśveśvarī** | Lady of the universe; plant* | TS.16 | 215 | E | |
| **viṣamalocanā** | Having different eyes | SP.7.1.119 | 64 | Y | |
| **viṣartihā** | | LP.2.27 | 1003 | Ś | |
| **viṣalākṣī** | Having poisonous eyes | TS.16 | 77 | Y | |
| **viṣahārī**<br>**viṣabhakṣiṇī** | Removing venom; antidote | KMT<br>LP.2.27<br>KK | 1000<br>1003<br>64 | <br>Ś<br>Y | |
| **viṣantikā** | Antidotal | KMT | 1000 | | |
| **visaṭā** | | MP.179 | 196 | M | |
| **visaṅgā** | | KP.1.11 | 1013 | Q | |
| **visphuliṅgā** | Spark of fire | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **vihāyasī** | Atmosphere; sky | KP.1.11 | 1013 | Q | |
| **vihvalā** | Agitated; perturbed; dissressed; afflicted | LP.2.27 | 1003 | Ś | |

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| **vītarāgā** | Free from passion | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **vīnā/vīṇā** | River; driwing away; lute | KP.1.11 | 1013 | Q | |
| **vīpracitti** | | | | A | |
| **vīrā** | Adept; brave; hero; intoxicating beverage; plant* | KMT<br>USP<br>LP.2.27<br>KP.1.11<br>SSS<br>BY<br>SSP<br>SV<br>JY1 | 1000<br>263<br>1003<br>1013<br>104<br>72<br>179<br>302<br>36 | <br>MY<br>Ś<br>Q<br>BY<br>Y | |
| **vīranāyikā** | Lady of heroes | TS.16<br>NS | 215<br>287 | E<br>Y | |
| **vīrabhadrapriyā**<br>**vīrabhadrā** | Beloved of Vīrabhadra | KP.1.11<br>KK | 1013<br>64 | Q<br>Y | vīrabhadra |
| **vīravāhinī** | | TS.13 | 64 | Y | |
| **vīreśvarī** | Lady of heroes | KP.1.11 | 1013 | Q | |
| **vīryavatī** | Possessing vigour or might | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **vṛkananā** | Wolf-faced | KMT | 1000 | | |
| **vṛkodarī** | Wolf-bellied; having enormous appetite | KMT | 1000 | | v. vṛkodara |
| **vṛtanaghā** | One  who can conceal her nails? | USP | 263 | MY | |
| **vṛddhā**<br><br>**vṛddhi** | Growing; increasing;welfare; prosperity; swelling | MP.179<br>LP.2.27<br>KMT<br>USP<br>DP | 196<br>1003<br>1000<br>263<br>64 | M<br>Ś<br><br>MY<br>Y | |
| **vṛddhikāmā** | | MBH.9.45 | 220 | MS | |
| **vṛṣadaṃśā** | Strong toothed | USP | 263 | MY | |
| **vṛsānanā** | Bull-faced | SP.4.1.45 | 64 | Y | |
| **vṛṣanā** | Sprinkling; fertilising | USP | 263 | MY | |
| **vṛṣanāsikā** | Having bull nose | USP | 263 | MY | |
| **vṛsāsanagatā** | Riding a bull | KP.1.11 | 1013 | Q | |
| **vṛṣā** | Bull; any masculin animal; strong; potent | LP.2.27<br>KP.1.11<br>NS | 1003<br>1013<br>287 | Ś<br>Q<br>Y | vṛṣabha |
| **vṛṣṭikārī** | Producing rain; sprinkling; raining | TS.16 | 215 | E | |
| **vṛṣṭi** | Rain; shower | TS.16<br>LP.2.27<br>SV | 215<br>1003<br>302 | E<br>Ś | |
| **vegavatī** | Agitated; rapid; hasty; violent; leopard; monkey; drug | KMT<br>TS.16<br>LP.2.27 | 1000<br>215<br>1003 | <br>E<br>Ś | |
| **vegavāhinī** | Violently or very quickly moving | BY | 72 | Y | |
| **vegā** | Violent agitation; shock; jerk; stream; current; outburst; semen; class of demons | TS.16<br>LP.2.27 | 215<br>1003 | E<br>Ś | |
| **vegākhyā** | Called agitation | LP.2.27 | 1003 | Ś | |
| **veṇuviṇādharā** | Holding flute and viṇa; skanda mother | MBH.9.45 | 220 | MS | |
| **vetālī**<br><br>**vaitālī** | Ghost; spirit; goblin; vampire; esp. occupying dead body | KMT<br>USP<br>MP.179<br>SV<br>KK | 1000<br>263<br>196<br>302<br>64 | <br>MY<br>M<br><br>Y | |
| **vetālajananī** | Mother of *vetālas;* skanda mother | MBH.9.45 | 220 | MS | |
| **vetravāsinī** | Living in fresh sprouts or may be in a tube; plant* | NS | 287 | Y | |
| **vedamātā (corr. devamātā)** | Mother of Vedas | LP.2.27<br>KP.1.11<br>SP.5.3.198<br>KAP<br>BY | 1003<br>1013<br>112<br>133<br>72 | Ś<br>Q<br>P<br>Y<br>Y | |
| **vedarūpiṇī** | In the form of Vedas | KP.1.11 | 1013 | Q | |
| **vedavidyāprakāśinī** | Shining with the knowledge of Vedas | KP.1.11 | 1013 | Q | |

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| **vedavidyāvratasnātā** | One who has performed ablution after finishing one's vedic studies | KP.1.11 | 1013 | Q | |
| **vedavedāṅgapāragā** | Conversant with Vedas and Vedāṅgas | KP.1.11 | 1013 | Q | |
| **vedanādinyā?** | | AP.146 | 45 | C | |
| **vedavedinī** | Knowing the Vedas | KMT | 1000 | | |
| **vedaśaktir** | Power of Vedas | KP.1.11 | 1013 | Q | |
| **vedāṅgā** | Limb; auxil. to Vedas | LP.2.27 | 1003 | Ś | |
| **vedāntaviṣayāgatiḥ** | | KP.1.11 | 1013 | Q | |
| **vedārthā** | Sense of Vedas | SP.7.1.119 | 64 | Y | |
| **vedinī** | | AP.146 | 45 | c | |
| **vedhanī/vedhinī** | Piercing; making hole; possessing | JY | 353 | Y | |
| **veśyamadhyamā** | Prostitute | NS | 287 | Y | |
| **velā** | Boundary; end; occasion; interval | NS | 287 | Y | |
| **vaikārikā** | Modifying | LP.2.27 | 1003 | Ś | |
| **vaidehī** | Handsome; attendant in women's app. Related to Videha | KP.1.11 | 1013 | Q | |
| **vaidrumī** | Made of coral | SV | 302 | | |
| **vairāgyaiśvaryadharmātmā** | | KP.1.11 | 1013 | Q | |
| **vairāgyajñānaniratā** | | KP.1.11 | 1013 | Q | |
| **vairiñcī** | Belonging to Brahmā | KMT | | | |
| **vaivasvatī**<br>**yamyā** | Variant of the name of Vārahī | DP<br>H | 64 | Y<br>D | |
| **vaiśayā** | | USP | 263 | MY | |
| **vaiśvānarī** | Omnipresent; worshipped everywhere; *śakti* of Agni | KP.1.11 | 1013 | Q | |
| **vaiṣṇavī** | Mother; *śakti* of Viṣṇu; one of 7/8 mothers | MP.13<br>MP.179<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>KAP<br>MB.9.45<br>JY<br>NS<br>SSP<br>SV<br>DP<br>KK<br>KT<br>H<br>TS.13 | 110<br>196<br>1000<br>1003<br>1013<br>112<br>133<br>220<br>353<br>287<br>179<br>302<br>64<br>64<br>237<br><br>64 | P<br>M<br><br>Ś<br>Q<br>P<br>Y<br>MS<br>Y<br>Y<br><br><br>Y<br>Y<br><br>D<br>Y | |
| **vyaktā** | Manifested; visible; evident | KP.1.11 | 1013 | Q | |
| **vyaktāvyaktātmikā** | Having the nature of immanent and transcendent | KP.1.11 | 1013 | Q | |
| **vyaṅgāra** | Having no fire | LP.2.27 | 1003 | Ś | |
| **vyasanī** | Addiction; evil passion | NS | 287 | Y | |
| **vyāghramukhā** | Having the face of tiger | USP | 263 | MY | |
| **vyāghrī**<br>**vyāghriṇī** | Tiger | TS.16<br>BY<br>NS<br>TS.16 | 77<br>72<br>287<br>101 | Y<br>Y<br>Y<br>Y | |
| **vyāttāsyā** | | SP.4.1.45 | 64 | Y | |
| **vyānanāmā** | Bent down | LP.2.27 | 1003 | Ś | |
| **vyānī** | | KMT | 1000 | | |
| **vyāpikī** | Pervading | TS.16 | 215 | E | |
| **vyāpinī** | Reaching through; pervading; covering; spreading everywhere | KMT<br>KP.1.11<br>SV<br>KT<br>JY1 | 1000<br>1013<br>302<br>237<br>36 | <br>Q | |
| **vyāptā** | Pervaded | KP.1.11 | 1013 | Q | |
| **vyāptiḥ** | Aquisition; attainment; accomplishment | KP.1.11 | 1013 | Q | |

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| **vyāptikāntā** | Fond of attainment | TS.16 | 215 | E | |
| **vyomākarā** | | SV | 302 | | |
| **vyomacāriṇī**<br>**vyomacārī (vyomanī in KMT)** | Bird; god; moving in the ether; name of the goddess in Krama | MP.179<br>LP.2.27 | 196<br>1003 | M<br>Ś | |
| **vyomanilayā** | Residing in the sky | KP.1.11 | 1013 | Q | |
| **vyomanī** | Ether | KMT | 1000 | | |
| **vyomamālinī** | With garland of ether? Ether syllable | KMT | 1000 | | |
| **vyomamūrttir** | In the form of ether | KP.1.11 | 1013 | Q | |
| **vyomarūpā** | In the form of ether | KMT<br>LP.2.27<br>SV<br>KP | 1000<br>1003<br>302<br>237 | <br>Ś | |
| **vyomalakṣmīḥ** | | KP.1.11 | 1013 | Q | |
| **vyomalayā** | Melting in ether ? | KP.1.11 | 1013 | Q | |
| **vyomavyāpī** | Pervading ether | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **vyomavegā** | | JY1KSM | 36 | | |
| **vyomaśaktiḥ** | Power of ether | KP.1.11 | 1013 | Q | |
| **vyomādhārā** | Creator of ether | KP.1.11 | 1013 | Q | |
| **vyominī** | One of 10 horses of the moon | SV | 302 | | |
| **vyomaikācharaṇā** | Going alone in the sky | SP.4.1.45 | 64 | Y | |
| **śakalā** | Chip; fragment; log; piece | KP.1.11 | 1013 | Q | |
| **śakunī** | Bird; evil demon causing deseases | MP.179<br>USP<br>KMT<br>MBH.9.45 | 196<br>263<br>1000<br>220 | M<br>MY<br><br>MS | |
| **śakti**<br>**śaktī** | Power; ability; strength; might; effort; energy; capability; spear; lance; dart; power of word | MP.13<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>JY<br>DP | 110<br>1000<br>1003<br>1013<br>112<br>353<br>64 | P<br><br>Ś<br>Q<br>P<br>Y<br>Y | |
| **śaktikā**<br>**(śakti ca)** | Small *śakti* | LP.2.27<br>KMT | 1003 | Ś | |
| **śaktigarbhā**<br>**(garbhiṇī)** | Womb of power | LP.2.27<br>KMT | 1003 | Ś | |
| **śakticakrapravartikā** | Moving the circle of powers | KP.1.11 | 1013 | Q | |
| **śaktidhāriṇī** | Holding lance ? | SP.5.3.198 | 112 | P | |
| **śaktimālinī** | With a garland of powers | KMT | 1000 | | |
| **śaktirūpā** | In the form of power | KMT | 1000 | | |
| **śaktividyā** | Knowledge of power | KMT | 1000 | | |
| **śakrāsanagatā** | Enthroned | KP.1.11 | 1013 | Q | |
| **śakrī**<br>**śākrī** | Cloud; thunderbolt; elephant; mountain; Related or belonging to Indra | KP.1.11<br>MP.179 | 1013<br>196 | Q<br>M | |
| **śaṃśā** | Recitation; invocation | SSS | 104 | BY | |
| **śaṁkarārddhaśarīriṇī** | Occupying half body of Śiva | KP.1.11 | 1013 | Q | |
| **śaṅkarapriyā** | Beloved of Śiva | SP.7.1.119 | 64 | Y | |
| **śaṅkarī /śāṃkarī**<br><br>**śāṅkarī** | Plant; wife of Śiva;<br>Related or belonging to Śiva | MP.179<br>KP.1.11<br>KAP<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>NS<br>TS.13 | 196<br>1013<br>133<br>1003<br>1013<br>112<br>287<br>64 | M<br>Q<br>Y<br>Ś<br>Q<br>P<br>Y<br>Y | |
| **śaṁkarecchānuvartinī** | Exerting the will of Śiva | KP.1.11 | 1013 | Q | |
| **śaṅkukarṇī** | Having pointed ears; skanda mother | MP.179 | 196 | M | śaṅkukarna/śank hukarṇa |
| **śaṅkhacakragadādharā** | Having noose; conch and discus | KP.1.11 | 1013 | Q | |
| **śaṅkhā** | Shell; conch; demon dangerous for children | USP<br>LP.2.27 | 263<br>1003 | MY<br>Ś | śaṅkha |
| **śaṅkhakumbhasvanā** | Sounding like conch and pots; skanda | MBH.9.45 | 220 | MS | |

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| | mother | | | | |
| **śaṅkhikā** | Having a conch | KMT | 1000 | | |
| **śaṅkhinī** | Mother of pearl; class of women | MP.179<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.4.2.72<br>BY<br>SV | 196<br>1000<br>1003<br>1013<br>91<br>72<br>302 | M<br><br>Ś<br>Q<br>Ś<br>Y | |
| **śāṅḥinī** | | MP.179 | 196 | M | |
| **śaṅkīnī** | | LP.2.27 | 1003 | Ś | |
| **śacī** | Help; aid; skill; dexterity; eloquence | KMT<br>KP.1.11<br>BY<br>SSP<br>SV | 1000<br>1013<br>72<br>179<br>302 | <br>Q<br>Y | |
| **śataghaṭā** | 100 headed | MBH.9.45 | 220 | MS | |
| **śataghaṇṭā** | Special spear; 100 bells; skanda mother | USP<br>SP.1.2.30<br>MBH.9.45 | 263<br>48<br>220 | MY<br>MS<br>MS | |
| **śatadhāmā** | | JY | 353 | Y | |
| **śatanetrā** | Plant; 100 eyed | USP | 263 | MY | śatāksa |
| **śatarapriyā** | Loving vedic songs | KP.1.11 | 1013 | Q | |
| **śatarūpā** | 100 formed; great *yoginī* | KP.1.11 | 1013 | Q | |
| **śatānandā** | Delighting hindreds; skanda mother | MP.179<br>USP<br>MBH.9.45 | 196<br>263<br>220 | M<br>MY<br>MS | |
| **śatāvarttā** | | KP.1.11 | 1013 | Q | |
| **śatodarī**<br>**śatodaryā** | Having 100 bellies; spell recited over weapons; skanda mother | USP<br>TS.16<br>MBH.9.45 | 263<br>77<br>220 | MY<br>Y<br>MS | |
| **śatolūkamukhī**<br><br>**śaśolukamukhī** | Having face like 100 owls ?<br>Having face like an owl or hare | SP.1.2.30<br>MBH.9.45<br>USP | 48<br>220<br>263 | MS<br>MS<br>MY | |
| **śatolūkhalamekhalā** | Having girdle of 100 wooden mortars | SP.1.2.30<br>MBH.9.45 | 48<br>220 | MS<br>MS | |
| **śatrukārikā** | | SSP<br>SV | 179 | | |
| **śatruñjayā** | Destroyer of enemies; skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **śaṭhālā** | Wicked; malignant | NS | 287 | Y | |
| **śadabhūṣitā** | | JY | 353 | Y | |
| **śabarī**<br>**śabarā**<br>**śāvarā** | Variegated; brindled; related or belonging to a mountain tribe | KMT<br>LP.2.27<br>NS<br>H | 1000<br>1003<br>287<br>64 | <br>Ś<br>Y<br>Y | |
| **śabdadevī** | Goddess of sound | KMT<br>SV | 1000<br>302 | | |
| **śabdaniṣṭha** | Emitting sound | TS.16 | 215 | E | |
| **śabdamayī** | Having nature of the sound | KP.1.11 | 1013 | Q | |
| **śabdayoniḥ** | Source of sound | KP.1.11 | 1013 | Q | |
| **śabdā** | Sound; noise; tone; note | LP.2.27 | 1003 | Ś | |
| **śambhavī** | | KT | 237 | | |
| **śaṁbhuvāmā** | Left part of Śiva | KP.1.11 | 1013 | Q | |
| **śaradā**<br>**śāradā** | Autumn | KAP<br>KP.1.11 | 133<br>1013 | Y<br>Q | |
| **śaraṇyā** | | DP | 64 | Y | |
| **śarabhī**<br>**śalabhī** | Female of mythical animal | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **śarabhānā** | | JY | 353 | Y | |
| **śarabhānanā**<br>**śalabhāmukhī** | With a face of Śarabha | SP.4.1.45<br>SP.1.2.30 | 64<br>48 | Y<br>MS | |
| **śaralī** | Honest; correct; a tree | SSP | 179 | | |
| **śarāśanā** | Having the arrows like thunderbolts | SP.4.2.72 | 91 | Ś | |

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| **śarvā** | Killing people with arrows | SP.7.1.119 | 64 | Y | |
| **śarvāṇī** | Wife of Śiva | KP.1.11 | 1013 | Q | |
| **śavāsanā** | Sitting on dead body | KP.1.11 | 1013 | Q | |
| **śavahastā** | Dead hand | SP.4.1.45 | 64 | Y | |
| **śavirā** | | JY | 353 | Y | |
| **śaśakā** | Hare | LP.2.27 | 1003 | Ś | |
| **śaśinī** | Containing hare; moon | KMT<br>JY<br>BY<br>KT<br>AP.146 | 1000<br>353<br>72<br>237<br>45 | <br>Y<br>Y<br><br>C | |
| **śaśidhāriṇī** | Holding a moon | KT | 237 | | |
| **śaśirekhā** | Moon-streak; digit of the moon | KMT<br>JY1 | 1000<br>36 | | |
| **śaśīprabhā** | Shining like moon | USP<br>KP.1.11 | 263<br>1013 | MY<br>Q | |
| **śaśvatī** | Endless; countless; perpetual | SV | 302 | | |
| **śaṣpahārikā** | Eating grass? | KMT | 1000 | | |
| **śastā** | Prased; cut down; slaughtered | LP.2.27 | 1003 | Ś | |
| **śāstrajīvī** | | KT | 237 | | |
| **śākaṃbharī**<br>**śakāmbarī** | Herb-nourishing; Durgā | SP.4.2.72<br>KAP | 91<br>133 | Ś<br>Y | |
| **śākinī** | Class of *yoginīs;*<br>helpful or powerful | KMT<br>LP.2.27<br>JY<br>BY<br>NS<br>KK<br>KT | 1000<br>1003<br>353<br>72<br>287<br>64<br>237 | <br>Ś<br>Y<br>Y<br>Y<br>Y<br> | |
| **śākodarī** | With belly filled with vegetables? | KMT | 1000 | | |
| **śāntamānasā** | Free from passions; with pacified mind | KP.1.11 | 1013 | Q | |
| **śāntā** | Appeased; pacified; gentle; mild;<br>friendly; stopped; extinquished;<br>deceased; dead; departed | KMT<br>TS.16<br>LP.2.27<br>KP.1.11<br>KAP<br>SV | 1000<br>215<br>1003<br>1013<br>133<br>302 | <br>E<br>Ś<br>Q<br>Y<br> | |
| **śāntātītā**<br>**śāntyatītā** | Higher than *śānta* level | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **śāntikarī** | Pacifying | SP.7.1.119<br>SV | 64<br>302 | Y<br> | |
| **śāntikā** | Appeasing; averting evil | MP.179 | 196 | M | |
| **śāntābhā** | | KMT | 1000 | | |
| **śāntavigrahā** | | KP.1.11 | 1013 | Q | |
| **śānti**<br><br><br><br><br><br>**śantī** | Tranqulity; peace; quiet; averting of pain;<br>pause; interruption; peace; welfare;<br>prosperity; destruction; end; final rest;<br>death; mother of the world | KMT<br>TS.16<br>KP.1.11<br>KAP<br>SSS<br>AP.145<br>USP<br>JY<br>SSP<br>SV<br>DP<br>KT | 1000<br>215<br>1013<br>133<br>50<br>48<br>263<br>353<br>179<br>302<br>64<br>237 | <br>E<br>Q<br>Y<br>BŚ<br>B<br>MY<br>Y<br><br><br>Y<br> | <br><br><br><br>ḷḷ |
| **śāntidā** | Causing peace | KP.1.11 | 1013 | Q | |
| **śāntipuṣṭikarī** | Giving peace and prosperity | KMT | 1000 | | |
| **śāntivarddhinī** | Receptacle of peace | KP.1.11 | 1013 | Q | |
| **śābarā** | Tribal woman | JY | 353 | Y | |
| **śāmbarī (savarī, KMT)** | A kind of deer; sorceress | LP.2.27 | 1003 | Ś | |
| **śāmbavī** | Dealer of shells ? | SP.7.1.119 | 64 | Y | |
| **śāmbhavī** | Related to Śambhu | SV | 302 | | |
| **śāradā** | | KT | 237 | | |
| **śālā** | Tree; house; *rākṣasī;* plant* | LP.2.27 | 1003 | Ś | |

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| **śālinī** | Humiliating; abusing | KMT | | | |
| **śāśvatī/sattvikī**<br>**śāśvatā** | Eternal; perpetual | AP.146<br>TS.16<br>KP.1.11 | 64<br>77<br>1013 | Y<br>Y<br>Q | |
| **śāśvatasthānavāsinī** | Dwelling in eternal place | KP.1.11 | 1013 | Q | |
| **śāsanā** | Punisher | KMT | 1000 | | |
| **śāstrī**<br>**śāṣṭrī** | Chastiser; punisher | KP.1.11<br>SSP | 1013 | Q | |
| **śāstrayoniḥ** | Source of śāstra | KP.1.11 | 1013 | Q | |
| **śikharā** | Pointed; summit; edge; end | LP.2.27 | 1003 | Ś | |
| **śikhāśikhī** | Top of head of peacock? Top of exitement? | KMT | 1000 | | |
| **śikhīcaṇḍī** | | SP.4.3.70 | 38 | | |
| **śikhinikā**<br>**śikhī** | Related to the top of the head | USP<br>JY | 263<br>353 | MY<br>Y | |
| **śikhivaktrā** | Peacock-faced | USP | 263 | MY | |
| **śikhivāhinī** | Having peacock for the vehicle | KMT<br>SSS<br>AP.145 | 1000<br>50<br>48 | <br>BŚ<br>B | <br>va |
| **śirohārī** | Destroyer of head? | KMT | 1000 | | |
| **śilpī** | Artisan | KT | 237 | | |
| **śivakāriṇī** | Durgā; causing happiness | MP.13 | 110 | P | |
| **śivajñānasvarūpiṇī** | | KP.1.11 | 1013 | Q | |
| **śivapriyā** | Beloved of Śiva | KP.1.11 | 1013 | Q | |
| **śivayikā** | Having nature of Śiva | KMT | 1000 | | |
| **śivā** | Goddess; *śakti* of Śiva; final emancipation; plant* | MP.179<br>USP<br>TS.16<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.7.1.119<br>KAP<br>SSS<br>AP.145<br>JY<br>BY<br>SV<br>DP<br>KT<br>AP.146 | 196<br>263<br>215<br>1000<br>1003<br>1013<br>64<br>133<br>50<br>48<br>353<br>72<br>302<br>64<br>237<br>45 | M<br>MY<br>E<br><br>Ś<br>Q<br>Y<br>Y<br>BŚY<br>B<br>Y<br>Y<br>Y<br><br>C | <br><br><br><br><br><br><br><br>ga |
| **śivākhyā** | Called Śivā | KP.1.11 | 1013 | Q | |
| **śivātmā** | Soul of Śiva | KP.1.11 | 1013 | Q | |
| **śivādūtī**<br>**śivadūtī** | Messenger of Śiva/ā | MP.179<br>SP.7.1.119<br>KAP<br>DP<br>SP.4.2.70 | 196<br>64<br>133<br>64<br>38 | M<br>Y<br>Y<br>Y | śivadūta |
| **śivādyoṣā** | | LP.2.27 | 1003 | Ś | |
| **śivādhārā** | | SV | 302 | | |
| **śivānandā** | Śiva’s joy | MP.13<br>KP.1.11 | 110<br>1013 | P<br>Q | |
| **śivā'mṛtā** | Nectar of Śiva | KP.1.11 | 1013 | Q | |
| **śivārāvā** | | SP.4.1.45<br>SP.4.2.72 | 64<br>91 | Y<br>Ś | |
| **śivarūpiṇī** | Having form of Śiva | DP | 64 | Y | |
| **śivāśivā** | Peaceful and not; auspicious and not | LP.2.27 | 1003 | Ś | |
| **śivodayā** | Arising from Śiva | KP.1.11 | 1013 | Q | |
| **śiśughnī**<br>**śiśunāśanī** | Killer of children; plant* | SP.4.1.45<br>KMT | 64<br>1000 | Y | |
| **śiśumāramukhī** | Dolphin-faced; skanda mother | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **śiśuvaktrā** | With childish face ? Vulva ? | AP.52 | 64 | Y | |
| **śiṣṭāśiṣṭaprapūjitā** | Worshipped by learned and ignorant | KP.1.11 | 1013 | Q | |

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| **śiṣṭeṣṭā** | Of excellent conduct | KP.1.11 | 1013 | Q | |
| **śīkarā** | Drizzle; spray; mist | KMT | 1000 | | |
| **śīghravegā** | Speedy and violent | TS.16 | 101 | YQ | |
| **śīlā** | Morality | KMT<br>USP<br>LP.2.27 | 1000<br>263<br>1003 | <br>MY<br>Ś | |
| **śukavaktrā** | Parrot-faced | USP | 263 | MY | |
| **śukodarī** | Having belly of parrot | SSS | 104 | BY | |
| **śukī** | Female parrot | SP.4.1.45<br>SP.4.2.72 | 64<br>91 | Y<br>Ś | |
| **śukradevī** | Goddess of essence; semen | KMT | 1000 | | |
| **śukrā** | Bright; splendid; pure; essence; semen | KMT<br>LP.2.27<br>SSS | 1000<br>1003<br>104 | <br>Ś<br>BŚ | |
| **śuklā** | White; pure; spotless | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **śuklābhā** | Wearing white | LP.2.27 | 1003 | Ś | |
| **śuklagaurā** | White-yellow | TS.16 | 101 | YQ | |
| **śuṇḍinī** | Alcool-seller; prostitute; trunk of elephant | NS | 287 | Y | |
| **śuddhakulodbhavā** | | KP.1.11 | 1013 | Q | |
| **śuddhi**<br><br><br>**śuddhā** | Cleansed; pure; clean; faultless; purification; purity | MP.13<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.7.1.119 | 110<br>1000<br>1003<br>1013<br>64 | P<br><br>Ś<br>Q<br>Y | |
| **śuddhocchiṣṭā** | Purifying the rests | LP.2.27 | 1003 | Ś | |
| **śubhaṃkarī**<br>**subhaṅkarī** | Embellishing | KMT<br>LP.2.27<br>NS | <br>1003<br>287 | <br>Ś<br>Y | |
| **śubhadā** | Giving beauty; fig tree | LP.2.27 | 1003 | Ś | |
| **śubhadānanā** | Beautiful; with a face giving beauty | KMT | 1000 | | |
| **śubhavaktrā** | Having auspicious face; skanda mother | MBH.9.45 | 220 | MS | |
| **śubhā** | Splendid; beautiful | MP.179<br>TS.16<br>LP.2.27<br>JY<br>SV | 196<br>215<br>1003<br>353<br>302 | M<br>E<br>Ś<br>Y | |
| **śubhākṣī** | Having beautiful eyes | SSS | 104 | BY | |
| **śubhānandā** | Pure joy; Pārvatī | SP.4.2.72 | 91 | Ś | |
| **śubhānanā** | Good looking | KMT<br>LP.2.27<br>SP.4.2.72 | 1000<br>1003<br>91 | <br>Ś<br>Ś | |
| **śubhodayā** | Rising of smth. Auspicious | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **śubhrā** | Shining; radiant; beautiful | KMT | 1000 | | |
| **śumbhāriḥ** | | KP.1.11 | 1013 | Q | |
| **śuṣkarevatī** | Dried; emancieted; female demon inimical to children | MP.179<br>KMT<br>LP.2.27<br>AP.125 | 196<br>1000<br>1003<br>32 | M<br><br>Ś<br>MY | |
| **śuṣkā** | Dry; emanciated; fruitless | KMT | 1000 | | |
| **śuṣkakāyā**<br>**śuṣkāṅgā** | Having dry body | AP.125<br>KK | 32<br>64 | MY<br>Y | |
| **śuṣkodarī** | With emanciated; dry stomach | SP.4.1.45 | 64 | Y | |
| **śuṣkagatrā** | Having dry body | TS.16 | 101 | YQ | |
| **śuṣkastanī** | Having dry breasts | TS.16 | 101 | YQ | |
| **śuṣkatuṇḍā** | Having dry face | NS | 287 | Y | |
| **śūkarī** | Female pig | NS | 287 | Y | |
| **śūnyā** | Empty; void; vacuity; non-existence | KP.1.11 | 1013 | Q | |
| **śūnyālayā** | Empty or deserted house | SP.1.2.30 | 48 | MS | |
| **śūlinī** | Having trident | KMT<br>KAP | 1000<br>133 | <br>Y | |
| **śūlapatrā** | A kind of grass; holding trident | JY | 353 | Y | |

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| **śūleśvarī** | Durgā; lady of stake; trident | SP.5.3.198 | 112 | P | |
| **śṛṅkhalā** | Chain; fetter | JY<br>BY | 353<br>72 | Y<br>Y | |
| **śṛṅgāṭā** | Plant;* triangle; meeting of 3 roads | KMT | 1000 | | |
| **śeṣā** | Leaving; reainder; residue; finish; result; death; destruction; serpent with 1000 hoods; limit | USP<br>NS<br>SV<br>TS.16 | 263<br>287<br>302<br>101 | MY<br>Y<br><br>YQ | |
| **śeṣadevatā** | Divine serpent; deity forming a limit | KP.1.11 | 1013 | Q | |
| **śeṣāṇā** | Related to the serpent; border; limit | JY | 353 | Y | |
| **śailajā** | Mountain or stone-born | TS.16 | 215 | E | |
| **śailamukhī** | Stone-faced ? | MP.179 | 196 | M | |
| **śaileśvarī** | Lady of mountains | SP.4.2.70 | 38 | | |
| **śaivāmṛtātmikā** | Having the nature of nectar of Śiva | KMT | 1000 | | |
| **śokanāśinī** | Destroying pain; troubles | KP.1.11 | 1013 | Q | |
| **śokavatī** | Sorrowful | KMT | 1000 | | |
| **śokavardhanī**<br>**śokavardhinī** | Increasing troubles | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **śokā** | Burning; hot; flame; trouble; pain | KMT | 1000 | | |
| **śocyā** | | SV | 302 | | |
| **śoṇā** | Red; crimsom; purple; blood | LP.2.27 | 1003 | Ś | |
| **śoṇitābhā** | Shining red | JY | 353 | Y | |
| **śobhā** | Bright; brilliant; handsome | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **śobhanā/ī** | Bright; brilliant; handsome; beautifying | SP.7.1.119<br>MBH.9.45<br>LP.2.27 | 64<br>220<br>1003 | Y<br>MS<br>Ś | |
| **śoṣaṇī**<br>**śoṣaṇā**<br><br>**śoṣiṇī** | Drying up; dessicating; destroying | KMT<br>LP.2.27<br>SP.4.1.45<br>LP.2.27 | 1000<br>1003<br>64<br>1103 | <br>Ś<br>Y<br>Ś | |
| **śauṇḍī** | Tribe; drunk; intoxicated; selling liquor | JY<br>KT | 353<br>237 | Y | |
| **śaunavā** | | JY | 353 | Y | |
| **śyāmā**<br>**śyāmāṅgā**<br>**śyāmavarṇā** | Black; dark; plant;* woman who achieved puberty but didn't give birth yet | MP.179<br>TS.16<br>SV | 196<br>215<br>302 | M<br>EYQ | |
| **śyenavaktrā** | Falcon or eagle faced | USP | 263 | MY | |
| **śyenī** | Falcon; eagle; bird of prey | SP.4.1.45<br>SV | 64<br>302 | Y | śyenajit |
| **śravaṇāntasthā** | | KMT | 1000 | | |
| **śraddhā** | | | | MW | |
| **śrī** | Light; lustre; glory beauty; good luck; auspiciousness; success; power; might; symbol of royalty | KP.1.11<br>DP<br>KT | 1013<br>64<br>237 | Q<br>Y | |
| **śrīkarī** | Causing good | KP.1.11 | 1013 | Q | |
| **śrīkāmā** | | KAP | 133 | Y | |
| **śrīphalā** | Bilva tree | KP.1.11 | 1013 | Q | |
| **śrībalā** | Sacred power | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **śrībhadrā** | Plant; serpent demon; goddess | LP.2.27 | 1003 | Ś | |
| **śrīdaṇḍī** | Sacred staff | AP.299 | 36 | G | |
| **śrīdevī** | Lakṣmī | LP.2.27 | 1003 | Ś | |
| **śrīdharā** | Possessor of fortune | KP.1.11 | 1013 | Q | |
| **śrīnivāsā** | Abode of Śrī | KP.1.11 | 1013 | Q | |
| **śrībindunetragā** | | KMT | 1000 | | |
| **śrīmatī** | Rādhā? Beautiful; charming; eminent; prosperous | USP<br>KP.1.11<br>MBH.9.45 | 263<br>1013<br>220 | MY<br>Q<br>MS | |
| **śriyā** | Prosperity; happiness | TS.16<br>JY | 215<br>353 | E<br>Y | |
| **śrīranantorasi sthitā** | | KP.1.11 | 1013 | Q | |
| **śrīśa** | | KP.1.11 | 1013 | Q | |
| **śrīsaṃpuṭā** | | JY | 353 | Y | |

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| **śrīhārikā** | | KMT | 1000 | | |
| **śruti** | Hearing; listening; sacred knowledge | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **śreṣṭhā** | Most beautiful | TS.16<br>LP.2.27 | 215<br>1003 | E<br>Ś | |
| **śrotrikā** | Realated to listening; hearing | KMT | 1000 | | |
| **śvadaṃṣṭrā** | Dog-toothed | SP.4.1.45 | 64 | Y | |
| **śvanā** | Female dog | NS | 287 | Y | |
| **śvapacī** | Dog-cooker | KT | 237 | | |
| **śvetā** | White; bright; plant* | USP<br>LP.2.27<br>MBH.9.45<br>SSP<br>KT<br>H | 263<br>1003<br>220<br>179<br>237 | MY<br>Ś<br>MS<br><br><br>D | |
| **ṣaḍaṅgulā** | 6 fingers-lenth? | LP.2.27 | 1003 | Ś | |
| **ṣaḍūrmiparivarjitā** | Devoid of 6 waves of existence | KP.1.11 | 1013 | Q | |
| **ṣaḍdhvaparivarttikā** | | KP.1.11 | 1013 | Q | |
| **ṣaḍānanā** | Six-faced | SP.4.2.72 | 91 | Ś | ṣaḍāsya |
| **ṣaṣṭī/ ṣaṣṭhī**<br>**ṣaṣṭhā** | 6th lunar day; demon harrassing child the 6th night agfter birth | USP<br>JY | 263<br>353 | MY<br>Y | |
| **sakalā** | Consisting of parts | KP.1.11 | 1013 | Q | |
| **sakulā** | Belonging to family | LP.2.27 | 1003 | Ś | |
| **sakṛdvibhāvitā** | | KP.1.11 | 1013 | Q | |
| **sakhī=sarvarthaśādhikā** | Friend | SV | 302 | | |
| **sacī** | | | | A | |
| **saṃkarṣaṇī** | Attracting into herself; swallowing | MP.179<br>KP.1.11 | 196<br>1013 | M<br>Q | |
| **saṁkalpasiddhā** | Perfect in sacrificial rituals | KP.1.11 | 1013 | Q | |
| **saṃkārikā** | Active; energetic | MBH.9.45 | 220 | MS | |
| **saṃkhyā** | Counting; summing | KP.1.11<br>SP.7.1.119 | 1013<br>64 | Q<br>Y | |
| **saṅgā** | Coming together; war; sticking; clining | LP.2.27 | 1003 | Ś | |
| **saṃgamā** | Meeting; coming together; confluence | MP.179 | 196 | M | |
| **saṃtoṣā** | Satisfied | TS.16 | 77 | Y | |
| **saṃdohā** | Milking together; enjoyment | NS | 287 | Y | |
| **sandhivarjitā** | Without junctions | KP.1.11 | 1013 | Q | |
| **sandhyā** | Union; junction for worship | KP.1.11 | 1013 | Q | |
| **saṃparkāḍhyā** | Rich in contacts; junctions | TS.16 | 215 | E | |
| **saṃpūrṇamaṇḍalā** | Filling the circle | JY | 353 | Y | |
| **saṃbarā** | Brinning together; supporting | AP.52 | 64 | Y | |
| **saṃbhaṭā** | | MP.179 | 196 | M | |
| **saṃbhūti** | Mother of the world | | | | |
| **saṃyogā** | Conjunction; combinaion; absorption | KMT | 1000 | | |
| **saṁvatsarārūḍhā** | | KP.1.11 | 1013 | Q | |
| **saṃvarā** | Keeping back; stopping | TS.16 | 77 | Y | |
| **saṁvit** | Consciousness; intellect | KP.1.11 | 1013 | Q | |
| **saṁsārapārā** | Higher than transmigration | KP.1.11 | 1013 | Q | |
| **saṃsāraparivārttakā** | Turning the wheel of mundane existence | KP.1.11 | 1013 | Q | |
| **saṁsāratāriṇī** | Saviour from existence | KP.1.11 | 1013 | Q | |
| **saṁsārayoni** | Source of the world | KP.1.11 | 1013 | Q | |
| **saṃstārī** | Bed; couch; extension; spreading | KMT | 1000 | | |
| **saṃhārā**<br>**saṃhārikā**<br><br>**saṃhārī** | Bringing together; end; destruction; conclusion; all-destroying | LP.2.27<br>KMT<br>USP<br>KMT<br>SSS<br>AP.145<br>AP.125 | 1003<br>1000<br>263<br>1003<br>50<br>48<br>32 | Ś<br><br>MY<br>Ś<br>BŚ<br>B<br>MY | <br><br><br><br>kṣa |
| **saṁharṣaṇasamutpattir** | | KP.1.11 | 1013 | Q | |
| **sañjīvanī** | Making alive; antidote | SSS<br>AP.145 | 50<br>48 | B<br>B | aḥ |
| **satī** | Good woman; a lady performed *satī;* | USP<br>LP.2.27 | 263<br>1003 | MY | |

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| | mother of the world | JY<br>SV<br>KT | 353<br>302<br>237 | Ś<br>Y | |
| **satkriyā** | Doing good; hospitable | KP.1.11 | 1013 | Q | |
| **sattvaśuddhikarī** | Making clean and truthful | KP.1.11 | 1013 | Q | |
| **sattvasthā** | Resorted to *sattva* | KP.1.11 | 1013 | Q | |
| **satpratiṣṭhā** | Grounded in truth | KP.1.11 | 1013 | Q | |
| **satyadevatā** | Shining with truth | KP.1.11 | 1013 | Q | |
| **satyabhāmā** | Having true lustre | LP.2.27 | 1003 | Ś | |
| **satyamātrā** | | KP.1.11 | 1013 | Q | |
| **satyavatī** | Truthful | LP.2.27 | 1003 | Ś | |
| **satyavādinī** | Truthful | MP.13<br>SP.5.3.198 | 110<br>112 | P<br>P | |
| **satyasaṁdhā** | Keeping one's promise | KP.1.11 | 1013 | Q | |
| **satyā** | True; real; actual; truthful; faithful; pure; good; successful; vow; promise | KP.1.11<br>JY | 1013<br>353 | Q<br>Y | |
| **sadā** | Eternal | SP.1.2.30 | 48 | MS | |
| **sadākīrtiḥ** | Ever glorious | KP.1.11 | 1013 | Q | |
| **sadānandā** | Ever joyful | KP.1.11 | 1013 | Q | |
| **sadāśivā** | Always auspicious | KP.1.11<br>SSP | 1013<br>179 | Q | |
| **sadāhāsā** | Ever laughing | MP.179 | 196 | M | |
| **sadyapratyayakārakā** | | NS | 287 | Y | |
| **sadyasiddhikarī** | Immediatety giving *siddhis* | NS | 287 | Y | |
| **sadyasiddhipradāyikā** | Immediatety giving *siddhis* | NS | 287 | Y | |
| **sanakā** | | USP | 263 | MY | |
| **sanātanā/ī** | Eternal perpetual | TS.16<br>KP.1.11 | 77<br>1013 | Y<br>Q | sanātana |
| **santadvīpā** | | JY | 353 | Y | |
| **santānikā** | With a garland of flowers from kalpa-tree | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **sandhyā** | Mother of the world | | | MW | |
| **sannatī** | Mother of the world | | | MW | |
| **sanmayī** | | KP.1.11 | 1013 | Q | |
| **sabhānanda** | | SP.5.3.198 | 112 | P | |
| **samagātrā** | | TS.16 | 101 | YQ | |
| **samayā** | Promise; vow | KMT<br>KAP | 1000<br>133 | Y | |
| **samā** | Equal; parallel; constant; ordinary | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **samanā/samānā** | Sort of energy | SV | 302 | | |
| **samākhyātā** | | JY<br>NS<br>SV | 353<br>287<br>302 | Y<br>Y | |
| **samākulā ?** | | JY | 353 | Y | |
| **samādhisthā** | Absorbed in *samādhi* | KP.1.11 | 1013 | Q | |
| **samānanī** | | KMT | 1000 | | |
| **samānikā** | | LP.2.27 | 1003 | Ś | |
| **samāsavī** | | MP.179 | 196 | M | |
| **samīkṣyā** | Insight; understanding | KP.1.11 | 1013 | Q | |
| **samīcī** | | | | A | |
| **samutpatti** | Flying up; ascending | KP.1.11 | 1013 | Q | |
| **samudrāntaravāsinī** | Living inside the ocean | KP.1.11 | 1013 | Q | |
| **samudrapariśoṣiṇī** | Drying up the ocean | KP.1.11 | 1013 | Q | |
| **samudratanayā** | | KT | 237 | | |
| **samelī**<br>**sameḍī** | | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **sambhāvā** | Brinning together; assembling? | LP.2.27 | 1003 | Ś | |
| **saramā/ samarā** | Mother of dogs | USP | 263 | MY | |
| **sarasvatī** | Abounding in pools and lakes; river; goddess; mother of the world | MP.13<br>USP<br>KMT<br>LP.2.27<br>KP.1.11 | 110<br>263<br>1000<br>1003<br>1013 | P<br>MY<br><br>Ś<br>Q | |

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| **sarasvatyā** | | SP.5.3.198<br>TS.16<br>SSP<br>KT | 112<br>215<br>179<br>237 | P<br>E | |
| **sarañjikā** | | JY | 353 | Y | |
| **sarojanayanā** | Lotus eyed | KP.1.11 | 1013 | Q | |
| **sarojanilayā** | Lotus | KP.1.11 | 1013 | Q | |
| **sargapralayanirmuktā** | | KP.1.11 | 1013 | Q | |
| **sargasthityantakaraṇī** | Performing creation; maintenance and destruction | KP.1.11 | 1013 | Q | |
| **sarpakarnī** | Serpent-ear | MP.179 | 196 | M | |
| **sarpamālā**<br>**sarpabhūṣaṇī** | Plant; having a garland of serpents | KP.1.11<br>DP | 1013<br>64 | Q<br>Y | |
| **sarpāsyā**<br>**sarpavadanā** | Realated to serpent | SP.4.1.45<br>SP.4.2.72<br>KT | 64<br>91<br>237 | Y<br>Ś | |
| **sarpiṇī** | gliding; moving slowly; serpent | TS.16 | 215 | E | |
| **sarvakāmadhuk** | Fulfilling all desires | KP.1.11 | 1013 | Q | |
| **sarvakāmadā**<br>**sarvakāmāñjanaprabhā** | | JY<br>KT | 353<br>237 | Y | |
| **sarvakārī** | Making all things | KMT<br>LP.2.27 | <br>1003 | <br>Ś | |
| **sarvakāryaniyantrī** | | KP.1.11 | 1013 | Q | |
| **sarvagatā**<br>**sarvagā** | Omnipresent | SP.7.1.119<br>LP.2.27<br>KP.1.11<br>NS<br>SV | 64<br>1003<br>1013<br>287<br>302 | Y<br>Ś<br>Q<br>Y | |
| **sarvagrāsā/ī** | Swallowing all | KMT | 1000 | | |
| **sarvajñā** | Omnicient | AP.52<br>AP.146<br>H<br>KT | 64<br>64<br>64<br>237 | Y<br>Y<br>Y | |
| **sarvatobhadrā** | Auspicious in all sides | KP.1.11<br>JY | 1013<br>353 | Q<br>Y | |
| **sarvatomukhī** | Facing all directions; unlimited | KP.1.11<br>SSP<br>TS.13 | 1013<br>179<br>64 | Q | |
| **sarvadā** | All-bestowing | KP.1.11<br>SV | 1013 | Q | |
| **sarvaduṣṭanivāraṇī** | Warding away all unhappiness | NS | 287 | Y | |
| **sarvadevī** | | NS | 287 | Y | |
| **sarvapāpakṣayaṃkarī** | Destroying all sins | KMT | 1000 | | |
| **sarvapāpapraṇāśanī** | Destroying all sins | NS | 287 | Y | |
| **sarvapratyayasākṣiṇī** | Being before the eyes of everybody | KP.1.11 | 1013 | Q | |
| **sarvapraharaṇopetā** | | KP.1.11 | 1013 | Q | |
| **sarvabhāsoti (sarvagrāsā, KMT)** | | LP.2.27 | 1003 | Ś | |
| **sarvabhavyā** | | LP.2.27 | 1003 | Ś | |
| **sarvabhūtadamanī =dāmanī** | Subduing all beings | KAP<br>SSP | 133<br>179 | Y | |
| **sarvabhūtā** | Being everywhere; all beings | LP.2.27 | 1003 | Ś | |
| **sarvabhūtanamaskṛtā** | Bowed down by all beings | KP.1.11 | 1013 | Q | |
| **sarvabhutamanoharā** | Driwing away the mind of all | JY | 353 | Y | |
| **sarvabhūtāśrayasthitā** | | KP.1.11 | 1013 | Q | |
| **sarvabhūtahṛdi sthitā** | Residing in the hearts of all living beings | KP.1.11 | 1013 | Q | |
| **sarvabhūteśvareśvarī** | Lady of the lord of all beings | KP.1.11 | 1013 | Q | |
| **sarvamaṅgalā** | All-auspicious | KMT<br>SP.4.2.72<br>SP.7.1.119<br>KAP<br>KT | 1000<br>91<br>64<br>133<br>237 | <br>Ś<br>Y<br>Y | |
| **sarvayogeśvareśvarī** | | NS | 287 | Y | |
| **sarvavighnanivāraṇī** | | NS | 287 | Y | |

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| **sarvaśaktikalākārā** | Representing the power of every part | KP.1.11 | 1013 | Q | |
| **sarvaśaktivinirmuktā** | | KP.1.11 | 1013 | Q | |
| **sarvaśaktisamanvitā** | Having all powers | KP.1.11 | 1013 | Q | |
| **sarvaśaktisamudbhavā** | Arising as all powers | KP.1.11 | 1013 | Q | |
| **sarvaśaktyāśrayāśrayā** | | KP.1.11 | 1013 | Q | |
| **sarvaśaktyāsanārūḍhā** | | KP.1.11 | 1013 | Q | |
| **sarvaśiśirā** | | SSP | 179 | | |
| **sarvavandyā** | | KP.1.11 | 1013 | Q | |
| **sarvavādāśrayā** | | KP.1.11 | 1013 | Q | |
| **sarvavijñānadāyinī** | Bestowing all wisdom | KP.1.11 | 1013 | Q | |
| **sarvavit** | Omniscient | KP.1.11 | 1013 | Q | |
| **sarvavidyā** | All-science | KP.1.11 | 1013 | Q | |
| **sarvasattvabhayaṅkarī** | Frightening all the creatures | NS | 287 | Y | |
| **sarvasamudbhūtir** | Source of everything | KP.1.11 | 1013 | Q | |
| **sarvasahā** | All-enduring; very patient | KP.1.11 | 1013 | Q | |
| **sarvasattvavaśaṃkarī** | | MP.179 | 196 | M | |
| **sarvasattvasukhapradā** | Giving happiness to everything | JY | 353 | Y | |
| **sarvasādhāraṇī** | Common to all | KP.1.11 | 1013 | Q | |
| **sarvasiddhikārī** | Giving all *siddhis* | SV | 302 | | |
| **sarvasiddhidā**<br>**sarvasiddhipradā** | Bestowing all accomplishments | AP.52<br>KP.1.11<br>SSP<br>SV | 64<br>1013<br>179<br>302 | Y<br>Q | |
| **sarvasundarī** | Beauty of the universe | SP.4.2.72 | 91 | Ś | |
| **sarvahāriṇī**<br>**(sasyahārikā, KMT)** | All-seizing | LP.2.27 | 1003 | | |
| **sarvā**<br>**sarvāṇī**<br>**sarvāyikā** | Whole; entire; everything | LP.2.27<br>KP.1.11<br>KT | 1003<br>1013<br>237 | | |
| **sarvākārī** | In all forms; in every way | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **sarvātiśāyinī** | Surpassing everything | KP.1.11 | 1013 | Q | |
| **sarvātmā** | The soul of everything | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **sarvādhārā** | Receptacle of everything | KP.1.11 | 1013 | Q | |
| **sarvānandā** | Bliss of everything; total bliss | SV | 302 | | |
| **sarvāntarasthā** | Standing inside of everything | KP.1.11 | 1013 | Q | sarvāntaka |
| **sarvārthasādhikā** | Fit for everything | KP.1.11 | 1013 | Q | |
| **sarvāśī** | | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **sarvendriyamanomātā** | | KP.1.11 | 1013 | Q | |
| **sarveśvarī** | Lady of all | KP.1.11<br>KT | 1013<br>237 | Q | |
| **sarveśvarapriyā** | Beloved of the lord of the universe | KP.1.11 | 1013 | Q | |
| **sarveṣāṁ** | | KP.1.11 | 1013 | Q | |
| **sarvaiśvaryasamanvitā** | Having all super-powers | KP.1.11 | 1013 | Q | |
| **salilā** | Flowing; surging; fluctuating; unsteady | MP.179<br>TS.16<br>SV | 196<br>215<br>302 | M<br>E | |
| **salilāparā** | | TS.16 | 215 | E | |
| **salilormiṇyā** | Realated to water-waves | TS.16 | 215 | E | |
| **savarakṣikā** | Protecting soma juice? | KMT | 1000 | | |
| **savarī** | | KMT | 1000 | | |
| **saśirā** | With head | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **sasyamātā** | Mother of grains and fruits | TS.16 | 215 | E | |
| **sasyahārikā** | Destroying crops | KMT | 1000 | | |
| **sahacarī** | plant* | KT | 237 | | |
| **sahajā(nyā)** | Original; natural; *apsarasa* | KMT<br>SP.7.1.119<br>KAP | 1000<br>64<br>133 | <br>Y<br>Y | |
| **sahasradhārā** | Supportning 1000s | SV | 302 | | |
| **sahasraraśmiḥ** | Having 1000 rays | KP.1.11 | 1013 | Q | |

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| **sahasravadanātmajā** | | KP.1.11 | 1013 | Q | |
| **sahasrāḍathā** | | KP.1.11 | 1013 | Q | |
| **sahasrākṣī** | Having 1000 eyes; form of Indra | KP.1.11 | 1013 | Q | |
| **sahyāsahyā** | Strong and weak | LP.2.27 | 1003 | Ś | |
| **sākinī** | | KMT | | | |
| **sāṁkhyā** | Rel. to Sāṃkhya | KP.1.11 | 1013 | Q | |
| **sāṁkhyayogapravartikā** | | KP.1.11 | 1013 | Q | |
| **sāṁkhyayogasamudbhavā** | | KP.1.11 | 1013 | Q | |
| **sākṣā** | Having seeds; rosary | LP.2.27 | 1003 | Ś | |
| **sākṣāddevī** | | LP.2.27 | 1003 | Ś | |
| **sākṣātkapiñjalā** | | LP.2.27 | 1003 | Ś | |
| **sāgarī** | Oceanic | BY | 72 | Y | |
| **sādinī** | Exhausting; riding; destroying | LP.2.27 | 1003 | Ś | |
| **sādhyā** | Accomplished | JY | 353 | Y | |
| **sādhvī** | Straight; right; pure; chaste woman | KP.1.11 | 1013 | Q | |
| **sāmagītir** | The *sāman* songs | KP.1.11 | 1013 | Q | |
| **sāmānyā** | Alike; similar; joint; common | MP.179 | 196 | M | |
| **sāmyasthā** | Standing in equality; egality | KP.1.11 | 1013 | Q | |
| **sārasvayaṅgrāhā** | Look rasasaṅgrahā | AP.146 | 64 | Y | |
| **sārā**<br>**sārākhyā** | Firmness; strengh; power; energy | AP.146<br>H<br>AP.52 | 64<br>64<br>64 | Y<br>Y<br>Y | |
| **sāraṇā** | Cracked; split; having 5 tufts on the head | NS | 287 | Y | |
| **sāraṅgā** | Having a dappled body; antelope; bird | NS | 287 | Y | |
| **sārasā** | Related to water; ponds; water-bird; crane; hunchbacked; calling; crying | NS | 287 | Y | |
| **sālilā** | Watery | TS.16 | 215 | E | |
| **sāvitrī** | Related to Savitrī; investiture of sacred thread | KMT<br>LP.2.27<br>KP.1.11<br>KAP<br>SSS<br>AP.145<br>JY<br>SV<br>KT | 1000<br>1003<br>1013<br>133<br>50<br>48<br>353<br>302<br>237 | <br>Ś<br>Q<br>Y<br>BŚ<br>B<br>Y | au |
| **siṃhamukhī**<br>**siṃhavaktrā**<br>**siṃhananā** | Lion-faced | SP.4.1.45<br>USP<br>TS.16<br>BY<br>TS.13<br>SSS.15 | 64<br>263<br>77<br>72<br>64<br>64 | Y<br>MY<br>Y<br>Y<br>Y<br>Y | |
| **siṁharathā** | Having a cart driven by lion | KP.1.11 | 1013 | Q | |
| **siṁhavāhanā** | Riding lion | KP.1.11 | 1013 | Q | |
| **siṃhikā**<br>**siṃhī**<br>**saiṃhikī**<br>**siṃhinī** | Having form of lion;<br>Lioness; plant*; mother of Rahu | MP.13<br>KP.1.11<br>SP.5.3.198<br>USP<br>TS.16<br>LP.2.27<br>NS | 110<br>1013<br>112<br>263<br>77<br>1003<br>287 | P<br>Q<br>P<br>MY<br>Y<br>Ś<br>Y | |
| **siñcanī** | Sprinking; watering | TS.16 | 215 | E | |
| **sitā** | White; pale; bright; pure; liquor | JY | 353 | Y | |
| **siddhakāmeśvarī** | N. of Durgā | KAP | 133 | Y | |
| **siddhakanyakā** | Virgin of *siddhas* | SV | 302 | | |
| **siddhacaṇḍikā**<br>**siddhacāmuṇḍā?** | Trika goddesses | KAP<br>AP.52 | 133 | Y | |
| **siddhadevī** | Perfected deity | KMT | 1000 | | |
| **siddhimuktiphalāvahā** | | NS | 287 | Y | |
| **siddhayogeśvarī**<br>**siddhayogī** | Goddess of Trika | KMT<br>KK<br>KT | 1000<br>64<br>237 | <br>Y | |

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| | | AP.52 | | | |
| **siddhalakṣmī**<br>**siddhilakṣmī** | Goddess of Krama | KMT<br>KT<br>SP.4.2.70 | 1000<br>237<br>38 | | |
| **siddhā** | Accomplished; perfected; endowed with supernatural faculties; powerful; miraculous | KMT<br>MP.179<br>KP.1.11<br>SP.4.2.72<br>SP.5.3.198<br>KAP<br>JY | 1000<br>196<br>1013<br>91<br>112<br>133<br>353 | <br>M<br>Q<br>Ś<br>P<br>Y<br>Y | |
| **siddhi** | Accomplished; perfected; endowed with supernatural faculties; powerful; miraculous; mother of the world | KMT<br>MP.179<br>KP.1.11<br>SP.4.2.72<br>SP.5.3.198<br>KAP<br>JY<br>SV<br>DP<br>KK<br>KT<br>H | 1000<br>196<br>1013<br>91<br>112<br>133<br>353<br>302<br>64<br>64<br>237<br> | <br>M<br>Q<br>Ś<br>P<br>Y<br>Y<br><br>Y<br>Y<br><br>D | |
| **siddhikārī** | Causing the accomplishment | TS.16<br>SP.42.2.72 | 77<br>91 | Y<br>Ś | |
| **sinīvālī** | Goddess presiding over fecundity and easy birth; first day on new moon; mother of the world | KP.1.11 | 1013 | Q | |
| **sirālā** | Having numerous or large veins | TS.16 | 101 | QY | |
| **silā** | | LP.2.27 | 1003 | Ś | |
| **sītā** | Furrow; track of ploghshare; mother of the world | MP.13<br>USP<br>KP.1.11<br>SP.5.3.198 | 110<br>263<br>1013<br>112 | P<br>MY<br>Q<br>P | |
| **sukarkaśā** | Very harsh | JY | 353 | Y | |
| **sukarṇā/ī** | Plant; *rākṣasī;* having beautiful ears | KMT<br>MBH.9.45 | 1000<br>220 | <br>MS | |
| **sukālī** | Good kālī | KMT | | | |
| **sukīrti** | Good praise | KP.1.11 | 1013 | Q | |
| **sukumārikā** | Having handsome daughter | AP.299 | 36 | G,K | |
| **sukusumā** | Beautiful flower | MBH.9.45 | 220 | MS | |
| **sukṛtā/i** | Virtue | KMT<br>KP.1.11 | 1000<br>1013 | <br>Q | |
| **sukṛṣṇā** | Very black | KMT | 1000 | | |
| **sukeśinī**<br>**sukeśī** | Plant; *rākṣasī;* having beautiful hair; *apsarasa* | KMT<br>TS.16<br>SSS<br>JY | 1000<br>77<br>104<br>353 | <br>Y<br>BY<br>Y | sukeśa |
| **sukhadā** | Giving pleasure | KMT<br>USP<br>LP.2.27<br>MBH.9.45 | 1000<br>263<br>1003<br>220 | <br>MY<br>Ś<br>MS | |
| **sukhadeśvarī** | Lady giving happiness | USP | 263 | MY | |
| **sugaṇā** | Good *gaṇā* | MBH.9.45 | 220 | MS | |
| **sugandhā** | Fragrant; plant;* perfume; *apsarasa* | MP.13<br>USP<br>TS.16<br>KP.1.11<br>SP.5.3.198 | 110<br>263<br>215<br>1013<br>112 | P<br>MY<br>EQY<br>Q | |
| **sugamā** | Obvious; easy to access | LP.2.27 | 1003 | Ś | |
| **sughaṇṭā**<br>**sughaṇṭikā** | Having beautiful bells | LP.2.27<br>KMT | 1003<br>1000 | Ś | |
| **sughoṣaṇā** | Making loud noise | LP.2.27 | 1003 | Ś | |
| **sucārī** | Lovely | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |

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| **sucirā** | Very long | MP.179 | 196 | M | |
| **sujaṅghikā** | Having beautiful legs | KMT | 1000 | | |
| **sujambhā** | Having strong teeth | KMT | 1000 | | |
| **sujājavalā** | | SV | 302 | | |
| **sujīvā/sujīvikā** | Easy life | KMT | 1000 | | |
| **sujvālā** | Very hot; flaming | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **sutā** | Daughter | USP | 263 | MY | |
| **sutārā** | Very bright | KMT<br>SSS<br>SV | 1000<br>104<br>302 | <br>BY<br> | |
| **sutāranī** | Very bright | SV | 302 | | |
| **sutṛṣṇā** | Very thirsty | KMT | 1000 | | |
| **sutejā** | Plant; very sharp or hot | KMT | 1000 | | |
| **sudantā** | *apsarasa* | | | A | |
| **sudāmā** | | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **sudurlabhā** | Very difficult to be attained | KP.1.11 | 1013 | Q | |
| **sudurvācyā** | Very difficult to be answered | KP.1.11 | 1013 | Q | |
| **suduṣpūrā** | | KP.1.11 | 1013 | Q | |
| **sudyumnā** | Name of king who became female | KP.1.11 | 1013 | Q | |
| **sudvīpā** | | KMT | 1000 | | |
| **sudhāmā** | Very shining | KP.1.11 | 1013 | Q | |
| **sudhārā** | Well-pointed | KMT | 1000 | | |
| **sudhāvāṇī** | Cleaning; washing | KP.1.11 | 1013 | Q | |
| **sudhī/ā** | Welfare; good drink; plant; lightning | KMT<br>LP.2.27<br>SV<br>KT | 1000<br>1003<br>302<br>237 | <br>Ś<br><br> | |
| **sunakṣatrā** | Auspicious moment acc. to stars | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **sunandā** | Delighting | MP.179<br>KMT<br>LP.2.27<br>SSS<br>SV | 196<br>1000<br>1003<br>104<br>302 | M<br><br>Ś<br>BY<br> | |
| **sunālī** | Having good stem; plant | LP.2.27 | 1003 | Ś | |
| **sunāsā** | Handsome face; beautiful nose | TS.16 | 77 | Y | |
| **suniṣannā** | Plant | USP | 263 | MY | |
| **sunirmalā** | Perfectly clean | KP.1.11 | 1013 | Q | |
| **sunīti** | Good guide | KP.1.11 | 1013 | Q | |
| **sunetrā** | Having good eyes | SV | 302 | | |
| **sundarī** | Beautiful woman | MP.179<br>KMT<br>LP.2.27<br>KP.1.11<br>SSS | 196<br>1000<br>1003<br>1013<br>104 | M<br><br>Ś<br>Q<br>BY | |
| **supaṭā (vikaṭā, KMT)** | Having beautiful girdle? | LP.2.27 | 1003 | Ś | |
| **supātanī** | Causing to fall | TS.16 | 215 | E | |
| **supārā** | Quickly passing | SV | 302 | | |
| **supīvarā** | | LP.2.27 | 1003 | Ś | |
| **suprakīrṇā** | Sex-addict | KMT | 1000 | | |
| **supratiṣṭhā** | Standing firm; supporting well; installation; consecration; *apsarasa* | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **suprasādā** | Extreme graciousness | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **suprabuddhā** | Absolutely awaken | KMT | 1000 | | |
| **suprabhā** | Very splendid | KMT<br>USP<br>KP.1.11<br>MBH.9.45<br>SSS<br>JY<br>BY | 1000<br>263<br>1013<br>220<br>104<br>353<br>72 | <br>MY<br>Q<br>MS<br>BY<br>Y<br>Y | |

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| | | SSP<br>SV | 179<br>302 | | |
| **suprasiddhā** | Well-known | AP.52 | 64 | Y | |
| **subaḍī?** | | KK | 64 | Y | |
| **subāhu** | *apsarasa* | | | A | |
| **subodhā** | Right intelligence | TS.16 | 77 | Y | |
| **subhagā** | Very lucky | KMT<br>USP<br>LP.2.27<br>MP.179<br>KAP<br>JY<br>SSP<br>AP.146 | 1000<br>263<br>1003<br>196<br>133<br>353<br>179<br>45 | <br>MY<br>Ś<br>M<br>Y<br>Y<br><br>C | |
| **subhaṭā** | Great warrior; champion | KMT | | | |
| **subhadrā**<br>**subhadrikā** | Very glorious | MP.13<br>KMT<br>LP.2.27<br>KP.1.11<br>SP.5.3.198<br>JY<br>AP.125<br>KK | 110<br>1000<br>1003<br>1013<br>112<br>353<br>32<br>64 | P<br><br>Ś<br>Q<br>P<br>Y<br>MY<br>Y | subhadra |
| **subhā** | Auspicious constellation | LP.2.27 | 1003 | Ś | |
| **subhāṣā** | Good speech | TS.16 | 215 | E | |
| **subhīṣaṇā** | Very terrible | KMT<br>LP.2.27<br>NS | <br>1003<br>287 | <br>Ś<br>Y | |
| **subhujā** | | | | A | |
| **subhūtī** | Well-being | SV | 302 | | |
| **subhrū** | Beautiful brow; handsome face | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **sumaṅgalā** | Very auspicious; medicinal root | USP<br>KP.1.11<br>MB.9.45<br>SV | 263<br>1013<br>220<br>302 | MY<br>Q<br>MS | |
| **sumati** | Kindness; good mind | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **sumatyāyī** | Benevolent; kind; intelligent | LP.2.27 | 1003 | Ś | |
| **sumanā**<br>**sumanī** | Very charming | TS.16<br>JY<br>TS.13 | 215<br>353<br>64 | E<br>Y<br>Y | |
| **sumanasā** | Gracious | JY | 353 | Y | |
| **sumāninī** | Very proud | TS.16 | 215 | E | |
| **sumālinī** | Well garlanded | KP.1.11<br>TS.16 | 1013<br>101 | Q<br>YQ | |
| **sumukhī**<br>**sumukhā** | Plant; demon; *apsarasa;* beautiful face; skratch of nail | KMT<br>TS.16<br>LP.2.27<br>SSS<br>JY<br>BY<br>AP.125<br>JY1 | 1000<br>77<br>1003<br>104<br>353<br>72<br>32<br>36 | <br>Y<br>Ś<br>BY<br>Y<br>Y<br>MY | |
| **sumūrttiḥ** | Well-formed | KP.1.11 | 1013 | Q | |
| **sumedhā** | Intelligent | JY | 353 | Y | |
| **sumaumyā** | | KP.1.11 | 1013 | Q | |
| **suyaśā** | | | | A | |
| **suyogā (saṃyogā, KMT)** | Favorable juncture; good opportunity | LP.2.27 | 1003 | Ś | |
| **surapūjitā** | Worshipped by gods | DP | 64 | Y | |
| **surabhī** | Rich in water; juicy; sweet; lovely; plant; demon; cow | MP.179<br>LP.2.27<br>KP.1.11<br>SSP | 196<br>1003<br>1013<br>179 | M<br>Ś<br>Q | |

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| **surā** | Wine; goddess | JY | 353 | Y | |
| **suramātā** | Mother of gods | LP.2.27 | 1003 | Ś | |
| **surasā** | Well-flavoured; juicy; *apsarasa* | MP.179 | 196 | M | |
| **surāpriyā** | Fond of liquor | SP.4.1.45 | 64 | Y | |
| **surārcitā** | Worshipped by gods | KP.1.11 | 1013 | Q | |
| **surārdinī** | Tormentor of gods | KP.1.11 | 1013 | Q | |
| **surāvā** | Horse | KMT | | | |
| **surāsa/vamadhupriyā** | Loving wine | KMT | | | |
| **surūpā** | Beautiful in form | DP<br>KT | 64<br>237 | Y | |
| **sureśānaścitrāṅga** | | LP.2.27 | 1003 | Ś | |
| **surendramātā** | Mother of the leader of gods | KP.1.11 | 1013 | Q | |
| **sureśvarī** | Lady of gods | SP.4.2.72 | 91 | Ś | |
| **surocanā** | Shining beautifully | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **surottamā** | *apsarasa* | | | A | |
| **sulocanā** | Having beautiful eyes; *apsarasa*, *yakṣinī* | MP.179<br>TS.16<br>KMT<br>SV | 196<br>77<br>1000<br>302 | M<br>Y | |
| **suvarcasā** | Fiery; spendid; glorious | TS.16 | 215 | EYQ | |
| **suvarṇā** | Having beautiful colour; of good tribe or caste; plant; *tongue of Agni; *apsarasa* | KMT<br>LP.2.27<br>SSP | 1000<br>1003<br>179 | <br>Ś | |
| **suvarṇākṣī** | Having golden eyes | LP.2.27 | 1003 | Ś | |
| **suvarṇabhā** | Having golden lustre | TS.16 | 77 | Y | |
| **suvartulā** | Watermelon | LP.2.27 | 1003 | Ś | |
| **suvāsinī** | Dwelling in proper abode | LP.2.27 | 1003 | Ś | |
| **suvāhinī** | Good horse | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **suvicārā** | Good | LP.2.27 | 1003 | Ś | |
| **suviśālā/suviṣanā** | Very large | MBH.9.45 | 220 | MS | |
| **suvihvalā** | Very perturbed or distressed | LP.2.27 | 1003 | Ś | |
| **suvīrā** | Very heroic | KMT<br>JY | 1000<br>353 | <br>Y | |
| **suvṛttā** | *apsarasa* | | | A | |
| **suvegā** | Vulture; moving very fast | KMT<br>LP.2.27<br>BY | 1000<br>1003<br>72 | <br>Ś<br>Y | |
| **suvratā** | Observing religious vows | TS.16 | 215 | E | |
| **suśitalā** | Very cool | KMT | 1000 | | |
| **suśivā** | Very auspicious | TS.16 | 215 | E | |
| **suśumnā**<br>**suṣumnā** | Very gracious; main energetical channel of the body | KP.1.11<br>SP.7.1.119<br>SV<br>KT<br>JY1 | 1013<br>64<br>179<br>237<br>36 | Q<br>Y | |
| **suśobhā** | Very beautiful | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **suśoṣiṇī** | Drying well | LP.2.27 | 1003 | Ś | |
| **suśrī** | | KT | 237 | | |
| **suṣeṇā** | Having good missile | KP.1.11 | 1013 | Q | |
| **susiddhā** | Absolutely accomplished | JY | 353 | Y | |
| **susuketiṇī** | | SSP | 179 | | |
| **susudhā** | | JY1KSM | 36 | | |
| **susūkṣmā** | Very subtle | KMT<br>KP.1.11<br>SV<br>JY1 | 1000<br>1013<br>302<br>36 | <br>Q | |
| **susūkṣmapadasaṁśrayā** | | KP.1.11 | 1013 | Q | |
| **sustanā** | Having beautiful breasts | KP.1.11 | 1013 | Q | |
| **sukarī**<br>**sūkarī** | Deer; sow; making sound su | KMT<br>TS.16<br>LP.2.27 | 1000<br>77<br>1003 | <br>Y<br>Ś | |

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| | | BY | 72 | Y | |
| **sūkṣmā**<br>**sūkṣmarūpiṇī** | Small; fine; subtle; intanguible | KMT<br>LP.2.27<br>KP.1.11<br>SSP<br>SV<br>KT<br>JY1 | 1000<br>1003<br>1013<br>179<br>302<br>237<br>36 | <br>Ś<br>Q | |
| **sūkṣmahṛdayā** | With subtle heart | MP.179 | 196 | M | |
| **sūryacandrī** | | TS.13 | 64 | Y | |
| **sūryamātā** | Mother of sun | KP.1.11 | 1013 | Q | |
| **sūryasaṁsthitā** | Standing in sun | KP.1.11 | 1013 | Q | |
| **sūryasyā** | Sunny | JY | 353 | Y | |
| **sṛṣṭi** | | KT | 237 | | |
| **sṛṣṭigatā** | Creating | KMT | 1000 | | |
| **sṛṣṭibindugā** | The starting point of creation | KMT | 1000 | | |
| **sṛṣṭisthityantadharmiṇī** | | KP.1.11 | 1013 | Q | |
| **sevikā** | Sweet-meat | KP.1.11 | 1013 | Q | |
| **sevitā** | Dwelt in; frequented | KP.1.11 | 1013 | Q | |
| **sevyā** | To be resorted to | KP.1.11 | 1013 | Q | |
| **sevā** | Enjoyment | JY | 353 | Y | |
| **sehārī (saṃharī, LP)** | | KMT | 1000 | | |
| **saindhavā** | Oceanic; marine; aquatic | TS.16 | 77 | Y | |
| **sainyā** | Belonging to army; guard | LP.2.27 | 1003 | Ś | |
| **saihyā** | | LP.2.27 | 1003 | Ś | |
| **somadevī** | | JY | 353 | Y | |
| **sauṇḍī** | Proudy; liquor | SSP | 179 | | |
| **saudāminī** | Lightning | KP.1.11 | 1013 | Q | |
| **saudhā** | | JY1KSM | 36 | | |
| **sauparṇī** | Plant; related to bird suparṇa | MP.179 | 196 | M | |
| **saubhāgyasundarī** | Beauty of good luck | SP.5.3.198 | 112 | P | |
| **saumitrā** | Friend | LP.2.27 | 1003 | Ś | |
| **sauminī** | | BY | 72 | Y | |
| **saumyā** | Rel. to *soma*; cool; moist; gentle; moonshine | MP.179<br>KMT<br>LP.2.27<br>KP.1.11<br>JY<br>AP.125 | 196<br>1000<br>1003<br>1013<br>353<br>32 | M<br><br>Ś<br>Q<br>Y<br>MY | |
| **saumyamukhā** | With gentle face | NS | 287 | Y | |
| **saumyalocanā** | Having kind eyes | TS.16 | | YQ | |
| **saurī** | Related to liquor | MP.179<br>MBH.9.45 | 196<br>220 | M<br>MS | |
| **sauvarṇī** | Golden | SV | 302 | | |
| **sauvarṇakalaśā** | Golden pot (used for *abhiṣeka)* | JY | 353 | Y | |
| **skandamātā= vanasthā/vanavāsinī** | Mother of Skanda= living in the forest | KAP | 133 | Y | |
| **skhalantī** | Faltering; having unsteady gate | MP.179 | 196 | M | |
| **sthanumatyā** | | SV | 302 | | |
| **stambhanī**<br>**stambhinī**<br>**stambhī** | Stopping; paralysing; restraining | KMT<br>LP.2.27<br>SP.4.2.72<br>NS<br>SV | 1000<br>1003<br>91<br>287<br>302 | <br>Ś<br>Ś<br>Y | |
| **stabdhanetrā** | With fixed eyes | TS.16 | 101 | YQ | |
| **sthāneśvarī** | Governor of place | KP.1.11 | 1013 | Q | |
| **sthitī** | Staying; remaining; maintenance | LP.2.27<br>KT | 1003<br>237 | Ś | |
| **sthitā**<br>**sthirā** | Hard; solid; strong; faithful; stubborn | SV<br>AP.125<br>KT | 302<br>32<br>237 | <br>MY | |
| **sthitapanī** | | SV | 302 | | |
| **sthūlakeśī** | Having rough hair | SP.4.1.45<br>SV | 64<br>302 | Y | |

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| **sthūlagātrā**<br>**sthūlāṅgī** | Having stout body | TS.16<br>KK | 110<br>64 | YQ<br>Y | |
| **sthūlānāsikā** | Thick-nosed; boar | SP.4.1.45 | 64 | Y | |
| **stherikā** | | MBH.9.45 | 220 | MS | |
| **sparśavatī** | Palpable | KMT | 1000 | | |
| **spṛśanī** | Touching; reaching to | TS.16 | 215 | E | |
| **spṛhā** | Desire; envy; longing | USP | 263 | MY | |
| **sphuṭā** | Opened; blossomed; extensive; wide | KMT | 1000 | | |
| **sphuliṅginī** | Spark | SSP | 179 | | |
| **sphāṭikī** | Crystal; quartz | SV | 302 | | |
| **sphoṭā** | Bursting; opening; extension; disclosure; chush; roar; the element of sound | SV | 302 | | |
| **smṛti** | Memory; thinking upon; mother of the world; scripture | LP.2.27<br>KP.1.11<br>KT | 1003<br>1013<br>237 | Ś<br>Q | |
| **smararūpā** | In the form of memory; or god of love | LP.2.27 | 1003 | Ś | |
| **sragviṇī** | | KP.1.11 | 1013 | Q | |
| **svacchandabhairavī** | Terrible acting according her own will | KMT | 1000 | | |
| **svacchā** | Free, autonomous, pure | TS.16 | 215 | E | |
| **svatejaśivā** | Auspicious by her own splendour | KMT | 1000 | | |
| **svadhā** | Inherent power; goddess related to *pitṛs;* mother of the world | MP.179<br>TS.16<br>KP.1.11<br>SP.4.2.72<br>KAP<br>SV | 196<br>215<br>1013<br>91<br>133 | M<br>E<br>Q<br>Ś<br>Y | |
| **svapneśvarī** | Lady of sleep | SP.4.2.70 | 38 | | |
| **svabhrā** | | KMT | 1000 | | |
| **svayaṁbhūti**<br>**svayaṃbhavā** | Self-born | KP.1.11<br>SV | 1013 | Q | |
| **svayaṁjyotirutsukā** | | KP.1.11 | 1013 | Q | |
| **svarātmikā** | Embodying sound | SP.4.2.72 | 91 | Ś | |
| **svareśvarī** | Lady of sound | KMT | 1000 | | |
| **svargā** | Celestial | SSP | 179 | | |
| **svarṇamālinī** | Having golden garland; plant* | KP.1.11 | 1013 | Q | |
| **svarśā** | | LP.2.27 | 1003 | Ś | |
| **svarśavatī (= corr. sparśavatī, KMT)** | | LP.2.27 | 1003 | Ś | |
| **svasti** | Happiness; luck | TS.16 | 215 | E | |
| **svastimatī** | Happy; fortunate | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **svasthā** | | TS.16<br>KP.1.11 | 77<br>1013 | Y<br>Q | |
| **svākāśagā** | | KMT | 1000 | | |
| **svātmaśakti** | Power of the self | LP.2.27 | 1003 | Ś | |
| **svānandanā** | | KMT | 1000 | | |
| **svāhā** | Exclamation; goddess; mother of the world | MP.13<br>MP.179<br>KP.1.11<br>SP.4.2.72<br>SP.5.3.198<br>KAP<br>SSP<br>SV | 110<br>196<br>1013<br>91<br>112<br>133<br>179<br>302 | P<br>M<br>Q<br>Ś<br>P<br>Y | |
| **svecchāhārī** | Killing by her will | LP.2.27 | 1003 | Ś | |
| **svedabhāvā** | Existing in sweat; water | TS.16 | 215 | E | |
| **haṃsavāhinī** | Riding swan | KMT | 1000 | | |
| **haṃsakhyā** | Called swan; supreme spirit | KMT<br>LP.2.27<br>KP.1.11 | 1000<br>1003<br>1013 | <br>Ś<br>Q | |
| **haṁsagatiḥ** | Having swan’s gait | KP.1.11 | 1013 | Q | |
| **haṃsapādā** | plant* | | | A | |
| **haṃsavalī** | plant* | KMT | 1000 | | |
| **haṃsā** | Goose; gander; swan; soul; spirit | LP.2.27 | 1003 | Ś | |

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| | | NS | 287 | Y | |
| **haṃsādhikā** | | AP.299 | 36 | G | |
| **haṃsāsyā** | Related to *haṃsa* | USP | 263 | MY | |
| **haṭṭakī**<br>**hāṭakī** | Market woman; prostitute | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **hatapuryā ?** | | NS | 287 | Y | |
| **hatavihvalā** | | NS | 287 | Y | |
| **hayagrīvā** | Horse-necked | KMT<br>LP.2.27<br>SP.4.1.45<br>NS | 1000<br>1003<br>64<br>287 | <br>Ś<br>Y<br>Y | |
| **hayantī** | Sounding ? | SP.5.3.198 | 112 | P | |
| **hayavegā** | Speedy as horse | KMT<br>BY | 1000<br>72 | <br>Y | |
| **hayānanā**<br>**hayavaktrā**<br>**hayakaṇṭhī** | Horse-faced | AP.52<br>AP.146<br>JY<br>H<br>KK<br>KT<br>SP.4.2.70 | 64<br>64<br>353<br>64<br>64<br>237<br>38 | Y<br>Y<br>Y<br>Y<br>Y | hayavaktra |
| **haratpāpā** | Destroying sins | MP.179 | 196 | M | |
| **haradāyikā** | | LP.2.27 | 1003 | Ś | |
| **harantī** | | KP.1.11 | 1013 | Q | |
| **harasiddhi** | Goddess | SP.7.1.119<br>KT<br>SP.4.2.70 | 64<br>237<br>38 | Y | |
| **harikeśā/ī** | Fair headed; having the hair of lion; brownish; ray of sun | KMT<br>JY<br>TS.13 | 1000<br>353<br>64 | <br>Y<br>Y | |
| **hariṇākṣī** | Deer-eyed woman; yellow-green eyed | KMT | 1000 | | |
| **hariṇā**<br>**(hiraṇyā)** | Fawn-coloured; greenish; antelope; ichneumon | LP.2.27<br>KMT | 1003 | Ś | |
| **hariṇī** | Deer; doe; jasmin; | KMT<br>LP.2.27<br>SSS<br>BY<br>TS.13 | 1000<br>1003<br>104<br>72<br>64 | <br>Ś<br>BY<br>Y<br>Y | |
| **haritāparā** | Yellowish | JY | 353 | Y | |
| **haridāmodarī (2)** | | TS.13 | 64 | Y | |
| **hāriṇī** | Hari-like | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **hārikā** | | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **hārī** | | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **haripiṇḍī/ā** | Sister of Hari | USP<br>MBH.9.45 | 263<br>220 | MY<br>MS | |
| **harermūrtir** | | KP.1.11 | 1013 | Q | |
| **harṣaṇī** | Causing the hair on the body to erect with joy | KMT<br>SSS<br>BY<br>TS.13 | 1000<br>104<br>72<br>64 | <br>BY<br>Y<br>Y | |
| **harṣavarddhanī** | Increasing joy | KP.1.11 | 1013 | Q | |
| **harṣā** | Bristling; erection; thrill | KMT<br>SSS | 1000<br>104 | <br>BY | |
| **halāyudhāyā** | having many weapons | NS | 287 | Y | |
| **havyavāhā** | Deliver of oblations; agni | JY<br>KT | 353<br>237 | Y | |
| **havyavāhāntarāgādiḥ** | | KP.1.11 | 1013 | Q | |
| **havyavāhasamudbhavā** | Arising from fire | KP.1.11 | 1013 | Q | |
| **halāyuddhā**<br>**halāyudhā** | Plogh-weaponed | KMT<br>TS.16 | 1000<br>77 | Y | |
| **hasanī**<br>**hasinī** | Mythical river; laughing | TS.16<br>NS | 77<br>287 | Y<br>Y | |

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| **hasitā**<br>**hasitānanā** | Laughing | JY<br>KT | 353<br>237 | Y | |
| **hasti** | Handy; elephant | LP.2.27<br>NS | 1003<br>287 | Ś<br>Y | |
| **hastijihvā** | Having tongue like an elephant | SV | 302 | | |
| **hākinī** | | KMT<br>KT | 1000<br>237 | <br>BŚ | |
| **hāṭakā**<br>**hāṭakī** | Magical drink; a tribe;<br>golden | KMT<br>LP.2.27 | 1000<br>1003 | <br>Ś | |
| **hatrī** | | KAP | 133 | Y | |
| **hāraudrī** | | TS.16 | 215 | E | |
| **hālāhalānī** | Poisonous | JY | 353 | Y | |
| **hāsinī** | | MP.179 | 196 | M | |
| **hāhā** | A *gandharva* | SV | 302 | | |
| **hāhārāvā** | Laughing haha | H | 64 | Y | |
| **hiṃsā** | violence | SV | 302 | | |
| **hitā** | Put; placed; established | KP.1.11 | 1013 | Q | |
| **himajā** | Produced by cold; plant; Pārvatī | TS.16 | 215 | E | |
| **himavatputrī** | Daughter of Himavan | KP.1.11 | 1013 | Q | |
| **himavanmerunilayā** | Living in the snow mountains | KP.1.11 | 1013 | Q | |
| **himā** | Cold; frost; winter | LP.2.27 | 1003 | Ś | |
| **hirañjanapadānugā** | | SV | 302 | | |
| **hiraṇmayī** | Gold; golden | KP.1.11 | 1013 | Q | |
| **hiraṇyā** | Gold; semen; imperishable | KMT<br>KP.1.11<br>SSP | 1000<br>1013<br>179 | <br>Q | |
| **hiraṇyarajatapriyā** | | KP.1.11 | 1013 | Q | |
| **hiraṇyavarṇā** | Golden | KP.1.11 | 1013 | Q | |
| **hiraṇyākṣī(=hariṇākṣiī, KMT)** | Golden eyed | LP.2.27<br>KP.1.11 | 1003<br>1013 | Ś<br>Q | |
| **hiṣā** | | JY | 353 | Y | |
| **hīṇālinī** | | JY | 353 | Y | |
| **huṅkārā**<br>**hūṃkārī**<br><br>**huṃkārikā** | Producing sound huṃ | AP.52<br>AP.146<br>MP.179<br>KMT<br>H | 64<br>64<br>196<br>1000<br>64 | Y<br>Y<br>M<br><br>Y | |
| **huṃkāraheti** | Having missile producing sound hum | SP.4.2.72 | 91 | Ś | |
| **hutāśā**<br>**hutāśanā**<br>**hautāśanī**<br>**hutāśanī** | Oblation-eater | AP.52<br>AP.146<br>LP.2.27<br>KMT<br>H | 64<br>64<br>1003<br>1000<br>64 | Y<br>Y<br>Ś<br><br>Y | |
| **hūhū** | N. of *gandharva* | SV | 302 | | |
| **hṛtkamalā** | Heart-lotus | KMT | 1000 | | |
| **hṛtkamalodbhūtā** | Existing in the lotus of the heart | KP.1.11 | 1013 | Q | |
| **hṛdisthitā** | Stationed in the heart | KP.1.11 | 1013 | Q | |
| **hṛdgatā** | Stationed in the heart; beautiful | LP.2.27 | 1003 | Ś | |
| **hṛdguhā** | Secret of the heart | KP.1.11 | 1013 | Q | |
| **hṛdyā** | Being in the heart; innermost | KP.1.11 | 1013 | Q | |
| **hṛllekhā** | Heart-furrow; anxiety | KMT<br>LP.2.27<br>KP.1.11<br>SSP<br>KT | 1000<br>1003<br>1013<br>179<br>237 | <br>Ś<br>Q | |
| **hṛdvedhī** | Penetrating the heart | JY | 353 | Y | |
| **hetukā** | Causing; effecting | NS | 287 | Y | |
| **hemadaṇḍadharī** | Holding a golden stick | JY | 353 | Y | |
| **hemābharaṇabhūṣitā** | Decorated with golden jewelry | KP.1.11 | 1013 | Q | |
| **hemā** | *apsarasa* | | | A | |
| **herukī** | | TS.13 | 64 | Y | |
| **helā** | Disrespect; wanton; graceful in form | KMT | 1000 | | |
| **haimī** | Caused or produced by snow | KP.1.11 | 1013 | Q | |
| **haimavatī** | Related to Himālaya | KAP | 133 | Y | |

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| | | KT | 237 | | |
| **hladinī**<br>**hlādinī** | Refreshing; delighted | SSP<br>KT | 179<br>237 | | |